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THE  
VINAYA PITAKAM.







THE  
VINAYA PITAKAM:

ONE OF  
THE PRINCIPAL BUDDHIST HOLY SCRIPTURES IN  
THE PÂLI LANGUAGE.

EDITED BY  
HERMANN OLDENBERG.

VOL. I.  
THE MAHÂVAGGA.

PUBLISHED WITH THE ASSISTANCE OF THE ROYAL ACADEMY OF BERLIN  
AND OF THE SECRETARY OF STATE FOR INDIA IN COUNCIL.



WILLIAMS AND NORGATE,  
14, HENRIETTA STREET, COVENT GARDEN, LONDON;  
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1879.

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THE MAHĀVAGGA, WHICH THE EDITOR DEEMED DESIRABLE  
TO PUBLISH FIRST, IS, IN INDIA, RECKONED AS THE  
THIRD PART OF THE WHOLE PĪṬAKA.

*Presented by*

**Dr. R C Maumdar,**

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## INTRODUCTION.

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IN editing the text of the MAHĀVAGGA, as the first instalment of a complete edition of the Pāli VINAYA PĪṬAKA, it may be well to say something as to the object of the undertaking. It is manifestly important that the entire text of the Buddhist Holy Writings should be made accessible to all who are desirous of acquiring a thorough knowledge of one of the most important historical phenomena of India, namely, Buddhism. There are, however, objections to the publication of the complete Tipiṭaka. Every one acquainted with the mode of expression employed in the earlier Buddhist works knows with what wearisome diffuseness the religious doctrines and ordinances are there set forth, how constantly the same thoughts and phrases are repeated, and how irritating to European readers is the excessive use of synonymous expressions. It may well be asked, therefore, whether it would not be sufficient to give mere extracts from the text, instead of the text itself, with all its formality and repetition? Those, however, who, being engaged in historical investigations, have been obliged to work from mere extracts, will know the advantage of being able to refer to the original works. When even those who made the extracts find in them an imperfect help, it is not surprising that to others they should be still less able to supply the place of the sources themselves. Every reader has his own questions to put to



the original text, and will study it from his own particular point of view; hence it is impossible that extracts, however carefully made, can satisfy the requirements of every reader. Such extracts also, while showing but imperfectly what the text contains, show still less what it omits to mention. So, although many points may be cleared up even by so imperfect an acquaintance with the sources as is afforded by extracts, yet to those who wish to be complete masters of the subject, and must therefore study the smallest details, the publication of the complete text will not be unwelcome.

Being compelled to relinquish my original intention of adding a complete translation of the text, I have thought it well to lay before my readers—in the form of an Introduction—my views as to the origin of the works which I have undertaken to edit, and as to their historical position in the literature of which they form part.

Both in the Holy Writings, and also in the earliest Buddhist works that we possess, we find the VINAYA systematically compared and contrasted with the DHAMMA; and indeed, where both are mentioned, Dhamma is frequently named first and Vinaya second.<sup>1</sup> This regular system of comparison between Dhamma and Vinaya appears throughout the sacred literature, which, in the earlier period, consisted of two large collections of works (Piṭaka), of which one comprised the Vinaya and the other the Dhamma; and at a later period, consisted of three collections, of which the first was devoted to the Vinaya and the other two to the Dhamma. Of the earlier of these two systems (which possessed a DVIPITAKA, but knew nothing of the Tipiṭaka)

<sup>1</sup> Of the numerous examples of this, the citation of a few terms frequently met with, will suffice: yo . . . aññatithiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjam,—ayaṃ dhammo ayaṃ vinayo idaṃ satthu sāsanaṃ,—dhammadharo vinayadharo mātikādharo.—Kassapa says when assembling the Bhikkhus in Rājagaha: dhammaṃ ca vinayaṃ ca saṃgāyāma.—A juxtaposition of Dhamma with Vinaya is met with even in the Pāṭimokkha (dhammavādī—vinayavādī, Minayeff, Prāt. p. 5, line 14).—These passages at the same time prove that Dhammavinaya is a Dvandva-compound, and not a Tatpurusha, as M. Feer (*Études Bouddhiques*, p. 203) has assumed.

we get an admirably clear account from the closing chapter of the CULLAVAGGA, which I propose to edit when I have finished the Mahāvagga. This important chapter gives us the earliest known account of the first two great Councils of the Buddhist Church. We learn from it that in the Council of Rājagaha, Kassapa, the President of the Assembly, opened the proceedings for the consecrative settlement of the Holy Texts with these words, "Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Upāli respecting the Vinaya." Whereupon Kassapa questioned Upāli respecting the Vinaya. This being done, he addressed a second speech to the assembly: "Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Ānanda about the Dhamma." Whereupon he questioned Ānanda respecting the five collections (*pañca nikāyā*), beginning with the Brahmajālasutta. Hereby, according to this account, the whole work of the revision of Dhamma and Vinaya is brought to an end. The five Nikāyas are undoubtedly the five well-known collections included in the Suttapiṭaka. These five collections therefore—according to the idea of the age in which this account of the two Councils originated—contained the whole of the Dhamma as taught by Buddha. The series of works which was subsequently called Suttapiṭaka was even at that time well known; the collection of the Abhidhammapiṭaka was either altogether unknown, or was not regarded as canonical or of the same value as the two other Piṭakas; and it was generally supposed that, in the council held after Buddha's death, it had not been admitted by the Theras into the collection of the Dhammavinaya or of the Jinavacana.<sup>1</sup>

The important difference between the more recent Buddhist literature and that of the more ancient period,

<sup>1</sup> This term is used in the grammar of Kaccāyana (p. 33, ed. Senart) as denoting the whole of Buddha's discourses.

## XII TRANSITION FROM THE DVIPĪṬAKA TO THE TĪPĪṬAKA.

viz. the transition from the Dvipīṭaka to the Tīpīṭaka, becomes more marked if we compare the above account taken from the Cullavagga with an account of the same Council given by Buddhaghosa in his introduction to the commentary on the Dighanikāya.<sup>1</sup> The two accounts are in most respects similar, but they differ altogether with regard to the extent and division of the sacred texts collected at the first Council. In both we have the report of the revision of the Vinaya, and in both, after this is over, Kassapa addresses the assembly with the words, "If the congregation is ready, I will question Ānanda about the Dhamma." But in the latter account, before the revision of the Dhamma is begun, Kassapa puts the following question to the Theras: "Which of the two collections (pīṭaka) shall we proceed with first?" and they answer, "The collection of the Suttanta." This collection, beginning with the Brahmajāla, is then revised: they then pass on to the second part of the Dhamma, namely, the Abhidhamma; and in this manner the revision of the Dhammavinaya is brought to a close.<sup>2</sup>

It would be out of place here to enter into a discussion as to the period to which the more recent Dhamma literature,

<sup>1</sup> Compare Turnour, in the *Journal Asiatic Society*, of Bengal, vol. vi. p. 510, *et seq.*

<sup>2</sup> A valuable testimony of the earlier existence of a Dvipīṭaka is also contained in the Mahāparinibbānasutta (p. 39): tāni padavyaṅṅjanāni sādhuṇaṃ uggahetvā sutte otāretabbāni vinaye sandassetabbāni.—In opposition to such sure proofs, it is of little importance to bring forward passages in the Vinaya which seem to speak in favour of the existence of the Abhidhammapīṭaka. It is required of a teacher that he should be able to instruct his pupil: abhidhamme vinetum abhivinayo vinetum (*Mahāvagga*, I. 36, 12). This, of course, is only meant to say that his instruction is to be in that which pertains to the Dhamma and Vinaya.—In the Vibhaṅga (in explanation of the 72nd Pācittiya) one Bhikkhu says to another: iṅha tvam suttante vā gāthāyo vā abhidhammam vā pariyāpūṇassu, pucchā vinayaṃ pariyāpūṇissasī. It seems that Gāthā and Abhidhamma are here meant to represent the different texts comprised in the Khuddakanikāya. Some of these, like the Buddhavaṃsa, or the Dhammapada, are metrical in form, and may be designated Gāthā. Others of these texts, such as the Paṭisambhūdi, are similar in character to the Abhidhamma, and have, in fact, as Buddhaghosa asserts, been considered by many as belonging to the Abhidhamma. So far as I know, the only passage in the Vinaya which really presupposes the existence of an Abhidhammapīṭaka is one in the Bhikkhunīvibhaṅga (96th Pācittiya: suttante okāsaṃ kārāpetvā vinayaṃ vā abhidhammam vā pucchati), which words, after all that has otherwise resulted with regard to the posteriority of the Abhidhamma, we can unhesitatingly assume to be an interpolation.

known as the Abhidhamma, belongs; for the purposes of this research it will suffice to state, as indeed we have already seen, that from the very earliest times the whole spiritual teaching of the Master was presented to the Buddhist community in a double form, as the Dhamma and Vinaya; and this dualism, so to speak, is reflected in the literature, in the earliest style of its development, in the two Piṭakas.

The difference between the Dhamma and Vinaya cannot be very clearly defined, and it would be difficult to lay down any very broad line of distinction between the two. Many sections of the Vinaya are met with again in the Dhamma, and not unfrequently are repeated word for word.<sup>1</sup> This, however, is not so much owing to the want of a definite idea regarding the different provinces of the two categories, as to a certain carelessness displayed in the revision of the texts. Many additions were made to the text of the Vinaya, in order to explain the origin and the meaning of the different ecclesiastical ordinances, and various passages from the Dhamma came to be inserted in the Vinayapiṭaka in this way. It is important therefore, in reading the Vinayapiṭaka, to avoid being misled by such additions as to what are the chief and essential contents of this Piṭaka.

Looking at what is essential in the Vinayapiṭaka, we may define it as a collection of rules *regulating the outward conduct of the Saṃgha and Bhikkhus*.<sup>2</sup> It does not therefore deal with purely ethical questions, except so far as these affect such outward conduct; nor does it deal with outward conduct generally, but only with the outward conduct of the Saṃgha and the Bhikkhus.<sup>3</sup> The Dhamma, on the other hand, includes

<sup>1</sup> For instance, the passages in Mahāvagga, I. 6. 38-46, are also found in the Suttapiṭaka under the title of Anattalakkhanasutta, and those in Mahāvagga, VI. 28-30, are almost identical with parts of the Mahāparimbbānasutta. Compare also M. Feer's *Études Bouddhiques*, pp. 202-205.

<sup>2</sup> No direct mention is made in the Vinaya of laymen (upāsaka) associated with the Saṃgha, except that the rules regulate the conduct of the Bhikkhus towards laymen, their reception as Upāsakas, etc.

<sup>3</sup> The discourse on the duty of benevolence, for instance, falls to the Dhamma and not to the Vinaya, since it is not addressed to the Bhikkhus but to laymen.

all that the Vinaya omits. It treats, therefore, of a great variety of subjects, and on this account does not, like the Vinaya, admit of so short and comprehensive a definition.

The doctrine regarding release from suffering, which forms so central an idea in the ancient Buddhist faith,<sup>1</sup> belongs to the province of the Dhamma. But although the Vinaya, according to its strict notion, has not to deal with this doctrine, still the religious ordinances there prescribed continually recognize and point to its existence. In the Dhamma we have an account of the inward process by which this release is accomplished, whereas the Vinaya treats only of the outward conduct of the life that is still struggling towards it. The Vinaya, which, as we have seen, is generally considered as co-ordinate with the Dhamma, appears, when regarded from this point of view, as a part of the Dhamma: and hence we can understand why it is that, side by side with those numerous passages which place the Dhamma and Vinaya in direct contrast, we may find, in the Buddhist texts, others, which bring the Vinaya within the province of the Dhamma.<sup>2</sup>

It is probable that the contrast as well as the connexion between the two ideas of the Dhamma and Vinaya originated in the earliest times of Buddhism—of this, however, we have no direct proof; but intrinsic evidence clearly points to this fact: and in further support of the same view, we may refer to the relation subsisting between the Dhamma and Vinaya and the Buddhist Trinity of Buddha, Dhamma and Saṃgha. It is immaterial whether we con-

It is mentioned, together with a series of other doctrinal subjects belonging to the Dhamma, in an enumeration that is frequently found repeated: *dānakathā, silakathā, saggākathā, kāmānaṃ ādinavo, okāro, saṃkilesa, nekkhamme ānisamsa*.

<sup>1</sup> In the Cullavagga we have the striking remark: *ayaṃ dhammavinayo ekaraso vimuttiraso*.

<sup>2</sup> The Cullavagga relates how Upāli delivered the doctrines of the Vinaya to the Bhikkhus; the audience stand while listening to them "*dhammagāraveṇa*." He who spreads false doctrines concerning the Vinaya is called an *adhammavādi* (*Mahāvagga*, X. 6, 4). King Asoka, in the inscription at Bairāt (*Corpus Inscr.* plate xv.), reckons the *vinayasamākāso* among the *dhammapaliyāyāni*.

trast Dhamma and Saṃgha or Dhamma and Vinaya, since Vinaya, as we have already seen, relates only to the Saṃgha.

It may be objected, perhaps, that this division of Buddha's teaching into two parts presupposes too long a period for its development; this objection would perhaps be well founded, were it not for the probability that much of the preparatory work of Buddhism had been already done for it by the Brahmanical theology,<sup>1</sup> and other sects which preceded it. So that, when the first Buddhist communities made their appearance, the outward religious forms for the new sect were, to a great extent, already fully developed.

Having thus far treated of the relation between the Dhamma and Vinaya, we will now proceed to consider their development, and in doing so we shall first consider the development of the Vinaya.

The origin of the earliest rules or laws laid down by the Buddhist community for the guidance of its members appears to have been connected with those assemblies of the Bhikkhus which met at full and new moon. The custom of holding these meetings seems to be as old as Buddhism itself, or perhaps older, for it may well be that the custom was borrowed from some of those earlier sects which preceded Buddhism, and upon which it was to some extent modelled. At these assemblies the monks of every district met together, and those who had committed offences were obliged to confess them and submit to the prescribed penance. A list of those offences which deserved punishment or some kind of expiation was, at a very early period, drawn up for the use of these confessional meetings. This list was read out to the assembled Bhikkhus, and each one was asked whether he knew himself to be free from the sins there named. This list is called the *Pātimokkha*, and is

<sup>1</sup> It may be said that the Upanishads form the Dhamma, and the Kalpasūtras, Grihyasūtras, etc., the Vinaya of the Brahmans.

the earliest specimen of Buddhist Vinaya literature that we possess.

The opinion here expressed as to the position of the Pātimokkha in Buddhist literature is, I am well aware, opposed to the views of most Pāli scholars. Mr. Rhys Davids<sup>1</sup> considers the Pātimokkha of more recent origin than the works which form the great *complerus* of the Tipiṭaka, and assumes that at the time when the latter works were collected, the Pātimokkha either did not exist or was of too recent a date to be admitted into the holy writings. I will try to give my reasons for taking an opposite view.

Although we do not find the Pātimokkha in its entirety and in its original form in the Vinayapiṭaka, yet all its rules and ordinances, separately it may be, but word for word the same, are found there; and indeed the whole Vibhaṅga<sup>2</sup> is nothing more than an extended reading of the Pātimokkha. We thus learn the occasion upon which each individual ordinance was promulgated by Buddha; then follows the ordinance itself; and then an explanation or illustration of the several terms employed in it. In some cases, also, the rule is further illustrated by a reference to cases which come within the rule, and to others which form exceptions to it.

The question is, therefore, whether the ordinances originally appeared with the explanatory notes as in the Vibhaṅga, the Pātimokkha being subsequently extracted from it; or whether the Pātimokkha alone was the older portion, the additional matter of the Vibhaṅga being the work of a subsequent revision.

In dealing with this question, it should, in the first place,

<sup>1</sup> Ancient Coins and Measures of Ceylon, p. 6; Buddhism, p. 163.

<sup>2</sup> Vibhaṅga is the collective name for the two closely connected works which in the MSS. are called Pārājika and Pācittiya. The latter titles are not old and may easily lead to mistakes. They are taken from that class of transgressions which are discussed in the beginning of each of the two halves; each work, however, in addition to discussing the one class of transgressions, from which it receives its name, treats of a number of others as well.

be observed, that if we read the ordinances of the Pātimokkha, without the commentary of the Vibhaṅga, we find that they constitute one uninterrupted whole;<sup>1</sup> and, moreover, it frequently happens that a rule refers to the one immediately preceding it, in a manner that would be altogether unintelligible if the two had been originally separated by the intervening explanations of the Vibhaṅga.<sup>2</sup>

So, too, both the nature and effect of the explanations themselves seem conclusively to point to their later origin. Sometimes they extend the application of the rules, at others limit their operation, while occasionally they give directions for preventing their evasion. In some cases also the explanations substitute an entirely new rule, based upon a development of the law which took place since the framing of the rules.

A striking instance of this is seen in the proceedings against those Bhikkhus who by their evil conduct have set a bad example to laymen and their families (*kuladūsaka pāpasamācāra*). The following account of these proceedings is given in the Pātimokkha.<sup>3</sup>

The Bhikkhus are to remonstrate with the accused upon his course of life,<sup>4</sup> and pronounce upon him sentence of banishment from his place of abode.<sup>5</sup> If he resists and accuses the Bhikkhus of prejudice, they are to repeat the sentence; and if he should still persist in his obstinacy, they are to warn him three times to refrain from so doing.<sup>6</sup> If this also proves of no avail, he is guilty of "Saṃghādisesa," and has to submit to the penalty of the Mānatta; and thereupon, before the assembled congregation, by the cere-

<sup>1</sup> This is not the case with the precepts of Buddha when extracted from the *Mahāvagga* or *Cullavagga*.

<sup>2</sup> For example *tassa bhikkhuno*, in the 49th *Pācittiya*; *tathāvādinā bhikkhūna*, in the 69th *Pācittiya*.

<sup>3</sup> See the last rule of the *Terasuddesa* (Minayeff, p. 6).

<sup>4</sup> So *bhikkhu bhikkhūhi evam assa vacanīyo*, etc.

<sup>5</sup> *Pakkamat' āyasmā imamhā āvāsā, alan te idha vāsenā 'ti*.

<sup>6</sup> So *bhikkhu bhikkhūhi yāvattatīyaṃ samanubhāsitaḥ tassa paṭinissaggāya*.



mony of the Abbhāna, it is to be shown that the penance has been undergone.

Now the details which the Vibhaṅga furnishes with regard to this rule of the Pātimokkha permit of our distinguishing two different stages in the further development of the proceeding. The first of these is represented by the explanations added in the Vibhaṅga to the text of the rule, the second by the account, prefixed by way of introduction, of some special case that is said to have provoked the making of the rule.

The explanations upon the whole follow the course which the rule itself specifies; but they give more complicated orders respecting the exhortations to be addressed to the persons accused; they prescribe a greater number of repetitions of the exhortations, and cause these at first to be proposed by one Bhikkhu alone, and afterwards in the presence of the assembled congregation.<sup>1</sup>

The picture of the proceedings against the Assajipunabbasukā bhikkhū, as presented by the account in the Vibhaṅga, differs much more from the text of the Pātimokkha. Buddha gives the following precept regarding this proceeding: paṭhamam Assajipunabbasukā bhikkhū codetabbā, codetvā sāretabbā, sāretvā āpattiṃ ropetabbā, āpattiṃ ropetvā vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhanto saṃgho. ime Assajipunabbasukā bhikkhū kuladūsakā pāpasamācārā. . . yadi saṃghassa pattakallaṃ, saṃgho Assajipunabbasukānaṃ bhikkhūnaṃ Kiṭṭagirisamā pabbājaniyakammaṃ kareyya na Assajipunabbasukeli bhikkhūhi Kiṭṭagirismiṃ vatthabban ti, etc. In place of the repeated

<sup>1</sup> The explanations exactly follow the text, as far as the words alan te idha vāsenā 'ti (Minayeff, p. 6, l. 16); but then they prescribe a second and a third repetition of the same procedure (dutiyaṃ pi vattabbo, tatiyaṃ pi vattabbo), and then go on to say: so bhikkhu saṃghamajjham pi ākaḍḍhitvā vattabbo: māyasmā evam avaca . . . dutiyaṃ pi vattabbo, tatiyaṃ pi vattabbo. Then: so bhikkhu samanubhāsitaṃ. The samanubhāsana is then described as a fiaticatutthanaṃ kammaṃ. As in this passage, the explanations differ from the text in the same way, in all the numerous similar instances where repeated exhortations to a guilty person are concerned.

admonition by the Bhikkhus prescribed in the Pātimokkha, we find in these statements a peculiar ecclesiastical decree (Saṃghakamma), fulfilled by the Saṃgha, of which the Pātimokkha knows nothing. The restoration of the penitent culprit then takes place by the revocation (paṭippassaddhi) of the Kamma, not by the ancient ceremonies of the Mānatta and of the Abbhāna. It deserves to be noticed that in the same way as the Pabbājaniyakamma is not mentioned in the Pātimokkha, neither is there any mention of the similar proceedings of the Ukkhepaniyakamma, etc., however much occasion for it might appear.<sup>1</sup>

It seems to me unnecessary here to give any further enumeration of instances where the Pātimokkha proves itself to be the older, as compared with what has been added in the Vibhaṅga. The publication of the works themselves will enable every one to make his own observations and to form his own opinions on this question. I will here merely point to the fact that the other two works included in the Vinaya, the Māhāvagga and the Cullavagga,<sup>2</sup> although they do not stand in the same direct relation to the Pātimokkha as does the Vibhaṅga, nevertheless distinctly presuppose its existence. The Māhāvagga<sup>3</sup> gives precepts concerning the recital of the Pātimokkha, which put it beyond a doubt that the name Pātimokkha refers here to that text which we also possess under the same name. Further, the laws against forbidden acts, scattered through the Māhāvagga and Cullavagga, clearly presuppose the existence of an earlier collection of those prohibitions to which they are the supplement. The difference between such transgressions as were in earlier times (in the Pātimokkha)

<sup>1</sup> For instance, in the 68th Pācittiya we should expect to find some mention of the Ukkhepariyakamma pāpikāya ditthiā appaṇissaggo. The text of this Pācittiya and the story narrated there stand in exactly the same contradiction, as has been proved in the case of the Pabbājaniyakamma.

<sup>2</sup> The Parivāra, the fifth Book of the Vinaya-pitaka, is of much more recent date, and, in fact, does not come into consideration in questions relating to the history of the origin of the Vinaya.

<sup>3</sup> II. 15. 1.

threatened with penance, and such as were added at a later period (in the Mahāvagga and Cullavagga) to the old list, is also evident from the terminology used for the penance which followed upon a transgression of this kind. The Pātimokkha in this case uses the expressions Pārājika, Saṃghādisesa, Pācittiya, etc. Now the circle of offences which constitute a Pācittiya, etc., appeared in later times as completed; if a punishment was to be inflicted for a transgression not specified in the Pātimokkha, they avoided using the expression Pācittiya, because, in doing this, they would have made an unauthorized addition of new matter to the ordinances of the Pātimokkha as fixed of old, which was considered as inadmissible. Hence an offence of this kind, if it was a slight one, was termed Dukkaṭa; if grievous, Thullaccaya. Any direct repetition of what had already been described in the Pātimokkha was, in general, avoided in the detailed explanations of the Mahāvagga and Cullavagga. If circumstances, nevertheless, made it desirable to give a repetition of this kind, there was in the outward form of such allusions, without any exception, some reference to the corresponding propositions in the Pātimokkha, as if to something that had already been determined elsewhere.<sup>1</sup>

The proofs given will be sufficient to show that the Pātimokkha is the earliest literary record of the Buddhist Vinaya. Of the further development of the Vinaya literature from this foundation, the following stages may be recognized.

The first thing done was to make a *commentary* on the Pātimokkha. The text of the ancient formulas was furnished, sentence by sentence and word by word, with explanations or a paraphrase. These explanations, when the

<sup>1</sup> Compare ukkoṭanakaṃ pācittiyam, Mahāvagga, IV. 16, 26, with reference to the 63rd Pācittiya; anādariye pācittiyam, Mahāvagga, IV. 17, 7, 8, with reference to the 54th Pācittiya. At times allusion is made by the formula, yathādhammo kāretabbo, to the penance prescribed in the Pātimokkha for a transgression; for instance, Mahāvagga, I. 49, 6, with reference to the 65th Pācittiya; Mahāvagga, VI. 15, 10, with reference to the 23rd Nissaggiya. There are numerous similar passages.

redaction of the Vinayapīṭaka was subsequently taken in hand, were all admitted into it.<sup>1</sup>

With regard to their form of expression, these explanations did not pretend to come from Buddha himself; there was no admixture of narrative or dialogical elements; it was a simple commentary on the words of the Pātimokkha, without any ornamentation.<sup>2</sup>

These first two periods in the literary development of the Vinaya were followed by a third, characterized by the greater breadth which it gave to its literary productions. It started again—as could scarcely fail to be the case—from the Pātimokkha, and in a twofold manner. In the first place, the old material was treated anew, in accordance with the characteristics of the new era. While in earlier times the fundamental laws themselves were arranged briefly and simply, and in the following period were explained and paraphrased in an equally simple manner, the epoch we are now speaking of had a HISTORY to relate about all of them, in many instances long series of histories, in all of which Buddha himself pronounces his decision as to which cases fall within the said regulations and which do not.<sup>3</sup> This is

<sup>1</sup> The greater portion of this commentary on the Pātimokkha has naturally found its place in the Vibhaṅga in the discussion of the several Sikkhāpada, of which the Pātimokkha is composed. This commentary is in most distinct contrast to the loosely connected narrative portions which—of all component parts of the Vibhaṅga—were last added to it. Only *one* part of this ancient commentary on the Pātimokkha has been placed outside the Vibhaṅga: the explanation of the formulas which introduce the recitation of the Pātimokkha has been admitted into the Mahāvagga (II. 3), together with these formulas themselves. If this passage—which is distinctly different from the style of description otherwise met with in the Mahāvagga—be compared with the corresponding explanatory passages in the Vibhaṅga, it will at once be perceived that in both passages we have before us portions of the same original work, that this work is older than the Vinayapīṭaka in its present form, and that at the time of the redaction of the Pīṭaka the older work was admitted into it.

<sup>2</sup> The small portion of this commentary that is contained in the Mahāvagga (II. 3) furnishes a sufficient proof for these assertions. In some passages of the Vibhaṅga, the address bhikkhave (*i.e.* "O monks") is added in these explanatory parts, which makes it appear as if Buddha was speaking. The character of the passages in question, however, leaves no doubt that this address has been added at the time of the later revision.

<sup>3</sup> A very clear proof of how the same legal proceedings were represented in the different stages of their development in the three successive elements which constitute the Vibhaṅga (the text of the Pātimokkha, the commentary and the histories) is furnished by the already discussed ordinances (p. xvii-xix) with regard to the proceedings against the kuladūsaka pāpasamācāra.

not the only instance in the history of Buddhism, as of history in general, that the further removed, with respect to time, documents, or pretended documents, are, from the events themselves, the more accurate becomes the knowledge they pretend to contain of them. That the histories, which have in this manner been added to the several rules of the Pātimokkha, have for the most part been invented, and, moreover, invented in an extremely awkward and conventional way, will be perfectly evident to every one who reads a series of them one after the other.

The new version of the Pātimokkha, enriched with histories, is contained in the first two of the five parts of the Vinaya-piṭaka, and bears the title of VIBHAṄGA.

While the Vibhaṅga stands in the closest relation to the Pātimokkha, there was a new and wider circle of additions added to that same centre of the Vinaya-discipline—the Pātimokkha—most probably about the same time in which the Vibhaṅga originated: an endeavour was made to go beyond the more confined domain of that series of ecclesiastical offences as established of old, to give a coherent picture of the whole legal life of the Saṃgha. They gave a detailed and connected account of the admission into the Saṃgha, of the ceremony of the Uposatha, of the annually recurring observances which were connected with the appearance of the rainy season, etc. The titles of the two works in which these accounts are given are MAHĀVAGGA and CULLAVAGGA, comprehended also under the common title of KHANDHAKA. As in the Vibhaṅga, here also the outward form was arranged in such a way that in the case of every statute a history was given relative to the occasion upon which Buddha made the said regulation. The whole style of composition of the Mahāvagga and Cullavagga corresponds so exactly with that of the later written parts of the Vibhaṅga, *i.e.* the narrative portions, that it may be assumed with certainty that these texts were composed

almost contemporaneously.<sup>1</sup> The histories, as a whole, are as undoubtedly pure inventions as those in the Vibhaṅga; this does not, of course, prevent their belonging to the most valuable sources for our knowledge of the life of the ancient Buddhist community. An essential difference between the Vibhaṅga on the one hand, and the Mahāvagga and the Cullavagga on the other, lies in the fact that in the case of the Vibhaṅga the stories were added to an original basis of ecclesiastical regulations that had existed of old, *i.e.* the Pātimokkha, whereas in the two other works the ecclesiastical regulations, and the stories given in connexion with these, were composed at one and the same time.

Taking all in all, if, on the one hand, we compare the short precepts of the Pātimokkha, and, on the other, the stories, the endless *pariyāya*, the whole of the great apparatus that is brought forward in these Vinaya books, we shall find a very distinct contrast between the two literary epochs reflected in the said works. At the time when these later Vinaya works originated, the Buddhist literature was still far from the literary form of the Mahāvaiṣṭya-sūtra, but still a step in advance had been made on the path which subsequently led to it.

Without doubt, a careful investigation of the SUTTAPI-TAKA would lead to similar results. As in the case of the Vinaya, we should be able to distinguish various strata representing the literary activity of those different periods. As I am too imperfectly acquainted with the materials in question, it is impossible for me, as yet, to make these

<sup>1</sup> In the Mahāvagga or the Cullavagga, where the discussion is of regulations that also occur in the Vibhaṅga, the same stories are related in connexion with them. Thus, for instance, the story of Pilindavaccha and of the King Bimbisāra is given identically in the Mahāvagga (VI. 15) and in the Vibhaṅga (Nissaggiya, 23). The story of the proceedings against the Assajipunnabbasukā bhikkhū occurs in the Vibhaṅga (Samghādis. 13), and also in the first book of the Cullavagga. It has been proved above that this story points to a later form of the disciplinary proceedings in question than was known to the Pātimokkha and its earliest commentary; it deserves to be noticed that the Cullavagga bears witness to the LATEST form of the procedure.

investigations with the requisite accuracy. I must confine myself here to a few remarks.

Generally speaking, the probability is that the fixing of the fundamental doctrines of the Dhamma took place somewhere about the same time as the fixing of the fundamental laws of the Vinaya, that is, the fixing of the Pātimokkha. If we may reckon the confessional-meetings, at which the Pātimokkha was read aloud, as one of the most ancient elements in the life of the Buddhist community, then the need for an authentic fixing of the most important doctrines—the recognition of which united the members of the community among one another—can scarcely have been less old.

The earliest form in which these doctrines have been laid down was in all probability not that of the Sutta as we have it. These Sutta, as regards style, show the very greatest resemblance to the narrative portions of the Vinaya; the dogmatic doctrines are not stated directly, but are put into the mouth of the Buddha, and we are told of the occasion upon which he proclaimed them, precisely in the same way as the ecclesiastical prohibitions are manipulated in the Vibhaṅga. Now we have seen that the Vibhaṅga was preceded by an earlier period of Vinaya literature, in which the ecclesiastical ordinances themselves were given with all brevity, without being put into Buddha's mouth, and without being interwoven with any stories. It will not appear too bold a supposition to assume that the literature of the Dhamma developed in a similar manner. The Buddhist community began, in my opinion, with the fixing of the most important doctrines, such as the four Ariyasacca, the twelve Nidāna, etc., without employing any narrative form; if the Bhikkhus, at the time of their assemblies, propounded the Dhamma to one another, their discourses probably consisted of the recital of such dogmatical paragraphs. The same changes

in the views and literary tendencies which have led to the composition of the Vibhaṅga, on the foundation of the Pātimokkha, probably have caused that, as a development of these ancient Dhammapariyāya, the modern Suttanta were produced, in which the doctrines are no longer directly taught, but where the stories are told how Buddha had once propounded them.

Such scholars as have access to the Suttapiṭaka in its full extent, should test these conjectures by the texts themselves, and correct what proves to be erroneous.

We have as yet spoken merely of the relative age of the various parts of the Buddhist Holy Scriptures. In order to fix the date itself of their origin, we must first of all examine the tradition concerning the most important events in the earliest ecclesiastical history of the Buddhists, that of the three COUNCILS.

According to the traditional and widely-spread story, Buddha's discourses were collected and fixed in an authentic form at the first Council, held a few months after the Master's death; this collection of the Holy texts is said to have subsequently been subjected to new revisions at *one* following Council according to northern accounts,<sup>1</sup> at *two* Councils according to southern reports. If the tradition could be relied upon in this form, the questions we are engaged upon would in all essential points be settled by it; if it cannot, we must—before casting the statements concerning the Councils entirely overboard—examine what facts may perhaps be found to shine through them. It is possible that these facts might throw some light upon the history of the development of the Buddhist sacred canons, although perhaps in a different way than seemed likely before the test was applied.

<sup>1</sup> We here leave the assembly held under King Kanishka entirely out of the question.



We shall confine our examination, in the first place, to the first and second Councils, concerning which the records of the northern and southern Buddhists essentially agree; the third Council, which is known almost solely to the southern records, we shall speak of afterwards.

Of the accounts referring to the first two Councils, the single section of the Pāli Tipiṭaka itself which treats of these events deserves to be classed first. This is the closing chapter of the Cullavagga already mentioned. As the text of it will be given complete in my edition, I shall here confine myself to stating briefly the contents, in so far as they concern our present inquiry.

The tradition of the Councils takes up the thread of the story where the accounts of the life and work of Buddha, given in the Suttapiṭaka, end. After the death of the Master—so it is related in the Cullavagga—Subhadda, the last disciple converted by Buddha shortly before his death, proclaimed views which threatened the dissolution of the community. “Do not grieve, do not lament,” he is said to have said to the believers; “it is well, that we have been relieved of the great Master’s presence; we were oppressed by him, when he said: ‘this is permitted to you, this is not permitted.’ In future, we can do as we like, and not do as we do not like.” In opposition to Subhadda—the tradition goes on to relate—there came forward one of the most distinguished and oldest of Buddha’s disciples, the great Kassapa, who proposed that five hundred of the most eminent members of the community should assemble at Rājagaha, the royal residence of the ruler of Magadha, in order to collect the Master’s precepts in an authentic form. It has already been said above, how, during the seven months’ sitting of the assembly, Kassapa, the President, fixed the Vinaya, with the assistance of Upāli, the Dhamma with Ānanda.

This is the story as it has come down to us. What we

have here before us is not history, but pure invention, and, moreover, an invention of no very ancient date. Apart from internal reasons that might be adduced to prove this, we are able to prove it by comparing another text which is older than this story, and the author of which cannot yet have known it. I allude to the highly important Sutta, which gives an account of the death of Buddha, and the Pāli text of which has recently been printed by Prof. Childers. This Sutta<sup>1</sup> gives the story—in long passages word for word the same as in the Cullavagga—of the irreverent conduct of Subhadda, which Kassapa opposes by briefly pointing to the true consolation that should support the disciples in their separation from the Master. Then follows the account of the burning of Buddha's corpse, of the distribution of his relics among the various princes and cities, and of the festivals that were instituted in honour of these relics. Everything that the legend of the Council alleges as a motive for and as the background to the story about Kassapa's proposal for holding the Council, is found here altogether, except that there is no allusion to the proposal itself or to the Council. We hear of those speeches of Subhadda, which, according to the later tradition, led Kassapa to make his proposal, but we do not hear anything of the proposal itself. We hear of the great assembly that meets for the distribution of Buddha's relics, in which—according to the later tradition—Kassapa's proposal was agreed to, but we do not hear anything of all these transactions. It may be added: we hear in this same Sutta (pp. 39, 60, 61) of the precepts which Buddha delivered to his followers shortly before his death, concerning doubts and differences of opinion that might arise, among the members of the community, with regard to the Dhamma and the Vinaya, and with regard to the treatment of such cases when he should no longer be with them. If any-

<sup>1</sup> pp. 67, 68, in the edition of Childers.

where, we should certainly have expected to find here some allusion to the great authentic depositions of Dhamma and Vinaya after Buddha's death, which, according to the general belief of Buddhists, established a firm standard, according to which such differences could be judged and have been judged through many centuries. There is not the slightest trace of any such allusion to this Council. This silence is as valuable as the most direct testimony: it shows that the author of the *Mahāparinibbāna Sutta* did not know anything of the first Council.<sup>1</sup>

We may assume, with some probability, that the fact of the second Council does not play an unimportant part among those circumstances which led to the origin of the legends concerning the first Council; such dualisms of the same occurrences are, as is well known, often met with in historical legends. The ideas, out of which the story arose, can scarcely be considered doubtful. Buddha was

<sup>1</sup> I shall here give the passage from the Cullavagga that comes into consideration, in order that it may be compared with the Mahāpar. S. (pp. 67, 68). Kassapa says to the Bhikkhus: *tatrāvuso ye te bhikkhū avitarāgā appakecce bāhā paggayha khandanti chinapapātāṃ papanti āvaṭṭanti vivaṭṭanti: atikhippamā bhagavā parimubbuto, atikhippamā sugato parinibbuto, atikhippamā cakkhū loke antarāhitan ti. ye pana te bhikkhū vituṭṭāgā te satā sampajānā adhiṇṇasenti: aniccā saṃkhārā tam ku' ettha labbhā 'ti. atha khv āmaṃ āvuso te bhikkhū etad avocaṃ* (observe the alteration in the succession of the speeches compared with the Mahāpar. S.): *alam āvuso mā socittha mā paridevitttha, nanv etaṃ āvuso bhagavatā paṭigace' eva akkhātā, sabbe' eva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo, tam ku' ettha āvuso labbhā yaṃ tam jātaṃ bhūtaṃ saṃkhatam palokadhammaṃ tam vata mā palujjīti, n'etaṃ thānam vijjātīti. tena kho pana samayena āvuso Subhaddo nāma buddhapabbajito tassam paṇisāyam nisīno hoti. atha kho āvuso Subhaddo buddhapabbajito te bhikkhū etad avoca: alam āvuso mā socittha mā paridevitttha, sumuttā mayam tena mahāsamaṇena, upaddutā ca mayam homa idam vo kappati idam vo na kappatīti, idāni pana mayam yaṃ icchissāma tam karissāma, yaṃ na icchissāma na tam karissāma 'ti, etc.—Thus in the Cullavagga the incident is related by Kassapa at the great assembly of Bhikkhus, and this narrative is followed by the proposal made by him: *hanta mayam āvuso dhammaṃ ca vinayaṃ ca saṃgāyāma, pure adhammo dīppati dhammo paṭibhīyati*, etc.—The whole of this story is taken from the Mahāpar.-Sutta; but Subhadda's speech and Kassapa's words of consolation are transposed. The reason of this transposition it is not difficult to understand, and characteristic. In the Mahāpar.-Sutta, the interference of Subhadda is settled by the very fact of so important a person as Mahākassapa raising his voice. In the Cullavagga it is more appropriate that it should not yet be settled, in order that it may form the basis to Kassapa's proposal. Hence, in this text, Subhadda's words are placed at the end, in order that Kassapa's proposal, which was called forth by them, may be attached to them.*

dead; the two other members of the ancient Buddhist trinity, the Doctrine and the Community, were to survive the Master. It can hardly seem strange that, in order to give this continuance the right legendary expression, an authentic settlement of the Doctrine by the Community was invented, and that, for the strict preservation of the chronological continuity, this settlement was supposed to have taken place directly after Buddha's death. To finish the picture of these proceedings, the Council of Vesāli furnished the necessary materials.<sup>1</sup>

The account of the SECOND Council stands in a very different position to the first with regard to its historical authenticity. The northern and southern records correspond in stating that the assembly was occasioned by ten deviations from the strict discipline of the earliest times, having occurred in Vesāli. The ten points in question are extremely characteristic of the atmosphere in which the Buddhist community lived at the time. It was disputed whether the daily meal, in place of being partaken of at mid-day, might not also be partaken of when the shadows had attained the breadth of two fingers, and so forth. We thus perceive that the grand intellectual movement which we call Buddhism had even at that time lost the spirit of freedom upon which it was founded, and that it had degenerated into monkish ceremoniousness.

It is not my intention here to reproduce the detailed and most instructive account given in the Cullavagga of the course taken in the dispute concerning the ten doctrines; it is an account which, with all its pedantic snatching after trifles, bears the stamp of being in the highest degree trustworthy. The dispute was settled before an assembly

<sup>1</sup> The influence exercised by the tradition of the second Council upon the first also explains why the first is called *Vinayasamgiti* in the Cullavagga, although it was believed to have had to do just as well with the Dhamma as with the Vinaya. The second Council confined itself wholly to the domain of the Vinaya, and did not occupy itself with the Dhamma in the strict sense of the word.

of seven hundred of the faithful at Vesâli; and the ten erroneous doctrines were rejected.

With this the CULLAVAGGA closes its report of the assembly at Vesâli. The story assumes quite a different appearance by an addition given to it by the later southern records, with which the northern records correspond in all essential points. The *Dīpavamsa*, for instance, says (5, 26, and following) :—

“The eight mighty Theras destroyed the ten false doctrines and dispersed the wicked ones. After they had dispersed the wicked Bhikkhus and put down the false doctrine, the eight powerful Theras selected 700 Arhats in order to purify their own doctrine; selecting the best ones, they made a revision of the Dhamma. In the famous city of Vesâli, in the Kûṭāgāra hall, this second assembly was brought to a close after a period of eight months.”

The difference between the earlier and the later account of the Council held at Vesâli is of considerable importance for the history of the Buddhist holy literature. According to the later version, we were expected to believe that this Council had revised the whole of the Holy texts; the earlier and undoubtedly authentic account knows nothing about this revision. If the later version were correct, it would be unintelligible that the very detailed earlier version of the acts of this Council should have omitted this main point, and had represented the insignificant disputes concerning the ten propositions as if the Council had been entirely occupied with them. We have already spoken of the influence which the Council of Vesâli probably exercised upon the legend of the first Council. In the present case, conversely, at a later period, the account of the first Council had, to all appearance, reacted upon the second, and was the cause of the belief that a *Dhammasaṃgaha* was said to have been instituted

by the Yasa, the Revata, and their associates, in the same sense as had formerly been said to have been done by Kassapa.

The result which this investigation furnishes to the question regarding the origin of the collection of the sacred writings, we may state to be this: the first Council is certainly brought by the tradition into connexion with the redaction of this collection, but this tradition contains no historical truth; the tradition of the second Council is historical, but in its authentic form it does not bring this Council into any connexion with the collection of the sacred books. Our inference is thus, for the present, a purely negative one; from the statements concerning the two Councils, nothing is directly gained with regard to the points in question. We shall subsequently have to return to the indirect results that might possibly be obtained; but we must first consider the THIRD Council, held under King DHAMMĀSOKA. As is well known, the tradition<sup>1</sup> in Ceylon concerning it is as follows:—

The acts of favour shown to the Community by Asoka induced a number of heretics to join the Community. For seven years the sacred ceremonies could not be performed, as the presence of these non-believers interfered with them. The King issued a command to the Community, through one of his officers, that the religious ceremonies must be observed; and, as this command was disregarded, the King's minister put several of the Bhikkhus to death with his own hand. The King, horrified at this proceeding, endeavoured to atone for it. The Bhikkhus advised him to invite the aged teacher MOGGALĪPUTTA; the latter came to the capital, preached before the King, and assured him that the minister's crime in no way affected him. Moggalīputta then selected, from among the great host of Bhikkhus

<sup>1</sup> The tradition is contained in the *Dīpavaṃsa*, the *Mahāvamsa*, and the *Samantapāsādikā* of Buddhaghosa. In the concluding chapter of the *Cullavagga*, the first two Councils only are spoken of.

who had assembled in the capital, one thousand of them to hold a Council with him. The false doctrines of those who had forced themselves into the Community were denounced; Moggaliputta then, in a treatise called *Kathāvatthu*, described the dogmatic position held by himself and his followers, and proclaimed it before the Council. This work is still preserved in the collection of the Pāli *Abhidhamma*.

In the domains of northern Buddhism there is but little said concerning the third Council.<sup>1</sup> But it is incorrect to suppose that it was wholly unknown<sup>2</sup> there. That the references made to this Council are but rare may easily be accounted for.

It is well known that the period between the Councils of Vesālī and Pāṭaliputta is assumed by our records to have been the time of the origin of those schisms which separated the Buddhist fraternity into eighteen different schools. Moggaliputta, to whom is attributed the leading part at the Council of Pāṭaliputta, was not an authority recognized throughout the whole domain of the Buddhist church (the very fact of the eighteen sects excludes such an assumption); he was, in fact, merely the head of *one* school. The Council, at which Moggaliputta formulated his own opinions, and denounced all views that differed from his own, resulted in a decisive triumph for his party over its adversaries. Thus it is perfectly intelligible that mention is so frequently made of these proceedings in the records of the Sinhalese, who consider themselves as belonging to the school of Moggaliputta, and so rarely, if at all, by the northern Buddhists. The tradition which ascribes

<sup>1</sup> Mr. Beal writes to me: "With respect to the Councils, ALL THE CHINESE VERSIONS OF THE VINAYA PITAKA agree in alluding only to two. There is no mention whatever of a Council at Pāṭaliputra." In this the Chinese texts correspond perfectly with the Pāli versions of the Vinaya Pitaka, which likewise mention only two Councils; but we must beware not to conclude from this that the third Council is a mere invention.

<sup>2</sup> See the remarks of Köppen, *die Religion des Buddha*, vol. i. p. 139.

the origin of differences of the schools to the period between the second and third Councils, and the fact that the northern and southern records speak much in the same way of the first two Councils, and not so with regard to the third, mutually confirm and explain each other. As a counterpart to the almost absolute silence in the records of the northern texts concerning Moggaliputta, it may be mentioned that Upagupta, whom the Buddhists of the north regard as the highest ecclesiastical authority under Asoka, is, as far as I know, nowhere mentioned by the Sinhalese.

After what has been said, we must not, from the fact that the northern writers do not allude to the third Council, entertain any suspicion of the Sinhalese historians having wilfully divided the facts belonging to the second Council, and framed two different Councils of them, or of their having referred to King Asoka—in whose reign the second Council was held—as to two different kings of the same name.<sup>1</sup> As little would it be correct to say that the northern writers have described the second and third Councils as one. The two incidents have nothing whatever in common, with the exception of the accidental identity of names of the kings in whose reigns the events occurred; that most of the northern writers knew of or wished to know of but one of these events, is certainly as correct, as it is incorrect to assume that they turned the two into one.

<sup>1</sup> In Hiouen Tshang, at all events, in one passage, there is evidence of his being conscious of the difference between the two Asokas. The great king Dhammāsoka he always calls Wou-yeou, and speaks of him as a well-known person. Now, he at one time says (*Mémoires de H. Tsh.*, vol. i. p. 414): "Dans la première centaine d'années qui suivit le Nirvāṇa, il y eut un roi nommé 'O-chou-kia, qui était l'arrière-petit-fils du roi Pin-pi-so-lo (Bimbisāra). Il quitta la ville de la maison 'u roi (Rājagriha), transféra sa cour à Po-teh'a-li (Pāṭaliputra) et fit construire une seconde enceinte autour de l'ancienne ville." Shortly before and afterwards Dhammāsoka is spoken of under the name of Wou-yeou. This is the only passage where Hiouen Tshang uses the name 'O-chou-kia. It seems undoubted that the author here understood 'O-chou-kia and Wou-yeou to be two different persons.



The Councils of Vesālī and Pāṭaliputta, respecting which we have here expressed our opinion, are the fixed points in the history of the earlier form of Buddhism. In order to indicate the position occupied by other incidents belonging to this period, we must look for the circumstances which connect them with those primary events.

In the above investigation, we have already spoken of several facts which must be placed in the period between the Council of Vesālī and that of Pāṭaliputta. This period, first of all, saw the origin of the schisms, and was also the time of the development of the Abhidhamma literature, which was brought to a close by the proclamation of the text of the Kathāvatthu at the Council of Pāṭaliputta.<sup>1</sup> The composition of the closing chapter of the Cullavagga, which contains an account of the first two Councils, is, on the one hand, clearly of later origin than the Assembly at Vesālī, and, on the other hand, of an earlier date than the origin of the schismatic schools and of the Abhidhamma books, for this identical chapter is met with in the Vinaya of the different schools at a corresponding place, and it does not mention the Abhidhamma among the sacred writings of which it gives a survey intended to be complete.

What, however, is the chronological relation between the origin of the main substance of the Vinaya (*i.e.* of the whole Piṭaka, with the exception of this story of the Councils, and of the Parivāra) and the Councils of Vesālī and Pāṭaliputta?

The account of the Councils follows upon the actual closing chapter of the Vinaya, containing the laws for the

<sup>1</sup> It is scarcely necessary to remark that the contemporaneous origin of the schisms and of the Abhidhamma is not accidental, but that in it the natural connexion of the events is apparent. The same characteristic signature of that very stage of the development of Buddhism, which first advanced from the simple handing over and receiving of the doctrines, to a systematical dogmatizing, shows itself both in the domain of literature in the origin of the Abhidhamma, and in the domain of ecclesiastical life in those disputes which have produced the great schisms.

Bhikkhunis.<sup>1</sup> It is evident that this account is written as the conclusion or an appendix to the Vinaya, and that, accordingly, the main substance of the Vinaya laws was not composed later. It remains to be considered whether, at the time the closing chapter was composed, the principal part of the work did already exist as a complete whole, or whether the closing chapter and the other portions of the Vinaya were composed at one and the same time. It seems to me that the first of these alternatives possesses by far the greater amount of probability, not to say certainty. And that for two reasons. First we must consider the circumstance that in the closing chapter the redaction of the whole Vinaya is said to have been made immediately after Buddha's death. Now, though this tradition is proved to be untenable, it surely follows from the very fact of its existence—with perfect certainty—that, at the time the story in question was written, the redaction of the Vinaya was not a fact just accomplished or still held in fresh remembrance, and that least of all can it have been a part of the same diaskeuasis which gave rise to the very story that transposes that redaction a hundred years back.

Another point deserving consideration here is the treatment or non-treatment in the Vinaya of those questions which formed the subjects of discussion at the second Council.

No reader of the Vinaya will hesitate to admit that this collection contains not an historical account of what BUDDHA permitted and forbade, but an account of what was regarded as allowable and forbidden at a certain period long after Buddha's time. Now the whole second Council

<sup>1</sup> The Bhikkhunis are constantly spoken of in the Vinaya after the conclusion of the laws relative to the Bhikkhus. In agreement with the fundamental division of the Vinaya into two main parts (*Pārājika Pācittiya*—*Mahāvagga Cullavagga*), we find the regulations referring to the Bhikkhunis collected in two passages, in the *Bhikkhunivibhaṅga* at the end of the *Pācittiya*, and at the end of the *Cullavagga* before the story of the Councils.

was nothing more than a discussion on the permissibility of certain indulgences, a discussion which excited the attention of the whole community in the highest degree. We may with full assurance infer that if the discussions as to what was permitted and what forbidden, which we have before us in the Vinaya, were established after the time of this Council, it was next to unavoidable that, in appropriate passages, it should be directly stated how the Bhikkhus were to act with regard to the points so hotly disputed at Vesālī. The materials for comparing the points disputed at Vesālī with the doctrines of the Vinaya are all in our possession. The account in the Cullavagga concerning the Council even directly mentions, at each of the ten false precepts, *where* these are said to have been condemned by Buddha, so that we know upon what the ancient fraternity itself based the rejection of the ten heresies. Now we find that the text of the Vinaya, as we have it, does not in any way expressly touch upon most of these points;<sup>1</sup> that, in fact, it does not know of the propositions discussed at Vesālī. The passages of the Vinaya to which the Cullavagga refers respecting the decision of the ten disputed points contain only general principles, not any express reference to the special subjects of the ten Vatthu. To these main propositions themselves are added—to facilitate the interpretation—fuller details, which touch upon a great number of special cases relating to the various rules; but the cases upon which the controversy at Vesālī turned are not specified.<sup>2</sup> The texts of the Pārājika and Pācittiya—with the unwearied minute acuteness which is characteristic of the Indian mind—collect all the in any way conceivable possibilities that might apply to the propositions to be

<sup>1</sup> There is only one of these directly mentioned in the Vinaya, the tenth, which is obviously the most important of the disputed points, prohibiting any Bhikkhu from accepting gold or silver.

<sup>2</sup> I shall for the present not give *in extenso* in proof of this all the passages that come into consideration here; the publication of the complete Vinaya will enable every one to form his own opinion.

explained, in order to cut off every doubt as to the sense. Every one who knows the manner in which the discussion proceeds in these texts will not hesitate, with perfect confidence, to draw the conclusion that, at the time when these texts received their present form, nothing was as yet known of the ten Vatthu of the Bhikkhus at Vesālī. The discussion of the ten propositions is given in the form of an account of the Council at Vesālī, as an appendix at the end of the Vinaya; this, I think, is the best proof of the fact that when the dispute concerning the ten propositions was being carried on, the Vinaya itself already existed, that IT IS OLDER THAN THE COUNCIL OF VESĀLĪ.

Probably, however, not much older. If we fix the date of the composition of the Vinaya-piṭaka, as handed down to us, too long BEFORE the Council held at Vesālī, we shall thereby, first of all, come too close upon Buddha's own day, and it is further opposed by the prophecy of Pāṭali-putta being made the capital of the kingdom of Magadha, as contained in the Vinaya.<sup>1</sup> According to the statement of Hiouen Thsang, King Kālāsoka, in whose reign the Council of Vesālī was held, is said to have changed his residence, and removed to Pāṭali-putta; and, indeed, the royal residence had been removed there at the time the Council was being held, if the report in the Mahāvamsa (p. 17, l. 4) is correct. The removing of the residence of the Magadha kings to Pāṭali-putta must be anterior to the redaction of the Vinaya Piṭaka as we read it.

We shall now, in conclusion, draw up a list of the successive events in the literary and ecclesiastical history of the Buddhists, belonging to the period we have been discussing.

1. The Genesis of the Pātimokkha. The earliest beginnings of the Dhamma literature.

<sup>1</sup> Mahāvagga, VI. 28, 8. Compare Mahāparinibb. S., p. 13.

2. The formation of the Commentary on the Pātimokkha, which is included in the Vibhaṅga.
3. The Vibhaṅga is compiled; the Mahāvagga and the Cullavagga are composed; origin of the main substance of the Suttanta literature.
4. COUNCIL AT VESĀLÎ.
5. Origin of the legends of the Council at Rājagaha; composition of the closing chapter of the Vinaya.
6. Schisms in the Buddhist community; origin of the Abhidhamma.
7. COUNCIL AT PĀṬALIPUTTA; the Kāthāvatthu.

If, as is justified by Asoka's inscriptions, we assume the year 265 B.C. as the approximate date of his coronation, and we calculate 118 years back from this to the Council at Vesālî—in accordance with the chronological system of the Mahāvamsa and Dīpavamsa<sup>1</sup>—we shall find the date

<sup>1</sup> I agree perfectly with the remarks made by Dr. Bühler respecting the Sinhalese chronology: "The smallness of the period, sixty years of which are besides covered by the reigns of Candragupta and Bindusāra, where Brahmins and Buddhists agree in their figures, makes a considerable deviation from the truth improbable, and for practical purposes the number of years given by the Buddhists may be accepted as a fact." I believe I may be justified in agreeing to this judgment of Dr. Bühler, even though I do not share his opinion that the edicts of Sahasrām and Rupaṇāth contain an authentic confirmation of the chronological system of the Sinhalese, which is as old as the time of Asoka himself. The statement in these inscriptions regarding the length of time during which the king who set them up, remained a layman (upāsaka), does not seem to me to have been correctly treated by Dr. Bühler. The inscription of Sahasrām reads: | | | | | iyāni savachalāni; the inscription of Rupaṇāth: sātirakekāni adhiti | ui va[sā]. Dr. Bühler's transcription of this inscription reads adhitisāni; in the drawing in the *Corpus Inscriptionum* (Vol. I. Pl. XLV.), however, the penultimate is stated to be illegible, and the photo-zincograph in the *Indian Antiquary* (June, 1877) seems to furnish the reading yā rather than sā in the passage in question, and the reading yā is also confirmed by the Sahasrām edict. It seems to me, therefore, that the only accredited reading is adhitiyāni (or adhati-yāni), and this is undoubtedly the same as addhateyya and addhatiyya of the Pāli and addhaiyya of the Jaina Prakrit, which signifies "two and a half." The King, therefore, was not an Upāsaka for thirty-two and a half years and more, but for thirty years less. Dr. Bühler's principal argument in favour of the supposition that the inscriptions were made by Asoka is this: that it is only the long reign of this monarch, of all the kings of the Maurya dynasty, which tallies with the numbers given in the inscriptions. My opinion is that the inscriptions might have been made by any Maurya king, who had reigned for at least about four years; and the Community mentioned might be any one of the numerous sects of that time, and—considering the expression "vivutha"—any other rather than the Buddhist. If the King was nevertheless Asoka, and the Saṅgha the Buddhist, the inscription would not confirm the chronology of the Sinhalese, it would oppose it.

of this Council to fall somewhere about 383 B.C. From what has been said above, the revision of the Vinaya must have been somewhere before that time, but not much earlier. Hence we shall be right in conjecturing that it was not very far removed from 400 B.C. The error which might possibly arise from the inaccuracy of this calculation cannot at all events be a considerable one.

I do not think we shall be overestimating the literary productivity of the Buddhist Samgha by considering it possible that, during the first ninety years after Buddha's death, it had produced a literature of this great compass, and one so widely scattered in strata of an earlier and later origin. Let us compare it with the literary productions that emanated from the Socratic school during the seventy-seven years between the death of Socrates and that of Aristotle, or with the works of Kant and the philosophers who followed him, during the fifty years between the publication of the *Critic of Pure Reason* and the death of Hegel. The period of Indian history of which we are speaking was—this we must bear in mind—on the one hand, most seriously affected by the religio-ascetic thoughts which have created Buddhism; on the other hand, it possessed a perfect mastery of the literary form. It is most probable that other sects had preceded the Buddhists in laying down their ordinances for the community and their dogmatic principles in a literary form. What these sects had accomplished the Buddhists made use of; and, if nowhere else, they at all events found in the texts of the Brāhmaṇa, of the Sūtra and Upanishad, prototypes for the development of a didactic material in a form appropriate for the further transmission to disciples. Fellow-labourers in the work were to be found throughout the whole Jambudīpa, wherever there were Bhikkhus to whom the doctrines of Gotama Buddha had found their way. Hence our opinion of the early origin of the Buddhist

texts, based as it is upon external proofs, does not clash, but agrees perfectly with the internal possibility and probability.<sup>1</sup>

We have hitherto endeavoured to describe the history of the development of the Buddhist Vinaya-literature without regard to the DIVISION OF THE SCHOOLS, all of which have their own texts.<sup>2</sup> We pass on to an examination regarding that SCHOOL, the Vinaya-texts of which have been preserved to us in Ceylon, and of its position among the other schools into which the Buddhist church divided itself.

<sup>1</sup> The edict of Bairât has been brought forward to oppose the great age of the Buddhist Holy Scriptures in the form we now have them; to me this seems altogether wrong. King Asoka mentions in that edict a number of texts, the study of which he recommends to the fraternity and to laymen. He intended in no way to draw up a list of *all* the sayings of Buddha which the King considered as authentic, but to give a selection of those which he held to be specially deserving of study. The fact that only some of the titles mentioned in the inscription have hitherto been met with in the texts cannot cause the slightest hesitation. First of all the Pāli texts have not yet been examined so completely as will be necessary, and then we must remember that the same text was frequently known by several titles. Compare, for instance, the names which Buddha gives at the end of the Brahmajālasutta (Sept Suttas, p. 57) to this discourse (Atthajāla, Dhammajāla, Brahmajāla, Dīthijāla, Anuttarasangāmaṇiṇi), or let us ask, who, at a first glance, would recognize the identity of the Pārājika and Pācittiya with the Suttavibhaṅga, or the identity of the Āgamas with the Nikāyas, etc. Thus the "Moneyasutta," to which the inscription alludes, may be identical with the Sāmaññaphalasutta, if we must not rather identify it with the little discourse contained in the Tkaṇipāṭa of the Aṅguttara-Nikāya which begins: "Tīṇi-māni bhikkhavo moneyyāni" (see the Apāyavagga; fol. 19a of the Phayre MS.). The "Munigāthā" most probably are the twelfth Sutta of the Sutta-nipāṭa. The "Lāghulovāda," concerning falsehood, which is mentioned in the inscription, is the Ambalatthikarāhulovāda, the sixty-first among the Suttas of the Majjhima-Nikāya. The Vinayasamākasa (= vinaya-samākaraṇa) is, I think, certainly not the Parivāra, as Mr. Davids once supposed. This work, at least to judge from the Pāli version which is the only one I know, is undoubtedly of more recent date than Asoka; besides, on account of its form, which is somewhat like an index, it was of all the Vinaya texts least of all adapted for being studied in wider circles. The expression "substance of the Vinaya" seems to me to apply very well to the Pātimokkha. The meaning of the title Anāgatabhayaṇi can be gathered from the Araññikānāgatabhayaṇisutta of the Aṅguttaranikāya (given in the Suttasamgaha, MS. Orient. fol. 939, of the Royal Library in Berlin, fol. cam). This Sutta describes how the Bhikkhu, who lives a solitary life in the forests, should have ever before him the dangers that might suddenly put an end to his life—serpents, savage animals, etc. (these are the "fears of the future"), and such thoughts should lead him to exercise all his energies in order to arrive at the goal of his religious strivings.

<sup>2</sup> The opinion of Professor Wassiljew (Der Buddhismus, p. 68 of the German translation), that the Vinaya literature was the same in all the different schools, is, strictly speaking, not correct. It is true, only, so far as has yet been discovered, that the Vinaya of the different schools is based upon the same fundamental redaction, but this original Vinaya has assumed very different forms in the different schools.

Among the historical traditions of the Mahāvihāra in Ceylon,<sup>1</sup> there has been preserved an account of the eighteen sects which arose during the course of the second century after Buddha's death; and we have several other similar accounts from the northern records.<sup>2</sup> The various names in the different reports do not always correspond exactly; not only were different names given to the same school, but in the course of time more than eighteen schools arose, and the various reports selected from among these, first one and then another, in order to produce the number eighteen that had long been regarded as the established number. However, in spite of the lists not agreeing perfectly, we can, with sufficient certainty, discern several large groups of schools that are closely allied among one another.

Which is the school, the texts of which we have before us in the Pāli language? And with which other schools was it most closely connected?

According to the traditions of the Sinhalese, one of the schools possessed a claim to be considered as orthodox, on account of its having held fast to the original tradition of the THERAS (mūlatheravāda); of course the Sinhalese church considers itself as belonging to this party. That the name THERAVĀDĪ was not a mere title of honour which the followers of this school applied to themselves alone, but that their right to it was generally recognized, is evident from the fact that Hiouen Tshang also gives this name ("Chang-tso-pou") to the Sinhalese community.

Now, in my opinion, it can be shown with tolerable certainty that this same school bore another name in addition, that of the VIBHAJJAVĀDĪ (Vibhajjavādinās). From

<sup>1</sup> The historical portions of the great Aṭṭhakathā of the Mahāvihāra form the basis not only of the historical statements of Buddhaghosa, but also of the histories Dīpavaṃsa and Mahāvāṃsa. I intend to give a proof of this in my edition of the Dīpavaṃsa.

<sup>2</sup> Compare Wassiljew, *l. c.* p. 249 ff., Tāranātha, *Geschichte des Buddhismus* (German translation), p. 270 ff.



the reports of the northern Buddhists, more especially those of the Mahāsaṃghikās and Sammatīyās,<sup>1</sup> we find, by the side of two other groups of schools<sup>2</sup> which are in close affinity, the following third group: the Sarvāstivādinās, Vibhajjavādinās, Mahiṣāsakās, Dharmaguptakās, Kāṣyāpiyās, Saṃkrāntikās (by the side of the last we also find the Tāmraṣṭīyās mentioned here, which seem to be identical with or clearly related to them).<sup>3</sup> Now the historical literature of Ceylon corresponding with the above gives the following group: the Theravāḍī, Mahiṣāsakā, Sabbatthavāḍī, Dhammaguttikā, Kassapikā, Saṃkantikā, Suttavāḍī. If those names that are the same on both sides are left out, the result would most probably be the identity of the Theravāḍī with the Vibhajjavādinās.

Now this probability, it seems to me, becomes a certainty by the account in the Mahāvamsa concerning the third Council held under King Asoka. Asoka caused large numbers of heterodox Bhikkhus to be expelled from the community, and finally asked the true believers: Which doctrine did Buddha himself proclaim? They answered: He was a Vibhajjavāḍī. Whereupon the King turned to the Thera Moggaliputta:—

vibhajjavāḍī sambuddho hoti bhanto 'ti āha so,  
thero āmā 'ti etc.<sup>4</sup>

The result seems certain: if the appellation Vibhajjavāḍī was known as the name of a school, and the Sinhalese tradition—and moreover in a passage where the point in question was to distinguish the true from the false doctrines—declared the founder of the church to be a Vibhajjavāḍī,

<sup>1</sup> Tāranātha, *l. c.* pp. 271, 272.

<sup>2</sup> In the centre of one of these groups stand the Mahāsaṃghikās; in that of the other the Vātsīputriyās.

<sup>3</sup> Tāranātha, *l. c.* p. 273.

<sup>4</sup> To the passage quoted above I add the following words I have met with in a subscription given by the Mahāvihāra monks to the third book of the Cullavagga: “ācariyānaṃ vibhajjapadānaṃ (vibhajjavāḍīnaṃ?) Tambapannidīpasādhakānaṃ Mahāvihāravāsīnaṃ.” See also Minayeff, in his Introduction to the Prātimoksha, p. ix.

it is clear that the Sinhalese recognized that school as the orthodox one, and reckoned themselves as belonging to it.

A somewhat different statement is given by FA HIAN,<sup>1</sup> who makes the express remark that the Vinaya used in Ceylon belonged to the Mahîçâsakâs. This cannot be correct. For, in the first place, the Sinhalese themselves considered the Mahîçâsakas as one of those sects which had gone off from the true faith; and, secondly, Hiouen Tsang gives the sect which prevailed in Ceylon a different Chinese name to that which he, as a rule, employs for the Mahîçâsakas. Yet this, at least, seems to result from Fah Hian's statement: the Vinaya of the Mahîçâsaka school must be remarkably like the version of the Vinayapiṭaka handed down in Ceylon.<sup>2</sup> Through the kindness of Mr. BEAL I have been enabled to make a beginning on the comparison of the two versions. The task of proving in detail the relation between the texts of the different schools must be reserved for future investigations; it can scarcely be doubted that a knowledge of the original form of the Vinaya will, in this way, be attained with as much certainty as accuracy with regard to detail. It is self-evident that first of all the Chinese translations of the Vinaya-literature of several of the Buddhist schools must be examined in detail. Persons acquainted with the Chinese language, and who have access to these works, will be sure to receive the thanks of all interested in the study of Buddhism for every communication with regard to these important literary documents. Meanwhile, however, it will at all events be of interest to inquirers in this domain to become acquainted at least with the arrangement of the

<sup>1</sup> Beal, *Buddhist Pilgrims*, p. 165.

<sup>2</sup> It is probably not accidental that the *Dīpavaṃsa* mentions the Mahîsâsakâ first among those schools which branched off from the Theravâda, and that the northern Buddhists also are in the habit of mentioning the Vibhajyavâdinas and the Mahîçâsakâs side by side.

Vinaya of the Mahīśāsaka-school, and to be enabled to compare it with the Pāli Vinaya. I shall, therefore, here communicate the remarks which Mr. Beal has had the kindness to send me relating to the Mahīśāsaka-school, and I shall accompany these with notes, giving the corresponding data relating to the Pāli version.

Mr. Beal writes:

1. "There is no division of the Chinese version of the Buddhist Vinaya corresponding to that you name in the Pāli.<sup>1</sup> In the case of the Mahīśākas, the first section of the FIRST DIVISION is called Po-lo-i, *i.e.* Pārājika. The second section of the first division includes the 23 (13 ?) Saṅghādisesa rules. The third section of the first division is called Wou-teng, *i.e.* the Anityā dhammā. The fourth section of the first division is called Shi-sah, which I take to be = Nissaggiyā. The fifth section of the first division includes the 91 (92 ?) Pācittiya rules.

2. "The SECOND DIVISION includes eight rules for the Bhikkhunīs, called the eight Pārājika rules. The remaining sections of this division contain rules for the Bhikkhus similar to those for the Bhikkhus.<sup>2</sup>

3. "The THIRD DIVISION contains, 1st, A LIFE OF BUDDHA,<sup>3</sup> 2nd, Rules for ordination, residence during rainy season, etc. This evidently corresponds to the MAHĀVAGGA of the Pāli.

4. "THE FOURTH DIVISION contains, 1st, a section called Mih-tsang, *i.e.* Adhikaraṇa-samatha, rules for avoiding litigation, and 2nd, rules for holding sessions of priests (Saṅgha-kamma).<sup>4</sup>

5. THE FIFTH DIVISION contains miscellaneous rules, and

<sup>1</sup> This is the division into the five works Pārājika, etc.

<sup>2</sup> As yet all the data agree exactly with the Pāli Vibhaṅga, except that no mention is here made of the short chapters which in the Pāli redaction come in after the Pācittiya.

<sup>3</sup> This corresponds with the first chapters of the Pāli Mahāvagga.

<sup>4</sup> This corresponds with the first four Khandhas of the Cullavagga.

evidently agrees with the Pāli Parivāra.<sup>1</sup> Under this last division, we have in Chinese the history of the Councils.

"In order to test the identity of the Pāli and Chinese versions, I will now give an outline of the first division, as it is found in the MAHĪSĀSAKA school.

"The FIRST SECTION commences with a reason why the teaching of former Buddhas had not endured, viz. that like flowers, when not well fastened together, are scattered by the wind, so the teaching of Buddha, if not systematically arranged and bound together in order, would soon be dispersed by the opposition of enemies and heretics.

"Buddha then accepts the invitation of a Brahman, called Pi-lan-jo (Verañja), to partake of hospitality during the three months of wass. The Brahman forgets to fulfil his engagements, being immersed in bodily enjoyments; at the end of the three months Buddha goes to him and reproves him for his neglect.<sup>2</sup>

"Buddha then proceeds with his followers to the neighbourhood of Vaisāli, and here begins an account of the transgressions against the Law meriting expulsion.

1. "The sin of Sudāna Karandaputra,<sup>3</sup> who, having become a disciple, was tempted by his wife to abjure his vows of chastity.

2. "The story of a Bhikkhu<sup>4</sup> and a female monkey.

3. "A story about going to festivals and dances given by non-believers.<sup>5</sup>

<sup>1</sup> More likely this section corresponds with the second half of the Cullavagga, and a section corresponding with the Parivāra is wanting in the Chinese Vinaya. The story of the Councils which Mr. Beal mentions will be found in the Pāli Vinaya, at the end of the Cullavagga.

<sup>2</sup> All this corresponds exactly with the Introduction to the Vibhaṅga; the comparison also of the flowers which are scattered by the wind, is made use of in the Pāli text.

<sup>3</sup> Pāli: Sudinno Kalandaputto.

<sup>4</sup> Tena kho pana : mayena aññatara bhikkhu Vesāliyaṃ Mahāvane makkaṭṭiṃ āmisaṇa upalāpetvā tassā methunaṃ dhammaṃ paṭisevati, etc.

<sup>5</sup> I do not find anything exactly corresponding with this in the Pāli text. Perhaps the following is the passage meant: tena kho pana samayena sambhulā Vesālīkā Vajjiputtakā bhikkhū yāvadatthaṃ bhuñjimsu, yāvadatthaṃ sūpimsu, yāvadatthaṃ nahāyimsu, yāvadatthaṃ bhuñjitvā . . . ayoniso manasikaritvā . . . methunaṃ dhammaṃ paṭisevimsu.

4. "Specific transgressions, and their degree and guilt.

5. "The story of Danaka,<sup>1</sup> a potter's son, whose wooden house having been destroyed by thieves, he built him a large stone house, which Buddha ordered to be pulled down.

6. "The story of a Rishi who was annoyed by the visits of a Nāgarāja. Bodhisatva ordered the Rishi to ask the Nāga for the Mani-gem concealed in his crest, on which the Nāga ceased to come to the Rishi. This story concludes with a gāthā :

'Men do not like beggars, and they soon learn to hate them,  
The Nāgarāja hearing words of begging went away and never  
returned.'<sup>2</sup>

"The SECOND SECTION of this division is taken up with stories about Devadatta.<sup>3</sup>

"The other sections are occupied with stories relating to the subjects discussed in them, viz. with reference to clothes, medicines, bedding and other matters.

"The SECOND DIVISION, relating to nuns,<sup>4</sup> is occupied by stories and instances of a similar character as those in the first division.

"The THIRD DIVISION is occupied by a life of Buddha, from his election in the time of Dīpaṃkara down to the conversion of Sāriputra and Moggallāna."<sup>5</sup>

So far Mr. Beal's communication in connexion with the Vinaya of the Mahīśāsakās.

<sup>1</sup> Dhaniyo kumbhakāraputta (second Pārājika).

<sup>2</sup> This story belongs to the second Saṃghādisesa dhamma. That the person who advised the Rishi was the Bodhisatva himself is not expressly stated; in fact, it seems that in the earlier texts the stories related there of past times ('bhūta-pubbam') were only in few cases connected with Buddha himself, and with the persons surrounding him, whereas this invariably happens in the Jātaka collection. The verse is as follows :

"na taṃ yāce yassa piyaṃ jigimso, videso hoti atiyācannāya.

nāgo maṇin yācito brāhmaṇena adassanaṃ keva tad aṇṇhagamā 'ti."

<sup>3</sup> Similar stories occur in the Pāli text in the discussion of the 10th and 11th Saṃghādisesa dhamma.

<sup>4</sup> Bhikkhūṇī-vibhaṅga.

<sup>5</sup> This corresponds with the introductory chapter of the Mahāvagga. The story in it does not begin with an account of Buddha's previous existences, but begins with the time when he attained the dignity of a Buddha. It extends, like the Chinese version, to the conversion of the two Aggāsāvaka.

Of the *Tibet Vinaya*, the Vinaya of the Mahāsarvāstivādinās, we have the well-known detailed extracts of CSOMA KÖRÖSI.<sup>1</sup> A comparison of the statements of these two scholars relating to the texts that have been examined by them, with the Pāli Vinaya, leads with perfect certainty to the following conclusion :

All of the different versions of the Vinaya are based upon *one* foundation ; the arrangement of the material is the same in all ; a large portion of the stories interwoven in the text correspond in all. It has been pointed out above, that of the elements which constitute the Vibhaṅga the narrative portions were added last ; the addition of these stories was made at an earlier period than that in which the differences of the various schools arose. Even the story of the first two Councils—which is clearly the part of the Pāli Vinaya last composed, is also met with at the exactly corresponding place in the Vinaya of the Mahiṣsakas, and of the Mahāsarvāstivādinās.

Hitherto, I have been unable to discover any traces in the Pāli Vinaya that the original text common to ALL the various versions of the Vinaya has here experienced any kind of alterations ; and more particularly we find here no kind of interpolations showing special reference to Ceylon.<sup>2</sup> The diction also and the archaic colouring of the language is the same throughout the whole Pāli Vinaya ; the easily recognizable and characteristic peculiarities of the later works admitted into the Tipiṭaka, and still more of the Aṭṭhakathās, are altogether foreign to this Vinaya. Thus it seems to me very possible, and even probable, that the Pāli version represents the

<sup>1</sup> *Analysis of the Dharma* in the *Asiatic Researches*, vol. xx. especially p. 45 ff. That the Tibet Vin., a belongs to the Mahāsarvāstivādinās is stated by Wassiljew (*Buddhismus*, p. 96).

<sup>2</sup> Of the Sinhalese works, known to me, and which discuss Buddha's first actions after he became a Buddha, not one omits mentioning his attention to Lankā. The Mahāvagga, although it treats of the same portion of Buddha's life, knows nothing of this.

Vinaya in its original form, as it existed before the separation of the schools, and that the claim of the Sinhalese fraternity to possess the true Theravāda is well-founded. With regard to the two other schools, we can perceive the existence of later additions even in the short quotations from them which are all we as yet possess. These additions are by no means altogether unknown to the Sinhalese church, but they have there been placed in the *Aṭṭhakathās*, so that the text of the *Tipiṭaka*, as preserved in Ceylon, has remained free from them.

With regard to the contents and the style of representation, the Pāli version has hitherto shown itself to be the most original, if not *the* original version. But it may with certainty be maintained that in *one* respect, in reference to the *dialect*, it differs from the original text. No one acquainted with the earliest history of Buddhism will entertain any doubt that the fundamental constituent parts of its sacred texts were first fixed in the kingdom of Magadha, and in the Māgadhi language. It is certain that the Pāli language is not the Māgadhi language, and it is unnecessary here to repeat the proofs which do not leave the smallest room for doubt.<sup>1</sup> Now, in the *Cullavagga* it is said that Buddha had decreed that every one should learn the sacred texts in his own language.<sup>2</sup> This story will scarcely induce us to believe that such a decree proceeded from Buddha himself; however, it follows from this story with the greater certainty—what is of more importance for us—that at the time when the holy texts

<sup>1</sup> Compare, E. Kuhn, *Beiträge zur Pāli-Grammatik*, p. 7. Little as we can believe that in the Pāli we have the Māgadhi language itself, as little can we assume that the Buddhist texts were originally brought to Ceylon in Māgadhi, and that there, under the influence of the Sinhalese, the language became changed into its present form, known as the Pāli language; for the ancient Sinhalese language—as we at present know it from inscriptions—agrees with the Māgadhi in some of those very points which distinguish the Māgadhi from the Pāli.

<sup>2</sup> *anujānāmi bhikkhave sakāya niruttīyā buddhavacanāṃ pariyāpūṇitun ti.*

of the Buddhists were spread over India, they were certainly not handed over to the different parts of India in the Māgadhi language, but in the vernacular dialect peculiar to the several districts. It is probable that if the Buddhist doctrines had, at that period, been adopted in Ceylon also, and that the texts also had, at that time, been brought over to Ceylon, the old Sinhalese language would have been the one used there for these texts, in the same way as the various Indian dialects were used throughout India.

The course of events was, in fact, a different one. The Tipiṭaka was transplanted to Ceylon at a time when the tradition of the holy texts had lost the character of elasticity which allowed every one to take Buddha's words, and to adapt them to his own language. A beginning had already been made not only to watch over the substance of the words, but over the very letters themselves—over Nāna, Liṅga and Parikkhāra, as is said in the Dīpa-vamsa. Thus Ceylon received the sacred traditions in the language of *that* part of India from which the Tipiṭaka was brought over to the island, and in this same language—which consequently became the sacred language of the Buddhist community in Ceylon—the Sinhalese continued to propagate the tradition.

This language is the PĀLI. But to what part of India did the Pāli originally belong, and from whence did it spread to Ceylon? There are two paths open for this investigation. By discussing the historical tradition one can inquire from which part of India Ceylon obtained its knowledge of the Buddhist literature; and secondly, on the basis of the ancient inscriptions, we may ask to what geographical limits the grammatical peculiarities are confined which distinguish the Pāli language from the other popular dialects of India? If no error is made in the inquiry, the results obtained from these two paths must



agree. Our investigation will take up the first of these paths, and be continually controlled by the results that present themselves on the second of the two.

The tradition of the Sinhalese, we know, connects the conversion of the island to the Buddhist belief with the name of Mahinda (Mahendra), the son of King Asoka. The *Mahāvamsa*<sup>1</sup> gives some details concerning the descent and the birth of Mahinda. When Asoka, as a young prince, left for Ujjenî, in order, at his father's command, to undertake the regency of the country of Avantî, he, on his way thither, and in the city of Cetiya—also called Vidisa—married the daughter of a Setṭhi, and in Ujjenî she gave birth to Mahinda. Asoka resided in Ujjenî for ten years after the birth of Mahinda, but upon his father's death he removed to Pâṭaliputta, and undertook the government of the whole kingdom. It is probable—as probable as the whole account itself—that young Mahinda lived in Ujjenî with his father till the latter became king.

On these data, Westergaard,<sup>2</sup> and with him E. Kuhn,<sup>3</sup> have assumed that Mahinda, when he spread the Buddhist doctrines to Ceylon, made use of the language of his native country, and that consequently the Pâli was the dialect of Ujjenî.

This hypothesis seems to me to possess but little probability. For even though we credit the statements of the historical books of the Sinhalese regarding the life of Mahinda, it is little in keeping with these to assume that the Prince made use of the Ujjenî dialect for his religious work. Mahinda joined the Buddhist Saṃgha in his twentieth year, six years after his father's being anointed,

<sup>1</sup> Turnour's edition, p. 76.

<sup>2</sup> *Ueber den ältesten Zeitraum der indischen Geschichte* (German translation, p. 87).

<sup>3</sup> *Beiträge zur Pâli-Grammatik*, p. 7.

ten years after the beginning of his father's reign. It is hardly conceivable that he should have studied the literature of Buddhism in the language of his childhood, at a time when he had evidently for long lived at the royal court in Pataliputta, and that he should not rather have become acquainted with the works in the language of the court, it being, moreover, the language in which Buddha himself originally had taught his people.

Another difficulty presents itself. We are not yet acquainted, by inscriptions, with the Ujjeni dialect itself. But we have a safe support in the inscriptions of Bhilsa, which is identical with Vidisa, the home of Mahinda's mother.<sup>1</sup> A lively intercourse was carried on between the town of Vidisa and the not very distant city of Ujjeni, as we learn from the numerous inscriptions found at Vidisa relating to citizens of Ujjeni. The dialect of the inscriptions of Bhilsa, however, differs in too many essential points from the Pāli for us to regard it as in any way likely that the Pāli language originated in this part of India.

Thus there are difficulties that cannot be overcome as long as we consider the traditions of the Pāli Tipiṭaka as connected with the person of MAHINDA; it is impossible both to identify the Pāli with the language of Mahinda's youth and with the court language of his paternal home.

A fundamental mistake in the investigation seems to me to lie in the fact of their making Mahinda play so decisive a part. In fact, it cannot by any means, with the requisite strictness, be considered as sufficiently attested, that Mahinda brought the sacred texts to Ceylon.

Asoka's own inscriptions tell us that in the reign of this monarch steps were taken to propagate his beneficent maxims

<sup>1</sup> See Cunningham, *The Bhilsa Topes*, p. 95.

in a number of other countries, and also in Ceylon; <sup>1</sup> considering Asoka's well-known position towards Buddhism, it is also very likely that the missionaries who, at his instigation, went to Ceylon, were Buddhists. And hence, in all probability, the stories of the Sinhalese concerning Mahinda may contain some germ of historical truth. This germ, however, has become surrounded by a coating of inventions which render it impossible to place any faith in the traditions of Mahinda. Prince Mahinda himself, as the founder of the Ceylonese Bhikkhusaṃgha, the Princess Saṃghamittā, his sister, as the foundress of the Bhikkhunisaṃgha, the stories about bringing over the relics and the Bodhi-branch:—all this looks like a tissue of a little truth and a great deal of fiction, invented for the purpose of possessing a history of the origin of the Buddhist institutions in the island, and to connect it with the most distinguished person conceivable—the great Asoka. The historical legend is fond of poetically exalting ordinary occurrences into great and brilliant actions; we may assume that, in reality, many things were accomplished in a more gradual and less striking manner than such legends make them appear. Whatever we may choose to think about the Buddhist impulses that are said to have reached Ceylon from the court of Asoka, in my opinion the naturalization of the whole great BUDDHIST LITERATURE in the island of Ceylon does not look as if it had been brought about by the sudden appearance of missionaries from the Magadha kingdom, but as if it were the fruit of a period of long and continued intercourse between Ceylon and the adjacent parts of India. It is self-evident that, at all times, there must have been a greater amount of intercourse between Ceylon and the peninsula of the Deccan—more particularly the countries along the shore—than between Ceylon and Hindostan. Those acquainted with the ancient records relating to Ceylon will know of numerous

<sup>1</sup> Second rock edict; *Corpus Inscript.* p. 66.

proofs with regard to the relations in which Ceylon stood to the kingdom of Kālīṅga,<sup>1</sup> and in such a case we should scarcely require any express proofs at all. The Kālīṅga country, or one of the adjacent kingdoms of Southern India, seems to me to have the most claim to having been the medium for transplanting the Buddhist literature into Ceylon.

In corroboration of this conjecture, I appeal, in the first place, to the geographical distribution of the Buddhist schools in India, according to the statements of HIOUEN THSANG. The followers of the Sthavira school (Chang-tso-pou), which predominated in Ceylon, are not mentioned by the Chinese traveller as met with in those parts of northern India, which have to be regarded as the true seat of ancient Indian civilization.<sup>2</sup> The chief seats of this school—apart from Ceylon—are situated on the eastern shores of India, beginning at the mouths of the Ganges, and southwards, in the dominion of the Kālīṅga and in the country of the Drāviḍa; further, on the west coast in those parts which also stood in connexion with Ceylon, in Bharukaccha and Surāshṭra;<sup>3</sup> in the Malaya kingdom the school is not expressly named, but mention is made of a monastery said to have been founded by Mahinda.<sup>4</sup> It may be added that the same school also, probably, had its seats in the dominion of the Andhra, the neighbours of the Kālīṅga. Buddhaghosa frequently speaks of the views expressed in the Aṭṭhakathā of the Andhra, so that it is a very likely supposition that the

<sup>1</sup> Burnouf-Lassen, *Essai sur le Pāli*, p. 44; *Megasthenes*, ed. Schwanbeck, p. 176; *Mahāvamsa*, p. 241; *Journ. Roy. As. Soc. N.S.* vol. vii. p. 160 and following.

<sup>2</sup> To this there is but *one* exception, which is, however, only an apparent one. There was at Gayā, in the immediate vicinity of the Bodhi-tree, a monastery belonging to the school Chang-tso-pou (*H. Ths.* iii. p. 487 *et seq.*), but it had been founded by a Ceylonese king, and always remained in connexion with Ceylon. This monastery is of interest from the fact that in all probability it has played an important part in the life of Buddhaghosa. He was born "bodhmanda-samīpanhi" (*Mahāvamsa*, p. 250); the place where he received the instigation to travel to Ceylon was most likely this very monastery.

<sup>3</sup> *H. Ths.* iii. pp. 82, 92, 119, 164, 165.

<sup>4</sup> *Ibid.* p. 121.

Aṭṭhakathā of the Andhra referred to the same redaction of the texts to which Buddhaghosa made a commentary.<sup>1</sup>

Perhaps, when we possess a larger number of ancient inscriptions from the kingdoms of the Andhra, Kālīṅga, and neighbouring tribes, we shall with greater certainty be enabled to determine which was the original home of the Pāli language. But even the inscriptions to which I, at present, have access, in my opinion, justify the assertion that the home of the Pāli language must, for better reasons, be looked for more to the south than to the north of the Vindhya mountains. Look at the inscription of the mother of Sātakaṇṇi,<sup>2</sup> King of the ANDHRA, found at Nāsik, or the important, but unfortunately, as yet, partially unintelligible rock-inscription of Aira Māhameghavāhana,<sup>3</sup> King of the KALĪṅGA, discovered in Khandagiri. It will be found that the differences between the dialect of these inscriptions and the Pāli are not greater than can readily be explained from casualties relating to the different manner in which the texts were handed down on both sides.<sup>4</sup>

What I have said above will, I hope, give a certain probability to my supposition that the version of the Tipiṭaka preserved in Ceylon and its dialect the Pāli were brought to the island from the peninsula of South India, probably from the kingdoms of the Andhra or Kālīṅga. In this way we lose, it is true, a fixed date for this event, such as is given in the story about Mahinda ;

<sup>1</sup> This, however, cannot be regarded as certain ; the indications given by Minayeff in his Introduction to the Prātimoksha (p. viii. adn. 11) would lead to a different view.

<sup>2</sup> No. 26 of the inscriptions collected by West (Journ. Roy. As. Soc. Bombay, vol. vii.).

<sup>3</sup> *Corpus Inscript.* Plate XVII.

<sup>4</sup> There is an interesting example, by which it can be shown that in one instance at least an apparent disagreement between the orthography of the Pāli and that of the inscriptions did not exist at the time of Kaccāyana, but was introduced into Pāli at a later period ; the spelling *bb* of the Pāli (*sabba*, etc.), where the inscriptions give *v*, that is, *ev* (*sava*, etc.). Both Kern and Goldschmidt have made use of the spelling *bb*, in disputing the great age of the Pāli language. Thus it is an important fact that Kaccāyana did not write *dibbate*, but *divvate* (vi. 2, 10, p. 236 ed. Senart).

we have no longer any right to regard Asoka's reign as precisely the date of the separation of the northern and southern tradition of the Tipiṭaka. The events which, according to our view of the matter, take the place of Mahinda's journey as a missionary, namely, the school Chang-tso-pou becoming naturalized in Southern India, more especially in the countries on the coasts, and its doctrines spreading to Ceylon, are such as do not admit as yet of any chronological determination. However, our investigations regarding the origin of the Vinaya offer some compensation for the chronological supports that are lost. If the view put forth above is correct—according to which the first four portions of our version of the Vinaya received the fixed form in which we now possess them about a century and a half before the time of Asoka, except as regards the dialect—there can scarcely be any great cause for lamenting the loss of those other chronological data.

It cannot be a matter of indifference to any branch of the inquiries into the development of the ancient Indian mind, whether we can safely assume the origin of a collection of works of such great compass and of such varied substance as the Buddhist Vinaya, to have been a century and a half earlier than the origin of those literary documents which were hitherto believed the oldest of those, the origin of which can be traced to a certain time. May those eminent scholars who have solved many a tough problem in the domain of Pāli and of the Buddhist literature, lend us their assistance in leading the investigations which these observations are desired to excite, to safe conclusions!

Before I conclude, I beg to express my sincere thanks to the Royal Academy of Sciences in Berlin and to the India Office in London, by whose support I have been

enabled to publish this work. The India Office Library, the Royal Library in Berlin, and, at the request of the German Imperial Foreign Office, the Bibliothèque Nationale in Paris, have, with the utmost kindness, placed at my disposal the manuscripts upon which the edition is based. I beg to express my gratitude also to the high authorities and to the administrators of these libraries.

THE EDITOR.

BERLIN,  
*May, 1879.*

# VINAYAPIṬAKAM.

## MAHĀVAGGA.

Namo tassa bhagavato arahato sammāsambuddhassa.

### I.

Tena samayena buddho bhagavā Uruvelāyaṃ viharati  
naggiā Nerañjarāya tīre bodhirukkhamūle paṭhamābhisam-  
buddho. atha kho bhagavā bodhirukkhamūle sattāhaṃ eka-  
pallāṇkena nisīdi vimuttisukhapatisaṃvedī. ||1|| atha kho  
bhagavā rattiyaṃ paṭhamam yāmaṃ paṭiccasamuppādam  
anulomapaṭilomaṃ manas' ākāsi: avijjāpaccayā saṅkhārā,  
saṅkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpaṃ,  
nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso,  
phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā  
upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jāti-  
paccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā  
sambhavanti. evam etassa kevalassa dukkhakkhandhassa  
samudayo hoti. avijjāya tv eva asesavirāgaṇiroduhā saṅkhā-  
raṇiroduhā, saṅkhāraṇiroduhā viññāṇaniroduhā, viññāṇaniroduhā  
nāmarūpaniroduhā, nāmarūpaniroduhā saḷāyatananiroduhā, saḷā-  
yatananiroduhā phassaniroduhā, phassaniroduhā vedanāniroduhā,  
vedanāniroduhā taṇhāniroduhā, taṇhāniroduhā upādānaniroduhā,  
upādānaniroduhā bhavaniroduhā, bhavaniroduhā jātinirodhaṃ, jāti-  
niroduhā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā  
nirujjhanti. evam etassa kevalassa dukkhakkhandhassa



nirodho hotīti. ||2|| atha kho bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā âtâpino jhâyato brâh-  
maṇassa

ath' assa kaṅkhā vapayanti sabbā yato pajânâti sahetu-  
dhamman ti. ||3||

atha kho bhagavā rattiyā majjhimam yāmaṃ paṭicca-  
samuppādaṃ anulomapaṭilomaṃ manas' âkâsi : avijjâpaccayā  
saṃkhârâ, saṃkhârapaccayā viññâṇam, viññâṇapaccayā nâ-  
marûpaṃ — la — evam etassa kevalassa dukkhakkhandhassa  
samudayo hoti — pa — nirodho hotīti. ||4|| atha kho bhagavā  
etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā âtâpino jhâyato brâh-  
maṇassa

ath' assa kaṅkhā vapayanti sabbā yato khayam paccayā-  
naṃ avedīti. ||5||

atha kho bhagavā rattiyā pacchimaṃ yāmaṃ paṭicca-  
samuppādaṃ anulomapaṭilomaṃ manas' âkâsi : avijjâpaccayā  
saṃkhârâ, saṃkhârapaccayā viññâṇam — gha — evam etassa  
kevalassa dukkhakkhandhassa samudayo hoti — pa — nirodho  
hotīti. ||6|| atha kho bhagavā etam atthaṃ viditvā tāyaṃ  
velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā âtâpino jhâyato brâh-  
maṇassa

vidhûpayam tiṭṭhati Mârasenaṃ suriyo 'va obhāsayaṃ  
antalikkhan ti. ||7||

bodhikathā niṭṭhitā. ||1||

atha kho bhagavā sattâhassa accayena tamhā samâdhimhā  
vuttahitvā bodhirukkhamaṇḍalā yena Ajapālanigrodho ten'  
upasaṃkami, upasaṃkamtivā Ajapālanigrodharukkhamaṇḍale  
sattâhaṃ ekapallāṇkena nisīdi vimuttisukhapaṭisaṃvedī. ||1||  
atha kho aññataro huhuṅkajâtiko brâhmaṇo yena bha-  
gavā ten' upasaṃkami, upasaṃkamtivā bhugavatā saddhiṃ  
saṃmodi, saṃmodanīyaṃ kathaṃ sâraṇīyaṃ vītisaṃretvā ekam-  
antaṃ atṭhâsi, ekamantaṃ tṭhito kho so brâhmaṇo bhaga-

vantaṃ etad avoca : kittāvatā nu kho bho Gotama brāhmaṇo hoti katame ca pana brāhmaṇakaraṇā dhammā 'ti. ||2||  
atha kho bhagavā etaṃ atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yo brāhmaṇo bāhitapāpadhammo nihuhuṅko nikasāvo  
yatatto

vedantagū vusitabrahmacariyo, dhammena so brāhmaṇo  
brahmavādaṃ vadeyya,

yass' ussadhā n' atthi kuhiṇci loke 'ti. ||3||

Ajapālakathā niṭṭhitā. ||2||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā  
vutṭhahitvā Ajapālanigrodhamūlā yena Mucalindo ten'  
upasaṃkami, upasaṃkamitvā Mucalindamūlo sattāhaṃ eka-  
pallaṅkena nisīdi vimuttisukhapāṭisaṃvedī. ||1|| tena kho  
pana samayena mahāakālamegho udapādi sattāhavaddalikā  
sītavātaduddinī. atha kho Mucalindo nāgarājā sakubhavanā  
nikkhamitvā bhagavato kāyaṃ sattakkhattuṃ bhogehi pa-  
rikkhipitvā upari muddhau mahantaṃ phaṇaṃ karitvā  
atṭhāsi : mā bhagavantaṃ sītaṃ, mā bhagavantaṃ uphaṇaṃ,  
mā bhagavantaṃ ḍaṃsamakasavātātāpasirīpasamphasso  
'ti. ||2|| atha kho Mucalindo nāgarājā sattāhassa accayena  
viddhaṃ vigatavalāhakaṃ devaṃ viditvā bhagavato kāyā  
bhoge vinivethetvā sakavaṇṇaṃ paṭisaṃharitvā māṇavaka-  
vaṇṇaṃ abhinimminitvā bhagavato purato atṭhāsi añjaliko  
bhagavantaṃ namassamāno. ||3|| atha kho bhagavā etaṃ  
atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

sukho viveko tuṭṭhassa sutadhammassa passato,

avyāpajjhaṃ sukhaṃ loke paṇabhūtesu samyamo. |

sukhā virāgatā loke kāmānaṃ samatikkamo,

asminānassa yo vinayo etaṃ vo paramaṃ sukhaṃ ti. ||4||

Mucalindakathā niṭṭhitā. ||3||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā  
vutṭhahitvā Mucalindamūlā yena Rājāyatanaṃ ten' upa-  
saṃkami, upasaṃkamitvā Rājāyatanaṃ sattāhaṃ eka-  
pallaṅkena nisīdi vimuttisukhapāṭisaṃvedī. ||1|| tena kho

pana samayena Tapussabhallikā vāṇijā Ukkalā taṃ  
desaṃ addhānamaggapaṭipannā honti. atha kho Tapussa-  
bhallikānaṃ vāṇijānaṃ ñāti sālohitā devatā Tapussabhallike  
vāṇije etad avoca : ayaṃ mārīsā bhagavā Rājāyatanamūle  
viharati paṭhamābhisambuddho, gacchatha taṃ bhaga-  
vantam manthena ca madhupiṇḍikāya ca paṭimānetha, taṃ  
vo bhavissati dīgharattam hitāya sukhāyā 'ti. ||2|| atha kho  
Tapussabhallikā vāṇijā manthañ ca madhupiṇḍikañ ca ādāya  
yena bhagavā ten' upasaṃkamimso, upasaṃkamitvā bhaga-  
vantam abhivādetvā ekamantam aṭṭhamso, ekamantam ṭhitā  
kho Tapussabhallikā vāṇijā bhagavantam etud avocum : paṭi-  
gaṇhātu no bhante bhagavā manthañ ca madhupiṇḍikañ ca  
yaṃ amhākaṃ assa dīgharattam hitāya sukhāyā 'ti. ||3||  
atha kho bhagavato etad ahosi : na kho tathāgatā hatthesu  
paṭigaṇhanti. kimhi nū kho ahaṃ paṭigaṇheyyaṃ manthañ  
ca madhupiṇḍikañ cā 'ti. atha kho cattāro Mahārājāno  
bhagavato cetasā cetoparivitakkaṃ aññāya catuddisā cattāro  
selamaye patte bhagavato upanāmesum : idha bhante bhagavā  
paṭigaṇhātu manthañ ca madhupiṇḍikañ cā 'ti. paṭiggahesi  
bhagavā paccagghe selamaye patte manthañ ca madhupiṇḍi-  
kañ ca paṭiggahetvā ca paribhuñji. ||4|| atha kho Tapussa-  
bhallikā vāṇijā bhagavantam onītapattapāṇim veditvā bhaga-  
vato pādesu sirasā nipatitvā bhagavantam etad avocum : ete  
mayam bhante bhagavantam saraṇam gacchāma dhammañ  
ca, upāsake no bhagavā dhāretu ajjatagge paṇupete saraṇam  
gato 'ti. teva loko paṭhamam upāsakā ahesum dnevā-  
cikā. ||5||

Rājāyatanakathā niṭṭhitā. ||4||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā  
vuṭṭhabitvā Rājāyatanamūlā yena Ajapālanigrodho ten'  
upasaṃkami, upasaṃkamitvā tatra sudam bhagavā Ajapālani-  
grodhamūle viharati. ||1|| atha kho bhagavato rahogatassa  
paṭisallīnassa evam cetaso parivitakko udapādi : adhigato  
kho my āyaṃ dhammo gambhīro duddaso duranubodho santo  
paṇīto atakkāvacaro nipuṇo paṇḍitavedaniyo. ālayarāmā kho  
panāyaṃ puja ālayaratā ālayasammuditā. ālayarāmāya kho  
pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idam

ñānaṃ yad idaṃ idappaccayaṭā paṭiccasamuppādo, idaṃ pi  
kho ñānaṃ sududdasaṃ yad idaṃ sabbasaṃkhārasamatho  
sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbā-  
naṃ. ahañ ceva kho pana dhammaṃ deseyyaṃ pare ca me na  
āñāneyyūṃ, so mam' assa kilamatho, sā mam' assa vihesā  
'ti. ||2|| api 'ssu bhagavantaṃ imā anacchariyā gāthāyo  
paṭibhaṃsu pubbe assutapubbā :

kicchena me adhigataṃ halaṃ dāni pakāsituṃ,  
rāgadosaparetehi nāyaṃ dhammo susambudho.]  
paṭisotaḡāmi nipuṇaṃ gambhīraṃ duddasaṃ aṇuṃ  
rāgarattā na dakkhanti tamokhandhena āvuṭā 'ti. ||3||

iti ha bhagavato paṭisañcikkhato appossukkatāya cittaṃ  
namati no dhammadesanāya. atha kho Brahmuno Saham-  
patissa bhagavato cetasā cotoparivitakkaṃ aññāya etad ahoṣi:  
nassati vata bho loko, vinassati vata bho loko, yatra hi nāma  
tathāgatassa arahato sammāsambuddhassa appossukkatāya  
cittaṃ namati no dhammadesanāya 'ti. ||4|| atha kho  
Brahmā Sahampati, seyyathāpi nāma balavā puriso sam-  
miñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammi-  
ñjeyya, evam eva Brahmaloce antarahito bhagavato purato  
pāturahosi. ||5|| atha kho Brahmā Sahampati ekaṃsaṃ utta-  
rāsaṇḡaṃ karitvā dakkhiṇaṃ jānumaṇḡalaṃ paṭhaviyaṃ ni-  
hantvā yena bhagavā ten' añjaliṃ paṇāmetvā bhagavantaṃ  
etad avoca : desetu bhante bhagavā dhammaṃ, desetu sugato  
dhammaṃ, santi sattā apparajakkhajātikā assavanatā dham-  
massa parihāyanti, bhavissanti dhammassa aññātāro 'ti. ||6||  
idaṃ avoca Brahmā Sahampati, idaṃ vatvā athāparaṃ etad  
avoca :

pāturahosi Magadhesu pubbe dhammo asuddho samalehi  
cintito,  
apāpur' etaṃ amatassa dvāraṃ suṇantu dhammaṃ vima-  
lenānubuddhaṃ.]  
sele yathā pabbatamuddhini ñhito yathāpi passe janataṃ  
samantato,  
tath' ūpamaṃ dhammamayaṃ sumedha pāsādam āruya  
samantacakkhu

sokāvatiṇṇaṇi janataṃ apetasoko avekkhassu jātijarābhi-  
bhūtaṃ.]

utthohi vira vijitasamgāma satthavāha anapa vicara loke,  
desetu bhagavā dhammaṃ aññātāro bhavissantīti. ||7||

evam vutte bhagavā Brahmānaṃ Sahampatiṃ etad avoca :  
mayhaṃ kho Brahme etad ahosi : adhigato kho my āyaṃ  
dhammo gambhīro duddaso duranubodho . . . sā mam' assa  
vihesā 'ti. api 'ssu maṃ Brahmo imā anacchariyā gāthāyo  
paṭibhaṃsu pubbe me assutapubbā . . . āvuta 'ti. iti ha  
me Brahme paṭisaṇeikkhato apposukkatāya cittaṃ namati  
no dhammadesanāyā 'ti. ||8||

dutiyam pi kho Brahmā Sahampati bhagavantaṃ etad  
avoca : desetu bhante bhagavā dhammaṃ . . . aññātāro  
bhavissantīti. dutiyam pi kho bhagavā Brahmānaṃ Saham-  
patiṃ etad avoca : mayham pi kho Brahme etad ahosi :  
adhigato kho my āyaṃ dhammo gambhīro duddaso duranu-  
bodho . . . sā mam' assa vihesā 'ti. api 'ssu maṃ Brahme  
imā anacchariyā gāthāyo paṭibhaṃsu pubbe me assutapubbā  
. . . āvuta 'ti. iti ha me Brahme paṭisaṇeikkhato apposuk-  
katāya cittaṃ namati no dhammadesanāyā 'ti. ||9||

tatiyam pi kho Brahmā Sahampati bhagavantaṃ etad  
avoca : desetu bhante bhagavā dhammaṃ . . . aññātāro  
bhavissantīti. atha kho bhagavā Brahmuno ca ajjhesanaṃ  
viditvā sattesu ca kārūṇṇataṃ paṭicca buddhacakkhunā lo-  
kaṃ volokesi. addasa kho bhagavā buddhacakkhunā lokaṃ  
volokento satte apparajakkhe mahārajakkhe tikkhindriye  
mudindriye svākāre dvākāre suviññāpaye duviññāpaye appe-  
kacce paralokavajjabhayadassāvino viharante. ||10|| seyya-  
thāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarikiniyaṃ  
vā appekaccāni uppalāni vā padumāni vā puṇḍarikāni vā  
udako jātāni udake saṃvaḍḍhāni udakānuggatāni antoni-  
muggaposiṇi, appekaccāni uppalāni vā padumāni vā puṇḍari-  
kāni vā udako jātāni udake saṃvaḍḍhāni samodakaṃ ṭhitāni,  
appekaccāni uppalāni vā padumāni vā puṇḍarikāni vā udake  
jātāni udake saṃvaḍḍhāni udakā accuggamma ṭhitāni anupa-  
littāni udakena, ||11|| evam eva bhagavā buddhacakkhunā  
lokaṃ volokento addasa satte apparajakkhe mahārajakkhe

tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante, disvāna Brahmānaṃ Sahampatiṃ gāthāya ajjhabhāsi :

apārutā tesāṃ amatassa dvārā ye sotavanto, pamuñcantu saddhaṃ.

vihimsasāññi paṇaṇaṃ na bhāsi dhammaṃ paṇitaṃ manu-  
jesu Brahme 'ti. ||12||

atha kho Brahmā Sahampati katāvakaṃ kho 'mhi bhagavatā dhammadosanāyā 'ti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyi. ||13||

Brahmayācanakathā niṭṭhitā. ||5||

atha kho bhagavato etad ahosi : kassa nu kho ahaṃ paṭhamāṃ dhammaṃ deseyyaṃ, ko imaṃ dhammaṃ khippam eva ājānissatīti. atha kho bhagavato etad ahosi : ayaṃ kho Ālāro Kālāmo paṇḍito vyatto medhāvī dīgharattaṃ apparajakkhajātiko. yaṃ nūnāhaṃ Ālārassa Kālāmassa paṭhamāṃ dhammaṃ deseyyaṃ, so imaṃ dhammaṃ khippam eva ājānissatīti. ||1|| atha kho antarahitā devatā bhagavato ārocesi : sattāhakālaṃkato bhante Ālāro Kālāmo 'ti. bhagavato pi kho ñāṇaṃ udapādi sattāhakālaṃkato Ālāro Kālāmo 'ti. atha kho bhagavato etad ahosi : mahājāniyo kho Ālāro Kālāmo, sace hi so imaṃ dhammaṃ suṇeyya, khippam eva ājāneyyā 'ti. ||2|| atha kho bhagavato etad ahosi : kassa nu kho ahaṃ paṭhamāṃ dhammaṃ deseyyaṃ, ko imaṃ dhammaṃ khippam eva ājānissatīti. atha kho bhagavato etad ahosi : ayaṃ kho Uddako Rāmaputto paṇḍito vyatto medhāvī dīgharattaṃ apparajakkhajātiko. yaṃ nūnāhaṃ Uddakassa Rāmaputtassa paṭhamāṃ dhammaṃ deseyyaṃ, so imaṃ dhammaṃ khippam eva ājānissatīti. ||3|| atha kho antarahitā devatā bhagavato ārocesi : abhidosakālaṃkato bhante Uddako Rāmaputto 'ti. bhagavato pi kho ñāṇaṃ udapādi abhidosakālaṃkato Uddako Rāmaputto 'ti. atha kho bhagavato etad ahosi : mahājāniyo kho Uddako Rāmaputto, sace hi so imaṃ dhammaṃ suṇeyya, khippam eva ājāneyyā 'ti. ||4|| atha kho bhagavato etad ahosi : kassa nu kho ahaṃ paṭhamāṃ dhammaṃ deseyyaṃ, ko imaṃ dham-

maṃ khippam eva ājānissatīti. atha kho bhagavato etad ahoṣi: bahūpakārā kho 'me pañcavaggiyā bhikkhū, ye maṃ padhānapahitattaṃ upatṭhahimsu. yaṃ nūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamam dhammaṃ deseyyanti. ||5|| atha kho bhagavato etad ahoṣi: kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantīti. addasa kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū Bārāṇasīyaṃ viharante Isipatane migadāye. atha kho bhagavā Uruvelāyaṃ yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikaṃ pakkāmi. ||6|| addasa kho Upako ājiviko bhagavantaṃ antarā ca Gayaṃ antarā ca bodhiṃ addhānamaggaṇaṭṭipannaṃ, disvāna bhagavantaṃ etad avoca: vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto. kaṃ 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ roccesīti. ||7|| evaṃ vutto bhagavā Upakaṃ ājivikaṃ gāthāhi ajjhabhāsi:

sabbābhibhū sabbavidū 'ham asmi sabbesu dhammesu anupalitto

sabbaññaho taṇhakkhaye vimutto, sayaṃ abhiññāya kam uddiseyyaṃ. |

na me ācariyo atthi, sadiso me na vijjati,

sadevakasmiṃ lokasmiṃ n' atthi me paṭipuggalo. |

ahaṃ hi arahā loke, ahaṃ satthā anuttaro,

eko 'mhi sammāsambuddho, sītibhūto 'smi nibbuto. |

dhammacakkaṃ pavattetaṃ gacchāmi Kāsinaṃ puraṃ,

andhabhūtasmi lokasmiṃ āhañhi amatadudrabhin ti. ||8||

yathā kho tvaṃ āvuso paṭijānāsi arah' asi anantajino 'ti:

mādisā ve jinā honti ye pattā āsavakkhayaṃ,

jitaṃ me pāpakā dhammā tasmāhaṃ Upaka jino 'ti.

evaṃ vutto Upako ājiviko hupeyya āvuso 'ti vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi. ||9|| atha kho bhagavā anupubbena cārikaṃ caramāno yena Bārāṇasī Isipatanamigadāyo yena pañcavaggiyā bhikkhū ten' upasaṃkami. addasaṃsu kho pañcavaggiyā bhikkhū bhagavantaṃ dūrato 'va āgacchantam, disvāna aññamaññaṃ saṇṭhapesuṃ: ayaṃ āvuso samaṇo Gotamo āgacchati bāhulliko

padhānavibbhanto āvatto bāhullāya. so n' eva abhivādetabbo na paccutthātabbo nāssa pattacivaram paṭiggahetabbam, api ca kho āsanam thapetabbam, sace ākaṅkhissati nisīdissatīti. || 10 || yathā-yathā kho bhagavā pañcavaggiye bhikkhū upasamkamati, tathā-tathā te pañcavaggiyā bhikkhū sakāya katikāya asaṇṭhahantā bhagavantam paccuggantvā eko bhagavato pattacivaram paṭiggahesi, eko āsanam paññāpesi, eko pādodakam pādapiṭṭham pādakathalikam upanikkhipi. nisīdi bhagavā paññatte āsane, nisajja kho bhagavā pādo pakkhālesi. api 'ssu bhagavantam nāmena ca āvusovādena ca samudācaranti. || 11 || evam vutto bhagavā pañcavaggiyo bhikkhū etad avoca : mā bhikkhave tathāgataṃ nāmena ca āvusovādena ca samudācaratha. araham bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave sotam, amataṃ adhigataṃ, aham anusāsāmi, aham dhammam desemi. yathānusiṭṭham tathā paṭipajjamānā na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 12 || evam vutte pañcavaggiyā bhikkhū bhagavantam etad avocum : tāya pi kho tvaṃ āvuso Gotama cariyāya tāya paṭipadāya tāya dukkarakārikāya n' ev' ajjhagā uttarimanussadhammam alamariyañāṇadassanavisesam, kim pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammam alamariyañāṇadassanavisesam ti. || 13 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca : na bhikkhave tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya. araham bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave sotam, anutaṃ adhigataṃ, aham anusāsāmi, aham dhammam desemi. yathānusiṭṭham tathā paṭipajjamānā na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 14 || dutiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum — pa —, dutiyam pi kho bhagavā pañcavaggiye bhikkhū etad avoca — pa —, tatiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum : tāya



pi kho tvam āvuso Gotama cariyāya tāya paṭipadāya . . . alamariyaññāpadassanavisesan ti. ||15|| evaṃ vutte bhagavā pañcavaggiyo bhikkhū etad avoca: abhijānātha me no tumhe bhikkhave ito pubbe evarūpaṃ bhāsitaṃ etan ti. no h' etaṃ bhante 'ti. araham bhikkhave tathāgato sammāsam-buddho. odahatha . . . viharissathā 'ti. asakkhi kho bhagavā pañcavaggiye bhikkhū saññāpetum. atha kho pañcavaggiyā bhikkhū bhagavantaṃ puna sussūsimsu sotam oda-himsu aññācittaṃ upatthāpesum. ||16||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi: dve 'me bhikkhave antā pabbajitena na sevitaḥ. katame dve. yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo po-thujjaniko anariyo anattasamhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasamhito, ete kho bhikkhave ubho ante anupagamma majjhinaṃ paṭipadā tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||17|| katamā ca sā bhikkhave majjhinaṃ paṭipadā tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya samvattati. ayam eva ariyo aṭṭhaṅgiko maggo, seyyath' idaṃ: sammādiṭṭhi sammāsaṃkappo sammāvācā sammākammanto sammājīvo sammāvayāmo sammāsati sammāsamādhi. ayaṃ kho sā bhikkhave majjhimaṃ paṭipadā tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||18|| idaṃ kho pana bhikkhave dukkhaṃ ariyasaccaṃ, jāti pi dukkhā, jarāpi dukkhā, vyādhi pi dukkhā, maraṇam pi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam p' icchaṃ na labhati tam pi dukkhaṃ, saṃkhittena pañe' upādānakkhandhāpi dukkhā. ||19|| idaṃ kho pana bhikkhave dukkhasamudayaṃ ariyasaccaṃ, yāyaṃ taṇhā po-nobbhavikā nandirāgasahagatā tatrataṭṭhābhinandinī, seyyath' idaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā. ||20|| idaṃ kho pana bhikkhave dukkhanirodham ariyasaccaṃ, yo tassā yeva taṇhāya ascesavirāganirodho cāgo paṭinissaggo mutti anālayo. ||21|| idaṃ kho pana bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccaṃ, ayam eva ariyo aṭṭhaṅgiko maggo, seyyath' idaṃ: sammādiṭṭhi . . . sammāsamādhi. ||22||

idaṃ dukkhaṃ ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. taṃ kho pan' idaṃ dukkhaṃ ariyasaccam pariññeyyan ti me bhikkhave — la — pariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ||23|| idaṃ dukkhasamudayaṃ ariyasaccan ti me bhikkhave . . . āloko udapādi. taṃ kho pan' idaṃ dukkhasamudayaṃ ariyasaccam pabhātabban ti me bhikkhave — la — pahīnan ti me bhikkhave . . . āloko udapādi. ||24|| idaṃ dukkhanirodhaṃ ariyasaccan ti me bhikkhave . . . āloko udapādi. taṃ kho pan' idaṃ dukkhanirodhaṃ ariyasaccam sacchikātabban ti me bhikkhave — la — sacchikātan ti me bhikkhave . . . āloko udapādi. ||25|| idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan ti me bhikkhave . . . āloko udapādi. taṃ kho pan' idaṃ dukkhanirodhagāminī paṭipadā ariyasaccam bhāvetabban ti me bhikkhave — la — bhāvitān ti me bhikkhave . . . āloko udapādi. ||26|| yāva kivañ ca me bhikkhave imesu catusu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, n' eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho 'ti paccaññāsim. ||27|| yato ca kho me bhikkhave imesu catusu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho 'ti paccaññāsim. ||28|| ñāṇaṃ ca pana me dassanaṃ udapādi : akuppā me cetovimutti, ayaṃ antimā jāti, n' atthi dāni punabbhavo 'ti. idaṃ avoca bhagavā, attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandanti. ima-smiñ ca pana veyyākaraṇasmim bhaññamāne āyasmato Koṇḍaññaṃsa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman ti. ||29||

pavattite ca bhagavatā dhammacakke bhumā devā saddaṃ anussāvesuṃ : evaṃ bhagavatā Bārāṇasīyaṃ Isipatane

migadāye anuttaraṃ dhammacakkhaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmin ti. bhummānaṃ devānaṃ saddaṃ sutvā Cātumahārājikā devā saddaṃ anussāvesuṃ —la— Cātumahārājikānaṃ devānaṃ saddaṃ sutvā Tāvatisā devā —la— Yāmā devā —la— Tusitā devā —la— Nimmānaratī devā —la— Paranimmitavasavattī devā —la— Brahmakāyikā devā saddaṃ anussāvesuṃ: evaṃ bhagavatā Bārāṇasīyaṃ Isipatane migadāyo anuttaraṃ dhammacakkhaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmin ti. ||30|| iti ha tena khaṇena tena layena tena muhuttena yāva Brahmaloḷā saddo abbhuggacchi, ayaṃ ca kho dasasahassilokadhātu saṃkampi sampakampi sampavedhi, appamāṇo ca ulāro obhāso loka pāturahosi atikkamma devānaṃ devānubhāvaṃ. atha kho bhagavā imaṃ udānaṃ udānesi: aññāsi vata bho Koṇḍañño aññāsi vata bho Koṇḍañño 'ti. iti h' idaṃ āyasmato Koṇḍaññassa Aññātakoṇḍañño tv eva nāmaṃ ahosi. ||31|| atha kho āyasmā Aññātakoṇḍañño diṭṭhadhammo patta-dhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiecho vigatakathaṃkatho vesārajjappatto aparappaccayo satthu sāsane bhagavantam etad avoca: labheyyāhaṃ bhante bhagavato santike pabbajjāṃ, labheyyaṃ upasampadan ti. ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahmecariyaṃ sammā dukkhassa antakiriyāyā 'ti. sā 'va tassa āyasmato upasampadā ahosi. ||32||

atha kho bhagavā tadavasese bhikkhū dhammiyā kathāya ovadi anusāsi. atha kho āyasmato ca Vappassa āyasmato ca Bhaddiyassa bhagavatā dhammiyā kathāya ovadiya-mānānaṃ anusāsīyamānānaṃ virajaṃ vitamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman ti. ||33|| to diṭṭhadhammā patta-dhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajjappattā aparappaccayā satthu sāsane bhagavantam etad avocuṃ: labheyyāma mayaṃ bhante bhagavato santike pabbajjāṃ, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, cara-

tha brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. sâ 'va tesam āyasmantānaṃ upasampadā ahoṣi. ||34||

atha kho bhagavā tadavasese bhikkhū nihārabhatto iminā nihārena dhammiyā kathāya ovadi anusāsi : yaṃ tayo bhikkhū piṇḍāya caritvā āharanti, tena chabbaggo yāpeti. ||35||

atha kho āyasmato ca Mahānāmassa āyasmato ca Assajissa bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudāyadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||36|| te diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigata-kathaṃkathā vesārujjappattā aparappaccayā satthu sāsano bhagavantaṃ etad avocum : labheyyāma mayaṃ bhante bhagavato santiko pabbajjū, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. sâ 'va tesam āyasmantānaṃ upasampadā ahoṣi. ||37||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi : rūpaṃ bhikkhave anattā, rūpaṃ ca h' idaṃ bhikkhave attā abhaviṣṣa, na yidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. ||38|| vedanā anattā, vedanā ca h' idaṃ bhikkhave attā abhaviṣṣa, na yidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣīti. yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣīti. ||39|| saññā anattā — la — saṃkhārā anattā, saṃkhārā ca h' idaṃ bhikkhave attā abhaviṣṣa, na yidaṃ saṃkhārā ābādhāya saṃvatteyyum, labbhettha ca saṃkhāresu evaṃ me saṃkhārā hontu, evaṃ me saṃkhārā mā ahesun ti. vasmā ca kho bhikkhave saṃkhārā anattā, tasmā saṃkhārā ābādhāya saṃvattanti, na ca labbhati saṃkhāresu evaṃ me saṃkhārā hontu, evaṃ me saṃkhārā mā ahesun ti. ||40|| viññāṇaṃ anattā, viññāṇaṃ ca h' idaṃ bhikkhave attā abhaviṣṣa, na yidaṃ viññāṇaṃ ābādhāya saṃ-

vatteyya, labbhotha ca viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣīti. yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇo evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣīti. ||41|| taṃ kiṃ maññītha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā 'ti. aniccaṃ bhante. yaṃ paṇāneccaṃ, dukkhaṃ vā taṃ sukhaṃ vā 'ti. dukkhaṃ bhante. yaṃ paṇāneccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ etaṃ mama, eso 'ham asmi, eso me attā 'ti. no h' etaṃ bhante. ||42|| vedanā — la — saññā — la — saṃkhārā — la — viññāṇaṃ niccaṃ vā aniccaṃ vā 'ti. aniccaṃ bhante. yaṃ paṇāneccaṃ, dukkhaṃ vā taṃ sukhaṃ vā 'ti. dukkhaṃ bhante. yaṃ paṇāneccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ etaṃ mama, eso 'ham asmi, eso me attā 'ti. no h' etaṃ bhante. ||43|| tasmā iha bhikkhave yaṃ kiñci rūpaṃ atītā-nāgatapaccuppannaṃ ajjhataṃ va bahiddhā vā oḷārikaṃ vā sukkhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā, sabbhaṃ rūpaṃ n' etaṃ mama, n' eso 'ham asmi, na me so attā 'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. ||44|| yā kāci vedanā — la — yā kāci saññā — la — ye keci saṃkhārā — la — yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukkhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā sabbhaṃ viññāṇaṃ n' etaṃ mama, n' eso 'ham asmi, na me so attā 'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. ||45|| evaṃ passaṃ bhikkhave sutavā ariyasāvako rūpasmim pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṃkhāresu pi nibbindati, viññāṇasmim pi nibbindati, nibbindaṃ virujjati, virāgā vimuccati, vimuttasmim vimut' amhīti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, ka-taṃ karaṇiyaṃ, nāparaṃ itthattāyā 'ti pajānātīti. ||46|| idaṃ avoca bhagavā, attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinardanti. imasmiṃ ca pana veyyākaraṇasmim bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsa-vehi cittāṇi vinuccimsu. tena kho pana samayena cha loka arahanto honti. ||47|| 6 ||

paṭhamabhāṇavāraṃ.

tena kho pana samayena Bārāṇasiyaṃ Yaso nāma kulaputto seṭṭhiputto sukhumālo hoti, tassa tayo pāsādā honti, eko hemantiko, eko gimhiko, eko vassiko. so vassiko pāsāde cattāro māse nippurisehi turiyehi paricāriyamāno na heṭṭhā pāsādā orohati. atha kho Yasassa kulaputtassa pañcahi kāmagaṇehi samappitassa samaṅgibhūtaṃ paricāriyamānassa paṭigacce 'eva niddā okkami, pariyanassāpi pacchā niddā okkami, sabbarattiyo ca telappadīpo jhāyati. ||1|| atha kho Yaso kulaputto paṭigacce 'eva paṭibujjhivā addasa sakaṃ parijanaṃ supantaṃ, aññissā kacche viṇaṃ, aññissā kaṇṭhe mutiṅgaṃ, aññissā kacche ālambaraṃ, aññaṃ vikesikaṃ, aññaṃ vikkhelliṃ, vippalapantiyo, hatthappattaṃ susānaṃ maññe. disvā' assa ādīnava pāturahosi, nibbidāya cittaṃ saṅghāsi. atha kho Yaso kulaputto udānaṃ udānesi : upaddutaṃ vata bho, upassatthaṃ vata bho 'ti. ||2|| atha kho Yaso kulaputto suvaṇṇapādūkāyo ārohitvā yena nivesanadvāraṃ ten' upasaṃkami, amanussā dvāraṃ vivariṃsu mā Yasassa kulaputtassa koci antarāyaṃ akāsi agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho Yaso kulaputto yena nagaradvāraṃ ten' upasaṃkami, amanussā dvāraṃ vivariṃsu mā Yasassa kulaputtassa koci antarāyaṃ akāsi agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho Yaso kulaputto yena Isipatanaṃ migadāyo ten' upasaṃkami. ||3|| tena kho pana samayena bhagavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya ajjhokāse caṅkamaṃti. addasa kho bhagavā Yasaṃ kulaputtaṃ dūrato 'va āgacchantaṃ, disvāna caṅkamā orohitvā paññatto āsano nisīdi. atha kho Yaso kulaputto bhagavato avidūre udānaṃ udānesi : upaddutaṃ vata bho, upassatthaṃ vata bho 'ti. atha kho bhagavā Yasaṃ kulaputtaṃ etad avoca : idaṃ kho Yasa anupaddutaṃ, idaṃ anupassatthaṃ. ehi Yasa nisīda, dhammaṃ te descassāmi. ||4|| atha kho Yaso kulaputto idaṃ kira anupaddutaṃ, idaṃ anupassatthaṃ ti haṭṭho udaggo suvaṇṇapādūkāhi orohitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnassa kho Yasassa kulaputtassa bhagavā anupubbikathaṃ kathesi seyyath' idaṃ : dānakathaṃ silakathaṃ saggakathaṃ kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. ||5|| yadā bhagavā

āññāsi Yasam kulaputtam kallacittam muducittam vinivaraṇacittam udaggacittam pasannacittam, atha yā buddhānaṃ sāmukhaṃsika dhammadhesanā tam pakāsesi, dukkham samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddham va ttham apagatakālakam sammad eva rajanam paṭiganheyya, evam eva Yasassa kulaputtassa tasmim yeva āsane virajam vitamalam dhammacakkhum udapādi yaṃ kiñci samudaya-dhammaṃ sabbaṃ tam nirodhadhamman ti. ||6|| atha kho Yasassa kulaputtassa mātā pāsādam abhirūhitvā Yasam kulaputtam apassantī yena seṭṭhi gahapati ten' upasaṃkami, upasaṃkamitvā seṭṭhim gahapatiṃ etad avoca: putto te gahapati Yaso na dissatīti. atha kho seṭṭhi gahapati catuddisā assadūte uyyojetvā sāmaṃ yeva yena Isipatanaṃ migadāyo ten' upasaṃkami. addasa kho seṭṭhi gahapati suvaṇṇapādukānaṃ nikkhepaṃ, disvāna tam yeva anugamāsi. ||7|| addasa kho bhagavā seṭṭhim gahapatiṃ dūrato 'va āgacchan tam, disvāna bhagavato etad ahosi: yaṃ nūnāhaṃ tathārūpaṃ iddhābhisamkhāraṃ abhisamkhāreyyaṃ, yathā seṭṭhi gahapati idha nisinno idha nisinnaṃ Yasam kulaputtam na passeyyā 'ti. atha kho bhagavā tathārūpaṃ iddhābhisamkhāraṃ abhisamkhāresi. ||8|| atha kho seṭṭhi gahapati yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca: api bhante bhagavā Yasam kulaputtam passeyyā 'ti. tena hi gahapati nisīda. app eva nāma idha nisinno idha nisinnaṃ Yasam kulaputtam passeyyāsīti. atha kho seṭṭhi gahapati idh' eva kirāhaṃ nisinno idha nisinnaṃ Yasam kulaputtam passissāmiti hattho udaggo bhagavantam abhivādetvā ekamantaṃ nisīdi. ||9|| ekamantaṃ nisinnassa kho seṭṭhissa gahapatissa bhagavā anupubbikatham kathesi—la—aparappaccayo satthu sāsane bhagavantam etad avoca: abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dukkhintīti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āhaṃ bhanto bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusamghañ ca, upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupe tam saraṇam gatan ti. so 'va loke paṭhamaṃ upāsako ahosi

tevāciko. || 10 || atha kho Yasassa kulaputtassa pituno dhamme desiyamāno yathādittṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimucci. atha kho bhagavato etad aho si : Yasassa kulaputtassa pituno dhamme desiyamāno yathādittṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. abhabbo kho Yaso kulaputto hīnāyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto. yaṃ nūnāhaṃ taṃ iddhābhisamkhāraṃ paṭippassambheyyaṃ ti. atha kho bhagavā taṃ iddhābhisamkhāraṃ paṭippassambhesi. || 11 || addasa kho seṭṭhi gahapati Yaśaṃ kulaputtaṃ nisinnaṃ, disvāna Yaśaṃ kulaputtaṃ etad avoca : mātā te tāta Yaso paridovasokasampannā, dehi mātu jīvitaṃ ti. || 12 || atha kho Yaso kulaputto bhagavantaṃ ullokesi. atha kho bhagavā seṭṭhiṃ gahapatiṃ etad avoca : taṃ kiṃ maññasi gahapati, Yasassa sekhena ñāṇena sekhena dassanena dhammo ditṭho seyyathāpi tayā. tassa yathādittṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. bhabbo nu kho Yaso gahapati hīnāyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto 'ti. no h' etaṃ bhante. Yasassa kho gahapati kulaputtassa sekhena ñāṇena sekhena dassanena dhammo ditṭho seyyathāpi tayā. tassa yathādittṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. abhabbo kho gahapati Yaso kulaputto hīnāyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto 'ti. || 13 || lābhā bhante Yasassa kulaputtassa, suladdhaṃ bhante Yasassa kulaputtassa, yathā Yasassa kulaputtassa anupādāya āsavehi cittaṃ vimuttaṃ. adhivāsetu me bhante bhagavā ajjatanāya bhattaṃ Yasena kulaputtana paccāsamāṇenā 'ti. adhivāsesi bhagavā tuṇhibbhāvena. atha kho seṭṭhi gahapati bhagavato adhivāsaṇaṃ viditvā uttṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. || 14 || atha kho Yaso kulaputto acirappakkanta seṭṭhiṃ mhi gahapatiṃ mhi bhagavantaṃ etad avoca : labheyyāhaṃ bhante bhagavato santike pabbajjāṃ, labbeyyaṃ upasampadan ti. ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā



'va tassa āyasmato upasampadā ahosi. tena kho pana samayena satta loke arahanto honti. ||15||

Yasapabbajjā niṭṭhitā. ||7||

atha kho bhagavā pubbaṅhasamayam nivāsetvā pattacīva-  
raṃ ādāya āyasmatā Yasena pacchāsamaṇena yena seṭṭhissa  
gahapatissa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā  
paññatte āsane nisīdi. atha kho āyasmato Yasassa mātā ca  
purāṇadutiyaikā ca yena bhagavā ten' upasaṃkamaṃsu, upa-  
saṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdim-  
su. ||1|| tāsaṃ bhagavā anupubbikathaṃ kathesi seyyath'  
idaṃ: dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādī-  
navaṃ okāraṃ saṃkilesaṃ nekkhammo ānisaṃsaṃ pakāsesi.  
yadā tā bhagavā aññāsi kallacittā muducittā vinīvaraṇacittā  
uddaggacittā pasannacittā, atha yā buddhānaṃ sāmukkaṃsi-  
kā dhammadesanā taṃ pakāsesi, dukkhaṃ samudayaṃ ni-  
rodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apu-  
gatakāḷakaṃ sammad eva rajanaṃ paṭigaṇheyya, evam eva  
tāsaṃ tasmiṃ yeva āsane virajaṃ vītamalaṃ dhammaca-  
kkhūṃ udapādi yaṃ kiñci samudayadhammaṃ sabbhaṃ taṃ  
nirodhadhammaṃ ti. ||2|| tā dīṭṭhadhammā pattadhammā  
viditadhammā pariyogāḷhadhammā tīṇṇavicikicchā vigataka-  
thaṃ kathā vesārujjappattā aparappaccayā satthu sāsane bha-  
gavantaṃ etad avocaṃ: abhikkantaṃ bhante, abhikkantaṃ  
bhante — la — etā mayaṃ bhante bhagavantaṃ saraṇaṃ ga-  
cehāma dhammaṃ ca bhikkhusaṃghaṃ ca, upāsikāyo no bha-  
gavā dhāretu ajjataggo paṇupetā saraṇaṃ gatā 'ti. tā 'va  
loke paṭhamaṃ upāsikā ahesuṃ tevācika. ||3|| atha kho  
āyasmato Yasassa mātā ca pitā ca purāṇadutiyaikā ca bha-  
gavantaṃ ca āyasmantaṃ ca Yaṃ paṇitena khādaniyena bho-  
janiyena sahatthā santappetvā sampavāretvā bhagavantaṃ  
bhuttāvaṃ onitapattapaṇiṃ ekamantaṃ nisīdimsu. atha kho  
bhagavā āyasmato Yasassa mātaraṃ ca pitaraṃ ca purāṇa-  
dutiyaikaṃ ca dhammiyā kathāya sandassetvā samādapetvā  
samuttejetvā sampahaṃsetvā utṭhāyāsanaṃ pakkāmi. ||4||8||

assosum kho āyasmato Yasassa cattāro gihisahāyaka  
Bārāṇasiyaṃ seṭṭhānusettḥinaṃ kulānaṃ puttā Vimalo

Subāhu Puṇṇaji Gavampati: Yaso kira kulaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agā-rasmā anagāriyaṃ pabbajito 'ti. sutvāna nesam etad ahoṣi: na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. ||1|| te cattāro janā yenāyasmā Yaso ten' upasaṃkamimṣu, upasaṃkamitvā āyasmantaṃ Yasaṃ abhivādetvā ekamantaṃ aṭṭhamṣu. atha kho āyasmā Yaso te cattāro gihisahāyake ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisidi. ekamantaṃ nisinno kho āyasmā Yaso bhagavantaṃ etad avoca: ime me bhante cattāro gihisahāyakā Bārāṇasiyaṃ seṭṭhānuseṭṭhinaṃ kulānaṃ puttā Vimalo Subāhu Puṇṇaji Gavampati, ime cattāro bhagavā ovadatu anusāsātū 'ti. ||2|| tesam bhagavā anupubbikathaṃ kathesi seyyath' idam: dānakathaṃ silakathaṃ saggākathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisamsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivaraṇacitte udagga-citte pasannacitte, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakam sammad eva rajanaṃ paṭigaṇheyya, evam eva tesam tasmaṃ yeva āsane virajaṃ vitamalaṃ dhammacakkhuṃ udapādiyaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||3|| te diṭṭhadhammā pattadhammā viditadhammā pariyogāhadhammā tiṇṇavicikiechā vigatakathaṃkathā vesārajjappattā aparappaccayā satthu sāsane bhagavantaṃ etad avocuṃ: labheyyāma mayaṃ bhante bhagavato santike pabbajjaṃ, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantaṃ upasampadā ahoṣi. atha kho bhagavā te bhikkū dhammiyā kathāya ovadi anusāsi. tesam bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ anupādāya āsavehi cittāni vimuccimṣu. tena kho pana samayena ekādasa loke arahanto honti. ||4||

Catugihipabbajjā niṭṭhitā. ||9||

assosum kho āyasmato Yasassa paññāsamattā gihisahāyakā janapadā pubbānupubbakānaṃ kulānaṃ puttā: Yaso kira kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. sutvāna nesaṃ etad ahosi: na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. ||1|| te yenāyasmā Yaso ten' upasaṃkamim̐su, upasaṃkamitvā āyasmantaṃ Yasam̐ abhivādetvā ekamantaṃ attham̐su. atha kho āyasmā Yaso te paññāsamatte gihisahāyake ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Yaso bhagavantaṃ etad avoca: ime me bhante paññāsamattā gihisahāyakā janapadā pubbānupubbakānaṃ kulānaṃ puttā, ime bhagavā ovadatu anusāsātū 'ti. ||2|| tesam̐ bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ silakathaṃ saggākathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi—pa—dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyuthāpi nāma suddhaṃ vatthaṃ apagatakālakam̐ sammā eva rajanaṃ paṭigāṇheyya, evaṃ eva tesam̐ tasmim̐ yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||3|| te dīṭṭha-dhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappa-cayā satthu sāsane bhagavantaṃ etad avocum̐: labheyyāma mayaṃ bhante bhagavato santike pabbajjam̐, labheyyāma upasaṃpadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam̐ āyasmantānaṃ upasaṃpadā ahosi. atha kho bhagavā te bhikkhū dhammiyā kathāya ova-di anusāsi. tesam̐ bhagavatā dhammiyā kathāya ovadiya-mānānaṃ anusāsīyamānānaṃ anupādāya āsavehi cittāni vimuccim̐su. tena kho pana samayena ekasatthi loke arahanto honti. ||4||10||

atha kho bhagavā bhikkhū āmantesi: mutt' āham bhikkhave sabbapāsehi ye dībbā ye ca mānūsā. tumhe pi bhik-

khave muttā sabbapāsehi ye dibbā ye ca mānusa. caratha bhikkhave cārikaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. mā ekena dve agamittha. desetha bhikkhave dhammaṃ ādika-lyānaṃ majjhakalyānaṃ pariyosānakalyānaṃ sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha. santi sattā appajakkhajātikā assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro. aham pi bhikkhave yena Uruvelā yena Senānigamo ten' upasamkamissāmi dhammadesanāyā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantaṃ gāthāya ajjhabhāsi :

baddho 'si sabbapāsehi ye dibbā ye ca mānusa,  
mahābandhanabaddho 'si, na me samaṇa mokkhasīti.  
mutt' āhaṃ sabbapāsehi ye dibbā ye ca mānusa,  
mahābandhanamutto 'mhi, nihato tvam asi Antakā 'ti.  
antalikkhacaro pāso yv āyaṃ carati mānaso  
tena taṃ bādhayissāmi, na me samaṇa mokkhasīti.  
rūpā saddā gandhā rasā phoṭṭhabbā ca manoramā  
ettha me vigato chando, nihato tvam asi Antakā 'ti.

atha kho Māro pāpimā jānāti maṃ bhagavā, jānāti maṃ sugato 'ti dukkhī dummano tatth' ev' antaradhāyīti. ||2||

Mārakathā niṭṭhitā. ||11||

tena kho pana samayena bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū c' eva kila-manti pabbajjāpekkhā ca upasampadāpekkhā ca. atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivita-ko udapādi: etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū c' eva kila-manti pabbajjāpekkhā ca upasampadāpekkhā ca. yaṃ nūnā-ḥaṃ bhikkhūnaṃ anujāneyyaṃ tumheva dāni bhikkhave tāsū-tāsū disāsū tesu-tesu janapadesu pabbājetha upasampādethā 'ti. ||1|| atha kho bhagavā sāyaṇhasamayā paṭi-sallānā vuṭṭhito etasmiṃ nidāne —pa—dhammikathaṃ katvā

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bhikkhū āmantesi : idha mayhaṃ bhikkhave rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi : etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū c' eva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca. yaṃ nūnāhaṃ bhikkhūnaṃ anujāneyyaṃ tumheva dāni bhikkhave tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādetthā 'ti. ||2|| anujānāmi bhikkhave tumheva dāni tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādetthā. evañ ca pana bhikkhave pabbājetabbo upasampādetabbo : paṭhamāṃ kesamasuṃ ohārāpetvā, kāsāyāni vatthāni acchādāpetvā, ekaṃsaṃ uttarāsaṅgaṃ kārāpetvā, bhikkhūnaṃ pāde vandāpetvā, ukkuṭikaṃ nisīdāpetvā, añjaliṃ paggaṇhāpetvā evaṃ vadehīti vattabbo : ||3|| buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṃghaṃ saraṇaṃ gacchāmi, dutiyāṃ pi buddhaṃ saraṇaṃ gacchāmi, dutiyāṃ pi dhammaṃ saraṇaṃ gacchāmi, dutiyāṃ pi saṃghaṃ saraṇaṃ gacchāmi, tatiyāṃ pi buddhaṃ saraṇaṃ gacchāmi, tatiyāṃ pi dhammaṃ saraṇaṃ gacchāmi, tatiyāṃ pi saṃghaṃ saraṇaṃ gacchāmi. anujānāmi bhikkhave imehi tihi saraṇagāmanehi pabbajjaṃ upasampadan ti. ||4||

tihi saraṇagāmanehi upasampadākathā niṭṭhitā. ||12||

atha kho bhagavā vassaṃ vuttho bhikkhū āmantesi : mayhaṃ kho bhikkhave yonisomanasikārā yonisosammappadhānā anuttarā vimutti anuppattā anuttarā vimutti sacchikatā. tumhe pi bhikkhave yonisomanasikārā yonisosammappadhānā anuttaraṃ vimuttiṃ anupāpuṇātha anuttaraṃ vimuttiṃ sacchikarothā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasamkamaṃ, upasamkamitvā bhagavantāṃ gāthāya ajjhabhāsi :

baddho 'si Mārāpāsehi ye dibbā ye ca mānusa,  
mahābandhanabaddho 'si, na me samaṇa mokkhasīti.  
mutt' āhaṃ Mārāpāsehi ye dibbā ye ca mānusa,  
mahābandhanamutto 'mhi nihato tvam asi Antakā 'ti.

atha kho Māro pāpimā jānāti maṃ bhagavā, jānāti maṃ sugato 'ti dukkhi dummano tatth' ev' antaradhāyi. ||2||13||

atha kho bhagavā Bārāpasiyaṃ yathābhirantaṃ viharitvā yena Uruvelā tena cārikaṃ pakkāmi. atha kho bhagavā maggā okkamma yena aññataro vanasaṇḍo ten' upasaṅkami, upasaṅkamtivā taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍe nisīdi. tena kho pana samayena tiṃsamattā Bhaddavaggiyā sahāyakā sapajāpatikā tasmīṃ yeva vanasaṇḍe paricārenti. ekassa pajāpati nāhosi, tass' atthāya vesī aññitā ahosi. atha kho sā vesī tesu pamattesu paricārentesu bhaṇḍaṃ ādāya palāyittha. ||1|| atha kho te sahāyakā sahāyakassa veyyāvaccam karontā taṃ itthiṃ gavesantā taṃ vanasaṇḍaṃ āhiṇḍantā addasaṃsu bhagavantaṃ aññatarasmiṃ rukkhamaṇḍe nisinnaṃ, disvāna yena bhagavā ten' upasaṅkamissa, upasaṅkamtivā bhagavantaṃ etaḍ avocaṃ : api bhante bhagavā ekaṃ itthiṃ passeyyā 'ti. kiṃ pana vo kumārā itthiyā 'ti. idha mayaṃ bhante tiṃsamattā Bhaddavaggiyā sahāyakā sapajāpatikā imasmiṃ vanasaṇḍe paricārayimhā, ekassa pajāpati nāhosi, tass' atthāya vesī aññitā ahosi. atha kho sā bhante vesī amhesu pamattesu paricārentesu bhaṇḍaṃ ādāya palāyittha. tena mayaṃ bhante sahāyakā sahāyakassa veyyāvaccam karontā taṃ itthiṃ gavesantā imaṃ vanasaṇḍaṃ āhiṇḍamā 'ti. ||2|| taṃ kiṃ maññītha vo kumārā, kattaṃ nu kho tumbhakaṃ varaṃ, yaṃ vā tumhe itthiṃ gaveseyyātha yaṃ vā attānaṃ gaveseyyāthā 'ti. etaḍ eva bhante ambhakaṃ varaṃ yaṃ mayaṃ attānaṃ gaveseyyāthā 'ti. tena hi vo kumārā nisīdatha, dhammaṃ vo desessāmiti. evaṃ bhante 'ti kho te Bhaddavaggiyā sahāyakā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ||3|| tesam bhagavā anupubbikathaṃ kathesi seyyath' idaṃ : dānakathaṃ silakathaṃ saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukhaṃsika dhammadesanā, taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakalakaṃ sammad eva rajanaṃ paṭigaṇheyya, evaṃ eva tesam tasmīṃ yeva āsane virajam vītamaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||4|| te diṭṭha-dhammā pattadhammā veditadhammā pariyoḍhadhammā

tiṇṇavicikicchā vigatakathamkathā vesārajappattā aparapaccayā satthu sāsane bhagavantam etad avocum : labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. || 5 ||

Bhaddavaggiyasahāyakānam vatthum niṭṭhitam || 14 || dutiyakabhāṇavāram.

atha kho bhagavā anupubbena cārikam caramāno yena Uruvelā tad avasari. tena kho pana samayena Uruvelāyam tayo jaṭilā paṭivasanti Uruvelakassapo Nadikassapo Gayākassapo 'ti. tesu Uruvelakassapo jaṭilo pañcannam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Nadikassapo jaṭilo tiṇṇam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Gayākassapo jaṭilo dvinnam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho. || 1 || atha kho bhagavā yena Uruvelakassapassa jaṭilassa assamo ten' upasamkami, upasamkamitvā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihetheṣīti. dutiyam pi kho bhagavā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihetheṣīti. tatiyam pi kho bhagavā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihetheṣīti. app eva maṃ na vihetheyya, iṅgha tvaṃ Kassapa anujānāhi agyāgāran ti. vihara mahāsamaṇa yathāsukhan ti. || 2 || atha kho bhagavā agyāgāram pavisitvā tiṇasantharakam paññāpetvā nisīdi pul-laṇkam ābhuñjitvā ujum kāyam paṇidhāya parimukham satim upatṭhāpetvā. atha kho so nāgo bhagavantam pavittṭham addasa, disvāna dukkhī dummano padhūpāsi. atha kho bhagavato etad ahosi : yaṃ nūnāham imassa nāgassa anupahacca

chaviñ ca cammañ ca maṃsañ ca nhāruñ ca aṭṭhiñ ca aṭṭhi-  
miñjañ ca tejasā tejaṃ pariyādiyeyyan ti. ||3|| atha kho  
bhagavā tathārūpaṃ iddhābhisamkhāraṃ abhisamkharitvā  
padhūpāsi. atha kho so nāgo makkhaṃ asahamāno pajjali.  
bhagavāpi tejodhātum samāpajjitvā pajjali. ubhinnaṃ sajo-  
tibhūtānaṃ agyāgāraṃ ādittaṃ viya hoti sampajjalitaṃ sajo-  
tibhūtaṃ. atha kho te jaṭilā agyāgāraṃ parivāretvā evaṃ  
āhaṃsu: abhirūpo vata bho mahāsamaṇo, nāge na viheṭhis-  
satīti. ||4|| atha kho bhagavā tassā rattiyā accayena tassa  
nāgassa anupahacca chaviñ ca cammañ ca maṃsañ ca nhāruñ  
ca aṭṭhiñ ca aṭṭhiminjañ ca tejasā tejaṃ pariyādiyitvā patte  
pakkipitvā Uruvelakassapassa jaṭilassa dassesi: ayaṃ te  
Kassapa nāgo, pariyādinno assa tejasā tejo 'ti. atha kho  
Uruvelakassapassa jaṭilassa etad ahoṣi: mahiddhiko kho ma-  
hāsamaṇo mahānubhāvo, yatra hi nāma caṇḍassa nāgarājassa  
iddhimato āsivisassa ghoravisassa tejasā tejaṃ pariyādiyissa-  
ti, na tv eva ca kho aralā yathā ahan ti. ||5||

Nerañjarāyaṃ bhagavā Uruvelakassapaṃ jaṭilaṃ avoca:  
sace to Kassapa agaru, viharemu ajjunho aggisālamhiti. na  
kho me mahāsamaṇa garu, phāsukāmo 'va taṃ nivāremi, caṇḍ'  
ettha nāgarājā iddhimā āsiviso ghoraviso, so taṃ mā viheṭhe-  
sīti. app eva maṃ na viheṭheyya, iñgha tvaṃ Kassapa anujā-  
nāhi agyāgāraṃ ti. dinnan ti naṃ viditvā asambhito pāvise  
blayamaṭṭito. disvā isiṃ pavitṭhaṃ ahināgo dummano padhū-  
pāsi. sumānaso avimano manussanāgo pi tattha padhūpāsi.  
makkhañ ca asahamāno ahināgo pāvako va pajjali. tejodhā-  
tusukusalo manussanāgo pi tattha pajjali. ubhinnaṃ sajoti-  
bhūtānaṃ agyāgāraṃ udiccare jaṭilā: abhirūpo vata bho  
mahāsamaṇo nāge na viheṭhissatīti bhaṇanti. ||6|| atha kho  
tassā rattiyā accayena hatā nāgassa acciyo honti, iddhimato  
pana ṭhitā anekavaṇṇā acciyo honti, nilā atha lohikā māñ-  
jetṭhā pitakā phalikavaṇṇāyo Aṅgirasassa kāye anekavaṇṇā  
acciyo honti. pattamhi odahitvā ahināgaṃ brāhmaṇassa  
dassesi: ayaṃ te Kassapa nāgo, pariyādinno assa tejasā tejo  
'ti. atha kho Uruvelakassapo jaṭilo bhagavato iminā iddhi-  
pāṭihāriyena abhippasanno bhagavantam etad avoca: idh'  
eva mahāsamaṇa vihara, ahan te dhuvabhattenā 'ti. ||7||

paṭṭhamam pāṭihāriyaṃ. ||15||



atha kho bhagavā Uruvelakassapassa jaṭilassa assamassa avidûre aññatarasmim vanasaṇḍe vihâsi. atha kho cattâro Mahârâjâno abhikkantâya rattiyâ abhikkantavaṇṇâ kevalakappaṃ vanasaṇḍaṃ obhâsetvâ yena bhagavâ ten' upasaṃkamimsu, upasaṃkamtivâ bhagavantam abhivâdetvâ catuddisâ aṭṭhaṃsu seyyathâpi mahantâ aggikkhandhâ. ||1|| atha kho Uruvelakassapo jaṭilo tassâ rattiyâ accayena yena bhagavâ ten' upasaṃkami, upasaṃkamtivâ bhagavantam etad avoca : kâlo mahâsamaṇa niṭṭhitam bhattam. ko nu kho te mahâsamaṇa abhikkantâya rattiyâ abhikkantavaṇṇâ kevalakappaṃ vanasaṇḍaṃ obhâsetvâ yena tvaṃ ten' upasaṃkamimsu, upasaṃkamtivâ taṃ abhivâdetvâ catuddisâ aṭṭhaṃsu seyyathâpi mahantâ aggikkhandhâ 'ti. ete kho Kassapa cattâro Mahârâjâno yenâhaṃ ten' upasaṃkamimsu dhammasavanâyâ 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahâsamaṇo mahânubhavo, yatra hi nâma cattâro pi Mahârâjâno upasaṃkamissanti dhammasavanâyâ, na tv eva ca kho arahâ yathâ ahan ti. atha kho bhagavâ Uruvelakassapassa jaṭilassa bhattam bhuñjitvâ tasmiṃ yeva vanasaṇḍe vihâsi. ||2||

duṭiyakapâṭihâriyaṃ. ||16||

atha kho Sakko devânam indo abhikkantâya rattiyâ abhikkantavaṇṇâ kevalakappaṃ vanasaṇḍaṃ obhâsetvâ yena bhagavâ ten' upasaṃkami, upasaṃkamtivâ bhagavantam abhivâdetvâ ekamantaṃ aṭṭhâsi seyyathâpi mahâ aggikkhandho, pûrimâhi vaṇṇanibhâhi abhikkantataro ca paṇitataro ca. ||1|| atha kho Uruvelakassapo jaṭilo tassâ rattiyâ accayena yena bhagavâ ten' upasaṃkami, upasaṃkamtivâ bhagavantam etad avoca : kâlo mahâsamaṇa niṭṭhitam bhattam. ko nu kho so mahâsamaṇa abhikkantâya rattiyâ abhikkantavaṇṇâ kevalakappaṃ vanasaṇḍaṃ obhâsetvâ yena tvaṃ ten' upasaṃkami, upasaṃkamtivâ taṃ abhivâdetvâ ekamantaṃ aṭṭhâsi seyyathâpi mahâ aggikkhandho purimâhi vaṇṇanibhâhi abhikkantataro ca paṇitataro cā 'ti. eso kho Kassapa Sakko devânam indo yenâhaṃ ten' upasaṃkami dhammasavanâyâ 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahâsamaṇo mahânubhavo, yatra hi nâma

Sakko pi devānam indo upasaṃkamissati dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmim yeva vanasaṇḍe vihāsi. ||2||

tatiyakapāṭihāriyaṃ. ||17||

atha kho Brahmā Sahampati abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇitataro ca. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ etad avoca: kālo mahāsamaṇa niṭṭhitaṃ bhattaṃ. ko nu kho so mahāsamaṇa abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena tvaṃ ten' upasaṃkami, upasaṃkamitvā taṃ abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇitataro ca 'ti. eso kho Kassapa Brahmā Sahampati yenaṃ ten' upasaṃkami dhammasavanāya 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma Brahmāpi Sahampati upasaṃkamissati dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmim yeva vanasaṇḍe vihāsi. ||2||

catutthapāṭihāriyaṃ. ||18||

tena kho pana samayena Uruvelakassapassa jaṭilassa mahāyaṇṇo paccupaṭṭhito hoti kevalakappā ca Aṅgamagadhā pahūtaṃ khādaniyaṃ bhojaniyaṃ ādāya abhikkamitukāmā honti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: etarahi kho me mahāyaṇṇo paccupaṭṭhito kevalakappā ca Aṅgamagadhā pahūtaṃ khādaniyaṃ bhojaniyaṃ ādāya abhikkamissanti. sace mahāsamaṇo mahājanakāye iddhipāṭihāriyaṃ karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svātānāya nāgaccheyyā 'ti. ||1|| atha kho bhagavā

Uruvelakassapassa jaṭilassa cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātaṃ āharitvā Anotatta-dahe paribhuñjitvā tatth' eva divāvihāraṃ akāsi. atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam etad avoca : kâlo mahāsamaṇa, niṭṭhitam bhattam. kiṃ nu kho mahāsamaṇa hiyyo nāgamāsi. api ca mayam tam sarāma kiṃ nu kho mahāsamaṇo nāgacchatīti, khādaniyassa ca bhojaniyassa ca te paṭiviso ṭhapito 'ti. ||2|| nanu te Kassapa etad ahoṣi : etarahi kho me mahāyañño paccupatthito kevalakappā ca Aṅga-magadhā pahūtam khādaniyam bhojaniyam ādāya abhikkamissanti. sace mahāsamaṇo mahājanakāyo iddhipātihāriyam karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svātanāya nāgaccheyyā 'ti. ||3|| so kho aham Kassapa tava cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātaṃ āharitvā Anotattadahe paribhuñjitvā tatth' eva divāvihāraṃ akāsin ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cetasāpi cittam pajānissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam paribhuñjitvā tasmim yeva vanasaṇḍo vi-hāsi. ||4||

pañcamam paṭihāriyam. ||19||

tena kho pana samayena bhagavato paṃsukūlam uppannam hoti. atha kho bhagavato etad ahoṣi : kattha nu kho aham paṃsukūlam dhaveyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññāya pāṇinā pokkharaniṃ khanitvā bhagavantam etad avoca : idha bhante bhagavā paṃsukūlam dhovatū 'ti. atha kho bhagavato etad ahoṣi : kimhi nu kho aham paṃsukūlam parimaddeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññāya mahatiṃ silam upanikkhipi idha bhante bhagavā paṃsukūlam parimaddatū 'ti. ||1|| atha kho bhagavato etad ahoṣi : kimhi nu kho aham ālambitvā uttareyyan ti. atha kho kakudhe adhivatthā devatā bhagavato cetasā cetoparivitakkam aññāya sākham onamesi idha bhante bhagavā

ālambitvā uttaratū 'ti. atha kho bhagavato etad ahosi : kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante bhagavā paṃsukūlaṃ vissajjetū 'ti. ||2|| atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkāmī, upasaṃkamitvā bhagavantaṃ etad avoca : kâlo mahāsamaṇa, niṭṭhitaṃ bhattaṃ. kiṃ nu kho mahāsamaṇa nāyaṇi pubbo idha pokkharañi, sāyaṃ idha pokkharañi, na yimā silā pubbe upanikkhittā, ken' imā silā upanikkhittā, na yimassa kaku-dhassa pubbe sākā onatā, sāyaṃ sākā onatā 'ti. ||3|| idha me Kassapa paṃsukūlaṃ uppannaṃ ahosi, tassa mayhaṃ Kassapa etad ahosi : kattha nu kho ahaṃ paṃsukūlaṃ dho-veyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya paṇinā pokkharāṇi kha-nitvā maṃ etad avoca : idha bhante bhagavā paṃsukūlaṃ dhovatū 'ti. sāyaṃ amanussena paṇinā khanitā pokkharāṇi. tassa mayhaṃ Kassapa etad ahosi : kimhi nu kho ahaṃ paṃsukūlaṃ parimaddeyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya maha-tiṃ silaṃ upanikkhipi idha bhante paṃsukūlaṃ parimaddatū 'ti. sāyaṃ amanussena nikkhittā silā. ||4|| tassa mayhaṃ Kassapa etad ahosi : kimhi nu kho ahaṃ ālambitvā utta-reyyan ti. atha kho Kassapa kakudhe adhivatthā devatā mama cetasā cetoparivitakkaṃ aññāya sākhaṃ onamesi idha bhante bhagavā ālambitvā uttaratū 'ti. sv āyaṃ āharahattho kakudho. tassa mayhaṃ Kassapa etad ahosi : kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyyan ti. atha kho Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante bhagavā paṃsukūlaṃ vissajjetū 'ti. sāyaṃ amanussena nikkhittā silā 'ti. ||5|| atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma Sakko devānam indo veyyā-vaccaṃ karissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmīṃ yeva vanasaṇḍe vihāsi. ||6||

atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkāmī, upasaṃkamitvā bhaga-

vato kâlaṃ ârocesi: kâlo mahâsamāṇa niṭṭhitam bhattan ti. gaccha tvam Kassapa, âyām' ahan ti Uruvelakassapaṃ jaṭilaṃ uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tato phalaṃ gahe tvā paṭhamataram āgantvā agyāgāre nisīdi. ||7|| addasa kho Uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnam, disvāna bhagavantam etad avoca: katamena tvam mahâsamāṇa maggena āgato. aham tayā paṭhamataram pakkanto, so tvam paṭhamataram āgantvā agyāgāre nisinnō 'ti. ||8|| idhāham Kassapa tam uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tato phalaṃ gahe tvā paṭhamataram āgantvā agyāgāre nisinnō. idam kho Kassapa jambuphalaṃ vaṇṇasampannam gandhasampannam rasasampannam, sace ākaṇkhasi, paribhuñjā 'ti. alam mahâsamāṇa, tvam yev' etaṃ arahasi, tvam yev' etaṃ paribhuñjāhīti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahâsamāṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataram uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tato phalaṃ gahe tvā paṭhamataram āgantvā agyāgāre nisīdissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmim yeva vanasande vihāsi. ||9|| atha kho Uruvelakassapo jaṭilo tassā ratiyā accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavato kâlaṃ ârocesi: kâlo mahâsamāṇa niṭṭhitam bhattan ti. gaccha tvam Kassapa, âyām' ahan ti Uruvelakassapaṃ jaṭilaṃ uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tassā avidūre ambo —gha— tassā avidūre āmalakī —la— tassā avidūre haritakī —la— Tāvatisam gantvā pâricchattakapuppham gahe tvā paṭhamataram āgantvā agyāgāre nisīdi. addasa kho Uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnam, disvāna bhagavantam etad avoca: katamena tvam mahâsamāṇa maggena āgato. aham tayā paṭhamataram pakkanto, so tvam paṭhamataram āgantvā agyāgāre nisinnō 'ti. ||10|| idhāham Kassapa tam uyyojetvā Tāvatisam gantvā pâricchattakapuppham gahe tvā paṭhamataram āgantvā agyāgāre nisinnō. idam kho Kassapa pâricchattakapuppham vaṇṇasampannam gandhasampannam, sace ākaṇkhasi, gaṇhā 'ti. alam mahâsamāṇa, tvam yev' etaṃ arahasi, tvam yev' etaṃ

gaṇhā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataraṃ uyyojetvā Tāvatisaṃ gantvā pāricchattakapuppham gahetvā paṭhamataraṃ āgantvā agyāgāre nisidissati, na tv eva ca kho arahā yathā ahan ti. ||11|| 1084 55

tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti kaṭṭhāni phāletuṃ. atha kho tesam jaṭilānaṃ etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma kaṭṭhāni phāletun ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : phāliyantu Kassapa kaṭṭhāniti. phāliyantu mahāsamaṇā 'ti. sakid eva pañcakaṭṭhasatāni phāliyiṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma kaṭṭhāni pi phāliyissanti, na tv eva ca kho arahā yathā ahan ti. ||12|| tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti aggī ujjāletuṃ. atha kho tesam jaṭilānaṃ etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma aggī ujjāletun ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : ujjāliyantu Kassapa aggīti. ujjāliyantu mahāsamaṇā 'ti. sakid eva pañca aggisatāni ujjaliṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi ujjāliyissanti, na tv eva ca kho arahā yathā ahan ti. ||13|| tena kho pana samayena te jaṭilā aggī paricaritvā na sakkonti aggī vijjhāpetuṃ. atha kho tesam jaṭilānaṃ etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma aggī vijjhāpetun ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : vijjhāyantu Kassapa aggīti. vijjhāyantu mahāsamaṇā 'ti. sakid eva pañca aggisatāni vijjhāyiṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi vijjhāyissanti, na tv eva ca kho arahā yathā ahan ti. ||14|| tena kho pana samayena te jaṭilā sītāsu hemantikāsu rattisu antarattakāsu himapātasamaye najjā Nerañjarāyaṃ nimujjanti pi, ummujjanti pi, ummujjanimujjam pi karonti. atha kho bhagavā pañcamattāni mandāmukhisatāni abhinimmini, yattha te jaṭilā uttaritvā visib-

besuṃ. atha kho tesam jaṭilānaṃ etad ahoṣi: nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā h' imā mandā-mukhiyo nimmitā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma mahāmandāmukhiyo abhinimminissati, na tv eva ca kho arahā yathā ahan ti. ||15|| tena kho pana samayena mahāakālamegho vassi, mahāudakavāhako sañjāyi. yasmiṃ padese bhagavā viharati, so padeso udakena anuotthaṭo hoti. atha kho bhagavato etad ahoṣi: yaṃ nūnāhaṃ samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkameyyan ti. atha kho bhagavā samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkami. atha kho Uruvelakassapo jaṭilo mā h' eva kho mahāsamaṇo udakena vuḷho ahoṣi nāvāya sambahulehi jaṭilehi saddhiṃ yasmiṃ padese bhagavā viharati taṃ padesaṃ agamāsi. addasa kho Uruvelakassapo jaṭilo bhagavantam samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkamantaṃ, disvāna bhagavantam etad avoca: idha nu tvaṃ mahāsamaṇa 'ti. ayam ah' asmi Kassapa 'ti bhagavā vehāsaṃ abbhuggantvā nāvāya paccutthāsi. atha kho Uruvelakassapassa jaṭilussa etad ahoṣi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma udakaṃ pi na pavahissati, na tv eva ca kho arahā yathā ahan ti. ||16||

atha kho bhagavato etad ahoṣi: ciraṃ pi kho imassa moghapurisassa evaṃ bhavissati: mahiddhiko kho mahāsamaṇo mahānubhāvo, na tv eva ca kho arahā yathā ahan ti. yaṃ nūnāhaṃ inam jaṭilaṃ saṇvejeyyan ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca: n' eva kho tvaṃ Kassapa arahā, na pi arahattamaggaṃ samāpanno, sà pi te paṭipadā n' atthi, yāya tvaṃ arahā vā assa arahattamaggaṃ vā samāpanno 'ti. atha kho Uruvelakassapo jaṭilo bhagavato pâdesu sirasā nipatitvā bhagavantam etad avoca: labheyvāhaṃ bhante bhagavato santike pabbajjam, labheyyam upasampadan ti. ||17|| tvaṃ kho 'si Kassapa pañcannaṃ jaṭilasatānaṃ nāyako vināyako aggo pamukho pāmokkho, te pi tāva apalokehi, yathā te maññissanti tathā karissantīti. atha kho Uruvelakassapo jaṭilo yena te jaṭilā ten' upasaṃkami, upasaṃkamtivā te jaṭile etad avoca: icchāma'

ahaṃ bho mahāsamaṇe brahmacariyaṃ caritaṃ, yathā bhavanto maññanti tathā karontū 'ti. cirapaṭikā mayaṃ bho mahāsamaṇe abhippasannā, sace bhavaṃ mahāsamaṇe brahmacariyaṃ carissati, sabbeva mayaṃ mahāsamaṇe brahmacariyaṃ carissāma 'ti. ||18|| atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ udae pavāhetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum: labheyyāma mayaṃ bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasmantānaṃ upasampadā ahoṣi. ||19||

addasa kho Nādikassapo jaṭilo kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ udae vuyhamāne, disvān' assa etad ahoṣi: mā h' eva me bhātuno upasaggo ahoṣīti, jaṭile pāhesi gacchatha me bhātaram jānāthā 'ti, sāmañ ca tihi jaṭilasatehi saddhiṃ yenāyasmā Uruvelakassapo ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Uruvelakassapaṃ etad avoca: idaṃ nu kho Kassapa seyyo 'ti. āmāvuso idaṃ seyyo 'ti. ||20|| atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ udae pavāhetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum: labheyyāma mayaṃ bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasmantānaṃ upasampadā ahoṣi. ||21||

addasa kho Gayākassapo jaṭilo kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ udae vuyhanāne, disvān' assa etad ahoṣi: mā h' eva me bhātūnaṃ upasaggo ahoṣīti, jaṭile pāhesi gacchatha me bhātaro jānāthā 'ti, sāmañ ca dvihi jaṭilasatehi saddhiṃ yenāyasmā Uruvelakassapo ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Uruvelakassapaṃ etad avoca: idaṃ nu kho Kassapa seyyo 'ti. āmāvuso idaṃ seyyo 'ti. ||22|| atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ udae pavāhetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavato



pâdesu sirasâ nipatitvâ bhagavantam etad avocum : labhey-yâma mayam bhante bhagavato santike pabbajjam, labheyyâma upasampadan ti. etha bhikkhavo 'ti bhagavâ avoca, svâkkhâto dhammo, caratha brahmacariyam sammâ dukkhassa antakiriyâyâ 'ti. sâ 'va tesam âyasmantânam upasampadâ ahosi. ||23||

bhagavato adhiṭṭhâna pañca kaṭṭhasatâni na phâliyimsu, phâliyimsu, aggî na ujjalimsu, ujjalimsu, na vijjhâyimsu, vijjhâyimsu, pañca mandâ mukhisatâni abhinimmini. etena nayena adḍhuddhapâṭihâriyasahassâni honti. ||24|| **20** ||

atha kho bhagavâ Uruvelâyam yathâbhirantam viharitvâ yena Gayâsisam tena cārikam pakkāmi mahatā bhikkhusamghena saddhim bhikkhusahassena sabbeva purāṇajaṭilehi. tatra sudam bhagavâ Gayâyam viharati Gayâsise saddhim bhikkhusahassena. ||1|| tatra kho bhagavâ bhikkhū āmantesi : sabbam bhikkhave ādittam. kiñ ca bhikkhave sabbam ādittam. cakkhum bhikkhave ādittam, rūpā ādittā, cakkhuviññāṇam ādittam, cakkhusamphasso āditto, yad idam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tam pi ādittam. kena ādittam, rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi. ||2|| sotam ādittam, saddā ādittā, — la — ghānam ādittam, gandhā ādittā, jivhā ādittā, rasā ādittā, kāyo āditto, phoṭṭhabbā ādittā, mano āditto, dhammā ādittā, manoviññāṇam ādittam, manosamphasso āditto, yad idam manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tam pi ādittam. kena ādittam, rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi. ||3|| evam passam bhikkhave sutavā ariyasāvako cakkhusmim pi nibbindati, rūpesu pi nibbindati, cakkhuviññāṇe pi nibbindati, cakkhusamphasse pi nibbindati, yad idam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tasmim pi nibbindati. sotasmim pi nibbindati, saddesu pi nibbindati, ghānasmim pi nibbin-

dati, gandhesu pi nibbindati, jivhāya pi nibbindati, rasesu pi nibbindati, kāyasmim pi nibbindati, phoṭṭhabbesu pi nibbindati, manasmim pi nibbindati, dhammesu pi nibbindati, manoviññāṇe pi nibbindati, manosamphasse pi nibbindati, yad idaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim vimutt' amhiti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā 'ti pajānātīti. imasmim ca pana veyyākaraṇasmim bhaññamāṇe tassa bhikkhusahassassa anupādāya āsavchi cittāni vimuccimsu. ||4|| ādittapariyāyaṃ niṭṭhitaṃ. ||21|| Uruvelapāṭihāriyaṃ tatiyakabhāṇavāraṃ niṭṭhitaṃ.

atha kho bhagavā Gayāsīse yathābhirantaṃ viharitvā yena Rājagahaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhim bhikkhusahassena sabbehe' eva purāṇajāṭilehi. atha kho bhagavā anupubbena cārikaṃ caramāno yena Rājagahaṃ tad avasari. tatra sudaṃ bhagavā Rājagahe viharati Laṭṭhivanuyyāṇe Supatitṭhe cetiye. ||1|| assosi kho rājā Māgadho Seniyo Bimbisāro: samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Rājagahaṃ anuppatto Rājagahe viharati Laṭṭhivanuyyāṇe Supatitṭhe cetiye. tuṃ kho pana bhagavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato iti pi, so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā, so imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakāṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti, so dhammaṃ deseti ādikalyāṇaṃ majjhikalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. sādhu kho pana tathārūpaṇaṃ arahataṃ dassanaṃ hotīti. ||2|| atha kho rājā Māgadho Seniyo Bimbisāro dvādasanahutehi Māgadhikehi brāhmaṇagahapatikehi parivuto yena bhagavā ten' upasaṃkamaṃ, upasaṃkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. te pi kho dvādasanahutā Māgadhikā brāh-

maṇagahapatikā āppekacce bhagavantam abhivādetvā ekamantam nisīdimsu, appekacce bhagavatā saddhim sammodimsu, sammodaniyam katham sārāṇiyam vitisāretvā ekamantam nisīdimsu, appekacce yena bhagavā ten' añjalim paṇāmetvā ekamantam nisīdimsu, appekacce bhagavato santiko nāmagottam sāvetvā ekamantam nisīdimsu, apekacce tuṇhibhūtā ekamantam nisīdimsu. ||3|| atha kho tesam dvā-dasanahutānam Māgadhikānam brāhmaṇagahapatikānam etad ahoṣi : kiṃ nu kho mahāsamaṇo Uruvelakassapo brahmacariyam carati, udāhu Uruvelakassapo mahāsamaṇo brahmacariyam caratīti. atha kho bhagavā tesam dvā-dasanahutānam Māgadhikānam brāhmaṇagahapatikānam cetasā cetoparivittakam aññāya āyasmantaṃ Uruvelakassapaṃ gāthāya ajjhabhāsi :

kim eva disvā Uruvelavāsi pahāsi aggiṃ kisako vadāno.  
pucchāmi taṃ Kassapa etam atthaṃ, katham pahīnaṃ  
tava aggihuttan ti. |  
rūpe ca sadde ca atho rase ca kāmītthiyo cābhivadanti  
yaññā.  
etaṃ malan ti upadhīsu ñatvā, tasmā na yitṭhe na huto  
arañjin ti. ||4||  
ettha ca te mano na ramittha Kassapā 'ti bhagavā avoca,  
rūpesu saddesu atho rasesu  
atha ko carahi devamanussaloke rato mano Kassapa brūhi  
me tan ti. |  
disvā padam santam anupadhīkam akiñcanaṃ kāmabhave  
asattaṃ  
anaññathābhāviṃ anaññaneyyam, tasmā na yitṭhe na huto  
arañjin ti. ||5||

atha kho āyasmā Uruvelakassapo utṭhāyāsanaṃ ekamsam uttarāsaṅgam karitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca : satthā me bhante bhagavā, sāvako 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmiti. atha kho tesam dvā-dasanahutānam Māgadhikānam brāhmaṇagahapatikānam etad ahoṣi : Uruvelakassapo mahāsamaṇo brahmacariyam caratīti. ||6|| atha kho bhagavā tesam dvā-dasanahutānam Māgadhikānam brāhmaṇagahapatikānam ce-

tasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idam: dānakatham silakatham saggakatham kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā, taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. ||7|| seyyathāpi nāma suddhaṃ vatthaṃ apagatakalakam sammad eva rajanaṃ paṭigaṇheyya, evam eva ekādasanahutānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ Bimbisārapamukhānaṃ tasmaṃ yeva āsane virajaṃ vitamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudaya dhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti, ekanahutaṃ upāsakattaṃ paṭivedesi. ||8|| atha kho rājā Māgadho Seniyo Bimbisāro dīṭṭhadhammo pattadhammo veditadhammo pariyoḡāhadhammo tiṇṇavicikiccho vigatakathamkatho vesārajappatto aparappaccayo satthu sāsane bhagavantaṃ etad avoca: pubbe me bhante kumārassa sato pañca assāsakā ahesuṃ, te me etarahi samiddhā. pubbe me bhante kumārassa sato etad ahosi: aho vata maṃ rajje abhisiñceyyun ti, ayaṃ kho me bhante paṭhamo assāsako ahosi, so me etarahi samiddho. tassa ca me vijitaṃ arahaṃ sammāsambuddho okkameyyā 'ti, ayaṃ kho me bhante dutiyo assāsako ahosi, so me etarahi samiddho. ||9|| tañ cāhaṃ bhagavantaṃ payirupāseyyan ti, ayaṃ kho me bhante tatiyo assāsako ahosi, so me etarahi samiddho. so ca me bhagavā dhammaṃ deseyyā 'ti, ayaṃ kho me bhante catuttho assāsako ahosi, so me etarahi samiddho. tassa cāhaṃ bhagavato dhammaṃ ājāneyyan ti, ayaṃ kho me bhante pañcama assāsako ahosi, so me etarahi samiddho. pubbe me bhante kumārassa sato ime pañca assāsakā ahesuṃ, te me etarahi samiddhā. ||10|| abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā vivareyya mūlhaṃ vā maggaṃ ācikkheyya andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintīti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhusaṃghañ ca, upāsakaṃ maṃ bhante bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti, adhiyāsetu ca me bhante.

bhagavā svātānāya bhattaṃ saddhiṃ bhikkhusaṃghenā 'ti. adhivāsesi bhagavā tunhibhāvena. ||11|| atha kho rājā Māgadho Seniyo Bimbisāro bhagavato adhivāsaṇaṃ viditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho rājā Māgadho Seniyo Bimbisāro tassā rattiyā accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi: kālo bhante, niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaraṃ ādāya Rājagahaṃ pāvisi mahatā bhikkhusaṃghena saddhiṃ bhikkhusahassena sabbe' eva purāṇajaṭilehi. ||12|| tena kho pana samayena Sakko devānaṃ indo māṇavakaṇṇaṃ abhinimminivā buddhapamukhassa bhikkhusaṃghassa purato-purato gacchati imā gāthāyo gīyamāno :

danto dantehi saha purāṇajaṭilehi vippamutto vippamutthehi  
siṅgīnikkhasuvanno Rājagahaṃ pāvisi bhagavā.

mutto mutthehi saha purāṇajaṭilehi vippamutto vippamutthehi

siṅgīnikkhasuvanno Rājagahaṃ pāvisi bhagavā.

tiṇṇo tiṇṇehi saha purāṇajaṭilehi vippamutto vippamutthehi

siṅgīnikkhasuvanno Rājagahaṃ pāvisi bhagavā.

dasavāso dasabalo dasadhammavidū dasabhi e' upeto

so dasasataparivāro Rājagahaṃ pāvisi bhagavā 'ti. ||13||

manussā Sakkaṃ devānaṃ indaṃ passitvā evaṃ āhaṃsu:  
abhirūpo vatāyaṃ māṇavako, dassaniyo vatāyaṃ māṇavako,  
pāsādiko vatāyaṃ māṇavako. kassa nu kho ayaṃ māṇavako  
'ti. evaṃ vutte Sakko devānaṃ indo te manusse gāthāya  
ajjhabhāsi :

yo dhīro sabbadhī danto buddho appatipuggalo

arahaṃ sugato loka tassāhaṃ paricārako 'ti. ||14||

atha kho bhagavā yena rañño Māgadhasa Seniyassa  
Bimbisārassa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā  
paññatto āsane nisīdi saddhiṃ bhikkhusaṃghena. atha  
kho rājā Māgadho Seniyo Bimbisāro buddhapamukhaṃ  
bhikkhusaṃghaṃ paṇitena khādaniyena bhojaniyena sa-  
hatthā santappetvā sampavāretvā bhagavantam bhuttāvaṃ  
onītapattapāṇiṃ ekamantaṃ nisīdi. ||15|| ekamantaṃ ni-

sinnassa kho rañño Māgadhasa Seniyassa Bimbisārassa etad ahoṣi: kattha nu kho bhagavā vihareyya, yaṃ assa gāmato n' eva avidūre na accāsanne gamanāgamanasampannaṃ atthikānaṃ-atthikānaṃ manussānaṃ abhikkamanīyaṃ, divā appākiṇṇaṃ rattiṃ appasaddaṃ appaniggghosaṃ vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasāruppaṃ ti. ||16|| atha kho rañño Māgadhasa Seniyassa Bimbisārassa etad ahoṣi: idaṃ kho amhākaṃ Veḷuvanaṃ uyyānaṃ gāmato n' eva avidūre na accāsanne gamanāgamanasampannaṃ atthikānaṃ-atthikānaṃ manussānaṃ abhikkamanīyaṃ, divā appākiṇṇaṃ, rattiṃ appasaddaṃ appaniggghosaṃ vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasāruppaṃ, yaṃ nūnāhaṃ Veḷuvanaṃ uyyānaṃ buddhapamukhasa bhikkhusaṃghassa dadeyyaṃ ti. ||17|| atha kho rājā Māgadho Seniyō Bimbisāro sovaṇṇamayā bhikkhāraṃ gaheṭvā bhagavato onojesi etāhaṃ bhanto Veḷuvanaṃ uyyānaṃ buddhapamukhasa bhikkhusaṃghassa dammīti. paṭiggahesi bhagavā ārāmaṃ. atha kho bhagavā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave ārāmaṃ ti. ||18||22||

tena kho pana samayena Sañjayo paribbājako Rājagaho paṭivasati mahatiyā paribbājakaparisāya saddhiṃ addhateyyehi paribbājakasatehi. tena kho pana samayena Sāriputtamoggallānā Sañjayo paribbājako brahmacariyaṃ caranti, tehi katikā katā hoti: yo paṭhamāṃ amataṃ adhi-gacchati so ārocetū 'ti. ||1|| atha kho āyasmā Assaji pubbaṇhasamayā nivāsetvā pattacivaraṃ ādāya Rājagahaṃ piṇḍāya pāvisi pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhu iriyāpathasampanno. addasa kho Sāriputto paribbājako āyasantāṃ Assajīṃ Rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhuṃ iriyāpathasampannaṃ, disvān' assa etad ahoṣi: ye vata loke arahanto vā arahattamaggāṃ vā samāpannā, ayaṃ tesāṃ bhikkhūnaṃ aññataro, yaṃ nūnā-

haṃ imaṃ bhikkhū upasaṃkamitvā puccheyyaṃ : kaṃ 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammaṃ rocesīti. ||2|| atha kho Sāriputtassa paribbājaka-ssa etad ahoṣi : akālo kho imaṃ bhikkhū pucchitūṃ, antaragharaṃ pavittṭho piṇḍāya carati. yaṃ nūnāhaṃ imaṃ bhikkhū piṭṭhito-piṭṭhito anubandheyyaṃ atthikehi upa-ññātaṃ maggan ti. atha kho āyasmā Assaji Rājagahe piṇḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. atha kho Sāriputto paribbājako yenāyasmā Assaji ten' upasaṃkami, upasaṃkamitvā āyasmatā Assajinā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vitisāretvā ekamantaṃ atṭhāsi, ekamantaṃ tṭhito kho Sāriputto paribbājako āyasmantaṃ Assajin' etad avoca : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kaṃ 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammaṃ rocesīti. ||3|| atth' āvuso mahāsamaṇo Sakyaputto Sakya-kulā pabbajito, tāhaṃ bhagavantaṃ uddissa pabbajito, so ca me bhagavā satthā, tassa cāhaṃ bhagavato dhammaṃ roce-mīti. kiṃvādī paṇāyasmato satthā kimakkhāyīti. ahaṃ kho āvuso navo acirapabbajito adhunāgato imaṃ dhamma-vinayaṃ, na t' āhaṃ sakkomi vitthārena dhammaṃ desetūṃ, api ca te saṃkhittena atthaṃ vakkhamīti. atha kho Sāri-putto paribbājako āyasmantaṃ Assajin' etad avoca : hotu āvuso, appaṃ vā bahuṃ vā bhāsassu, atthaṃ yeva me brūhi, atthen' eva me attho, kiṃ kāhasi vyañjanaṃ bahun ti. ||4|| atha kho āyasmā Assaji Sāriputtassa paribbājakassa imaṃ dhammapariyāyaṃ abhāsi :

ye dhammā hetuppabbhavā tesam' hetuṃ tathāgato āha  
tesaṃ ca yo nirodho evaṃvādī mahāsamaṇo 'ti.

atha kho Sāriputtassa paribbājakassa imaṃ dhammapariyā-yaṃ sutvā virajaṃ vītamalaṃ dhammacakkhūṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadham-man ti. es' eva dhammo yadi tāvad eva paccavyathā padam asokaṃ aditṭhaṃ abbhataṃ bahukehi kappanahutehīti. ||5|| atha kho Sāriputto paribbājako yena Moggallāno paribbājako ten' upasaṃkami. addasa kho Moggallāno paribbājako Sāri-puttaṃ paribbājakaṃ dūrato 'va āgacchantaṃ, disvāna Sāri-

puttaṃ paribbājakam etad avoca : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kacci nu tvaṃ āvuso amataṃ adhigato 'ti. āmāvuso amataṃ adhigato 'ti. yathā kathaṃ pana tvaṃ āvuso amataṃ adhigato 'ti. ||6|| idhāhaṃ āvuso addasaṃ Assajim bhikkhuṃ Rājagaho piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammāñjitena pasāritena okkhittacakkhuṃ iriyāpathasampannaṃ, disvāna me etad ahoṣi : yo vata loka arahanto vā arahattamaggaṃ vā samāpannā, ayaṃ tesam bhikkhūnaṃ aññataraṃ, yaṃ nūnāhaṃ imaṃ bhikkhuṃ upasaṃkamitvā puccheyyaṃ : kaṃ 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesīti. ||7|| tassa mayhaṃ āvuso etad ahoṣi : akālo kho imaṃ bhikkhuṃ pucchitum, antaragharaṃ pavittḥo piṇḍāya carati. yaṃ nūnāhaṃ imaṃ bhikkhuṃ piṭṭhito-piṭṭhito anubandheyyaṃ atthikehi upaññātaṃ maggan ti. atha kho āvuso Assaji bhikkhu Rājagahe piṇḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. atha khv āhaṃ avuso yena Assaji bhikkhu ten' upasaṃkamaṃ, upasaṃkamitvā Assajinā bhikkhunā saddhiṃ sammodiṃ, sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ atṭhāsiṃ, ekamantaṃ tṭhito kho ahaṃ āvuso Assajim bhikkhuṃ etad avocaṃ : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kaṃ 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesīti. ||8|| atth' āvuso mahāsamaṇo Sakyaputto Sakyakulā pabbajito, tāhaṃ bhagavantaṃ uddissa pabbajito, so ca me bhagavā satthā, tassa cāhaṃ bhagavato dhammaṃ rocemīti. kiṇvādi panāyasmato satthā kimakkhāyīti. ahaṃ kho āvuso navo acirapabbajito adhunāgato imaṃ dhammavinayaṃ, na t' āhaṃ sakkomi vitthārena dhammaṃ desetum, api ca to saṃkhittena atthaṃ vakkhāmi. appaṇi vā bahum vā bhāsasu, atthaṃ yeva me brūhi, atthen' eva me attho, kiṃ kāhasi vyañjanaṃ bahun ti. ||9|| atha kho āvuso Assaji bhikkhu imaṃ dhammapariyāyaṃ abhāsi :

ye dhammā hetuppabhavā tesam hetum tathāgato āha  
tesaṃ ca yo nirodho evaṇvādi mahāsamaṇo 'ti.

atha kho Moggallānassa paribbājakassa imaṃ dhammapari-



yāyaṃ sutvā virajaṃ vitamalaṃ dhammacakkhuṃ udapādi  
yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadha-  
mmaṃ ti. es' eva dhammo yadi tāvad eva paccavyathā  
padam asokaṃ adiṭṭhaṃ abbhatitaṃ bahukehi kappanahute-  
hiti. || 10 || **23** ||

atha kho Moggallāno paribbājako Sāriputtaṃ pa-  
ribbājakaṃ etad avoca: gacchāma mayaṃ āvuso bhagavato  
santike, so no bhagavā satthā 'ti. imāni kho āvuso aḍḍha-  
teyyāni paribbājakasatāni amhe nissāya amhe sampassantā  
idha viharanti, te pi tāva apalokāma, yathā te maññissanti,  
tathā karissantīti. atha kho Sāriputtamoggallānā yena te  
paribbājakā ten' upasaṃkamimsu, upasaṃkamitvā te paribbā-  
jake etad avocuṃ: gacchāma mayaṃ āvuso bhagavato san-  
tike, so no bhagavā satthā 'ti. mayaṃ āyasmante nissāya  
āyasmante sampassantā idha viharāma, sace āyasmantā ma-  
hāsamaṇe brahmacariyaṃ carissanti, sabbeva mayaṃ mahā-  
samaṇe brahmacariyaṃ carissāmā 'ti. || 1 || atha kho Sāri-  
puttamoggallānā yena Sañjāyo paribbājako ten' upasaṃka-  
mimsu, upasaṃkamitvā Sañjayaṃ paribbājakaṃ etad avocuṃ:  
gacchāma mayaṃ āvuso bhagavato santiko, so no bhagavā  
satthā 'ti. alaṃ āvuso mā agamittā, sabbeva tayo imaṃ  
gaṇaṃ pariharissāmā 'ti. dutiyam pi kho — la — tatiyam  
pi kho Sāriputtamoggallānā Sañjayaṃ paribbājakaṃ etad  
avocuṃ: gacchāma mayaṃ āvuso bhagavato santike, so no  
bhagavā satthā 'ti. alaṃ āvuso mā agamittā, sabbeva  
tayo imaṃ gaṇaṃ pariharissāmā 'ti. || 2 || atha kho Sāriputta-  
moggallānā tāni aḍḍhateyyāni paribbājakasatāni ādāya yena  
Veluvanaṃ ten' upasaṃkamimsu, Sañjayaṃ pana paribbāja-  
kassa tatth' eva uṇhaṃ lohitaṃ mukhato uggacchi. addasa  
kho bhagavā te Sāriputtamoggallāne dūrato 'va āgacchante,  
disvāna bhikkhū āmantesi: ete bhikkhave dve sahāyakā  
āgacchanti Kolito Upatisso ca, etaṃ me sāvakayugaṃ  
bhavissati aggāṃ bhaddayugaṃ ti. gambhīre ñāṇavisaye  
anuttare upadhisamkhaye vimutte anuppatte Veluvanaṃ  
atha ne satthā vyākāsi: ete dve sahāyakā āgacchanti Kolito  
Upatisso ca, etaṃ me sāvakayugaṃ bhavissati aggāṃ bhadda-  
yugaṃ ti. || 3 || atha kho Sāriputtamoggallānā yena bhagavā

ten' upasaṃkamim̐su, upasaṃkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam̐ etad avocum̐ : labheyyāma mayam̐ bhante bhagavato santike pabbajjam̐, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svakkhāto dhammo, caratha brahmacariyam̐ sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam̐ āyasmantānam̐ upasampadā ahosi. || 4 || tena kho pana samayena abhiññātā-abhiññātā Māgadhikā kulaputtā bhagavati brahmacariyam̐ caranti. manussā ujjhāyanti khīyanti vipācenti : aputtakatāya paṭipanno samaṇo Gotamo, vedhavyāya paṭipanno samaṇo Gotamo, kulupacchedāya paṭipanno samaṇo Gotamo. idāni anena jaṭilasahassam̐ pabbājitam̐, imāni ca aḍḍhateyyāni paribbājaka-satāni Saṅjayāni pabbājitāni, ime ca abhiññātā-abhiññātā Māgadhikā kulaputtā samaṇe Gotame brahmacariyam̐ carantīti. api 'ssu bhikkhū disvā imāya gāthāya codenti :

āgato kho mahāsamaṇo Magadhānam̐ Giribbajam̐  
sabbe Saṅjaye netvāna, kam̐ su dāni nayissatīti. || 5 ||

assosum̐ kho bhikkhū tesam̐ manussānam̐ ujjhāyantānam̐ khīyantānam̐ vipācentānam̐. atha kho te bhikkhū bhagavato etam̐ attham̐ ārocesum̐. na bhikkhave so saddo ciraṃ bhavissati, sattāham̐ eva bhavissati, sattāhassa accayena antara-dhāyissati. tena hi bhikkhave ye tumhe imāya gāthāya codenti :

āgato kho mahāsamaṇo Magadhānam̐ Giribbajam̐  
sabbe Saṅjaye netvāna, kam̐ su dāni nayissatīti,

te tumhe imāya gāthāya paṭicodetha :

nayanti ve mahāvīrā saddhammena tathāgatā,  
dhammena nayamānānam̐ kā usuyyā vijānatan ti. || 6 ||

tena kho pana samayena manussā bhikkhū disvā imāya gāthāya codenti :

āgato kho mahāsamaṇo Magadhānam̐ Giribbajam̐  
sabbe Saṅjaye netvāna, kam̐ su dāni nayissatīti.

bhikkhū te manusse imāya gāthāya paṭicodenti :

nayanti ve mahāvīrā saddhammena tathāgatā,  
dhammena nayamānānam̐ kā usuyyā vijānatan ti.

manussā dhammena kira samaṇā Sakyaputtiyā nenti no adhammena 'ti sattāham eva so saddo ahosi, sattāhassa accayena antaradhāyi. ||7||

Sāriputtamoggallānapabbajjā niṭṭhitā. ||24||  
catutthakabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena bhikkhū anupajjhāyakā anovadiyamānā ananusāsīyamānā dunnivatthā duppārutā anākappa-sampannā piṇḍāya caranti. te manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭhapattam upanāmenti, upari pāniye pi uttiṭṭhapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharanti. ||1|| manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samaṇā Sakyaputtiyā dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti, seyyathāpi brāhmaṇā brāhmaṇabhojane 'ti. ||2|| assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā santuṭṭhā lajjino kukkucakā sikkhākāmā, te ujjhāyanti khīyanti vipācenti: katham hi nāma bhikkhū dunnivatthā duppārutā anākappa-sampannā piṇḍāya carissanti, manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti. ||3|| atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmim nidāne etasmim pakaraṇe bhikkhusaṃgham sannipātāpetvā bhikkhū paṭipucchi: saccam kira bhikkhave bhikkhū dunnivatthā duppārutā anākappa-sampannā piṇḍāya caranti manussānaṃ bhuñjamānānaṃ

upari bhojane pi uttittḥapattam upanāmenti, upari khādaniyo pi uttittḥapattam upanāmenti, upari sāyaniye pi uttittḥapattam upanāmenti, upari pāniye pi uttittḥapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharantīti. saccam bhagavā. || 4 || vigarahi buddho bhagavā: ananucchaviyam bhikkhave tesam moghapurisānam ananulomikam appatirūpam assāmaṇakam akappiyam akaraṇīyam. katham hi nāma te bhikkhave moghapurisā dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānam bhuñjamānānam upari bhojane pi uttittḥapattam upanāmessanti upari khādaniye pi uttittḥapattam upanāmessanti, upari sāyaniye pi uttittḥapattam upanāmessanti, upari pāniye pi uttittḥapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti. n' etam bhikkhave appasannānam vā pasādāya pasannānam vā bhiyyobhāvāya, atha kho tam bhikkhave appasannānañ c' eva appasādāya, pasannānañ ca ekaccānam aññathattāyā 'ti. || 5 || atha kho bhagavā te bhikkhū anekapariyāyena vigarahitvā dubbharatāya dupposatāya mahicchatāya asantutṭhiyā saṃgaṇikāya kosajjassa avaṇṇam bhāsivā anekapariyāyena subharatāya suposatāya appicchassa santutṭhassa sallokhassa dhutassa pāsādikassa apacayassa viriyārambhassa vaṇṇam bhāsivā bhikkhūnam tadanucchavikam tadanulomikam dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave upajjhāyam. upajjhāyo bhikkhave saddhivihārikamhi puttacittam upatṭhāpessati, saddhivihāriko upajjhāyamhi pitucittam upatṭhāpessati. evam te aññamaññam sagāravā sappatissā sabhāgavuttino viharantā imasmim dhammavinaye vuddhim virūḷhim vepullam āpajjissanti. || 6 || evaṃ ca pana bhikkhave upajjhāyo gahetabbo: ekamsam uttarāsaṅgam karitvā pāde vanditvā ukkuṭikam nisīditvā añjaliṃ paggahetvā evam assa vacaniyo: upajjhāyo me bhante hohi, upajjhāyo me bhante hohi, upajjhāyo me bhante hohīti. sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, paṭirūpan ti vā, pāsādikena sampādehīti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti upajjhāyo, na kāyena viññāpeti, na vācāya viññā-

peti, na kāyena vācāya viññāpeti, na gahito hoti upajjhāyo. ||7||

saddhivihārikaena bhikkhave upajjhāyamhi sammāvattitabbam, tatrāyam sammāvattanā: kālass' eva utthāya upāhanā omuñcitvā ekamsam uttarāsaṅgam karitvā danta-kattham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāgum pitassa udakam datvā bhājanam paṭiggahetvā nicam katvā sādhuḥkam aparighamsantena dhovitvā paṭisāmetabbam. upajjhāyamhi vuṭṭhite āsanam uddharitabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||8|| sace upajjhāyo gāmaṃ pavisitukāmo hoti, nivāsanam dātabbam, paṭinivāsanam paṭiggahetabbam, kāyabandhanam dātabbam, saḡuṇam katvā saṃghāṭiyo dātabbā, dhovitvā patto saudako dātabbo. sace upajjhāyo pacchāsamaṇam ākaṇḍhāti, timaṇḍalam paṭicchādentena parimaṇḍalam nivāsetvā kāyabandhanam bandhitvā saḡuṇam katvā saṃghāṭiyo pārurupitvā gaṇṭhikam paṭimuñcitvā dhovitvā pattam gahetvā upajjhāyassa pacchāsamaṇena hotabbam. nātidūre gantabbam, na accāsanne gantabbam. pattapariyāpannam paṭiggahetabbam. ||9|| na upajjhāyassa bhaṇamānassa antarantarā kathā opādetabbā. upajjhāyo āpattisāmantaṃ bhaṇamāno nivāretabbo. nivattantena paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam pādapiṭham pādakaṭhalikam upanikkhipitabbam, paccuggantvā pattacivaram paṭiggahetabbam, paṭinivāsanam dātabbam, nivāsanam paṭiggahetabbam. sace cīvaram sinuam hoti, muhuttam uṇhe otāpetabbam, na ca uṇhe cīvaram nidahitabbam. cīvaram saṃharitabbam. cīvaram saṃharantena caturaṅgulaṃ kaṇṇam ussāretvā cīvaram saṃharitabbam mā majjhe bhaṅgo ahoṣīti. obhoge kāyabandhanam kātabbam. sace piṇḍapāto hoti upajjhāyo ca bhuñjitukāmo hoti, udakam datvā piṇḍapāto upanāmetabbo. ||10|| upajjhāyo pāniyena pucchitabbo. bhuttāvissa udakam datvā pattam paṭiggahetvā nicam katvā sādhuḥkam aparighamsantena dhovitvā vodakam katvā muhuttam uṇhe otāpetabbo, na ca uṇhe patto nidahitabbo. pattacivaram nikkhipitabbam. pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena hetthāmañcam vā

hetthāpīṭhaṃ vā parāmasitvā patto nikkhipitabbo, na ca anantarāhitāya bhūmiyā patto nikkhipitabbo. cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravaṇṇasaṃ vā cīvararajjumaṃ vā pamajjitvā pārato antaṃ orato bhogaṃ katvā cīvaram nikkhipitabbam. upajjhāyamhi vuttṭhite āsanaṃ uddharitabbam, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ paṭisāmetabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||11|| sace upajjhāyo nahāyitūkāmo hoti, nahānaṃ paṭiyādetabbam. sace sītena attho hoti, sītaṃ paṭiyādetabbam. sace uṇhena attho hoti, uṇhaṃ paṭiyādetabbam. sace upajjhāyo jantāgharaṃ pavisitukāmo hoti, cuṇṇaṃ sannetabbam, mattikā temetabbā, jantāgharapīṭhaṃ ādāya upajjhāyassa piṭṭhito-piṭṭhito guntvā jantāgharapīṭhaṃ datvā cīvaram paṭiggahetvā ekamantaṃ nikkhipitabbam, cuṇṇaṃ dātabbam, mattikā dātubbā. sace ussahati, jantāgharaṃ pavisitabbam. jantāgharaṃ pavisantena mattikāya mukhaṃ makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharaṃ pavisitabbam. ||12|| na there bhikkhū anupakhajja nisīditabbam, na navā bhikkhū āsanena paṭibāhetabbā. jantāghare upajjhāyassa parikammaṃ kātabbam. jantāgharā nikkhamantena jantāgharapīṭhaṃ ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbam. uduke pi upajjhāyassa parikammaṃ kātabbam. nahātena paṭhamataraṃ uttaritvā attano gattaṃ vōdakaṃ katvā nivāsetvā upajjhāyassa gattato uḍakaṃ pamajjitabbam, nivāsaṇaṃ dātabbam, saṃghāṭi dātubbā, jantāgharapīṭhaṃ ādāya paṭhamataraṃ āgantvā āsanaṃ paññāpetabbam, pādodakaṃ pādapīṭhaṃ pādakathalikaṃ upanikkhipitabbam. upajjhāyo pāṇiyena pucchitabbo. ||13|| sace uddisāpetukāmo hoti, uddisāpetabbo. sace paripucchitukāmo hoti, paripucchitabbo. yasmaṃ vihāre upajjhāyo viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. vihāraṃ sodhentena paṭhamam patta-cīvaram nīharitvā ekamantaṃ nikkhipitabbam. nisīdaṃ apaccattharaṇaṃ nīharitvā ekamantaṃ nikkhipitabbam. bhisibimbohanaṃ nīharitvā ekamantaṃ nikkhipitabbam. ||14|| mañco nīcaṃ katvā sādhukaṃ aparighamsantena asaṃghaṭṭantena kavāṭapīṭhaṃ nīharitvā ekamantaṃ nikkhipitabbo. pīṭhaṃ nīcaṃ katvā sādhukaṃ

aparighamsantena asaṃghaṭṭantena kavātapipīṭhaṃ nīharitvā ekamantaṃ nikkhipitabbaṃ. mañcapaṭipādakā nīharitvā ekamantaṃ nikkhipitabbā. khelamallako nīharitvā ekamantaṃ nikkhipitabbo. apassenaphalakaṃ nīharitvā ekamantaṃ nikkhipitabbaṃ. bhummattharaṇaṃ yathāpaññattaṃ sallakkhetvā nīharitvā ekamantaṃ nikkhipitabbaṃ. sace vihāro santānaṃ hoti, ullokā paṭhamam ohāretabbaṃ. ālokasandhikaṇṇabhāgā pamajjitabbā. sace gerukaparikamamakatā bhitti kaṇṇakitā hoti, colakaṃ temetvā pīletvā pamajjitabbā. sace kālavaṇṇakatā bhūmi kaṇṇakitā hoti, colakaṃ temetvā pīletvā pamajjitabbā. sace akatā hoti bhūmi, udakena parippositvā sammajjitabbā mā vihāro rajena ūhaññīti. saṃkāraṃ vicinitvā ekamantaṃ chaḍḍetabbaṃ. ||15|| bhummattharaṇaṃ otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññattaṃ paññāpetabbaṃ. mañcapaṭipādakā otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbā. mañco otāpetvā sodhetvā pappoṭhetvā nīcaṃ katvā sādhuṃ aparighamsantena asaṃghaṭṭantena kavātapipīṭhaṃ atiharitvā yathāpaññattaṃ paññāpetabbo. pīṭhaṃ otāpetvā sodhetvā pappoṭhetvā nīcaṃ katvā sādhuṃ aparighamsantena asaṃghaṭṭantena kavātapipīṭhaṃ atiharitvā yathāpaññattaṃ paññāpetabbaṃ. bhisibimbohanaṃ otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññattaṃ paññāpetabbaṃ. nisīdanapaccattiharaṇaṃ otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññattaṃ paññāpetabbaṃ. khelamallako otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbo. apassenaphalakaṃ otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbaṃ. ||16|| pattacīvaraṃ nikkhipitabbaṃ. pattaṃ nikkhipantena ekena hatthena pattaṃ gahevā ekena hatthena heṭṭhāmañcaṃ vā heṭṭhāpīṭhaṃ vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya bhūmiyā patto nikkhipitabbo. cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gahevā ekena hatthena cīvaravaṃsaṃ vā cīvararajjūṃ vā pamajjitvā pārato antaṃ orato bhogaṃ katvā cīvaraṃ nikkhipitabbaṃ. ||17|| sace puratthimā sarajā vātā vāyanti, puratthimā vātapānā thaketabbā. sace pacchimā sarajā vātā vāyanti, pacchimā vātapānā thaketabbā. sace uttarā sarajā vātā vāyanti, uttarā vātapānā thaketabbā. sace dukkhiṇā sarajā vātā vāyanti, dakkhiṇā vā-

tapānā thaketabbā. sace sītakālo hoti, divā vātapānā vivari-  
 tabbā, rattim thaketabbā. sace uṇhakālo hoti, divā vātapānā  
 thaketabbā, rattim vivaritabbā. ||18|| sace pariveṇaṃ uklā-  
 paṃ hoti, pariveṇaṃ sammajjitabbaṃ. sace koṭṭhako uklāpo  
 hoti, koṭṭhako sammajjitabbo. sace upatṭhānasālā uklāpā  
 hoti, upatṭhānasālā sammajjitabbā. sace aggisālā uklāpā  
 hoti, aggisālā sammajjitabbā. sace vaccaṇṇi uklāpā hoti,  
 vaccaṇṇi sammajjitabbā. sace pāṇiyaṃ na hoti, pāṇiyaṃ  
 upatṭhāpetabbaṃ. sace paribhojaniyaṃ na hoti, paribhoja-  
 niyaṃ upatṭhāpetabbaṃ. sace ācamaṇakumbhiyā udakaṃ  
 na hoti, ācamaṇakumbhiyā udakaṃ āsiñcitabbaṃ. ||19|| sace  
 upajjhāyassa anabhirati uppannā hoti, saddhivihārikena vū-  
 pakāsetabbā vūpakāśāpetabbā dhammakathā vāssa kātābbā.  
 sace upajjhāyassa kukkucāṃ uppannaṃ hoti, saddhivihāri-  
 kena vinodetabbaṃ vinodāpetabbaṃ dhammakathā vāssa  
 kātābbā. sace upajjhāyassa dīṭṭhigataṃ uppannaṃ hoti,  
 saddhivihārikena vivecetabbaṃ vivecāpetabbaṃ dhamma-  
 kathā vāssa kātābbā. ||20|| sace upajjhāyo garudhammaṃ  
 ajjhāpanno hoti parivāsāraho, saddhivihārikena ussukkaṃ  
 kātābbaṃ kin ti nu kho saṃgho upajjhāyassa parivāsaṃ  
 dadeyyā 'ti. sace upajjhāyo mūlāya paṭikassanāraho hoti,  
 saddhivihārikena ussukkaṃ kātābbaṃ kin ti nu kho saṃgho  
 upajjhāyaṃ mūlāya paṭikasseyyā 'ti. sace upajjhāyo mā-  
 nattāraho hoti, saddhivihārikena ussukkaṃ kātābbaṃ kin ti  
 nu kho saṃgho upajjhāyassa mānattaṃ dadeyyā 'ti. sace  
 upajjhāyo abbhānāraho hoti, saddhivihārikena ussukkaṃ kā-  
 tabbaṃ kin ti nu kho saṃgho upajjhāyaṃ abbheyyā 'ti. ||21||  
 sace saṃgho upajjhāyassa kammaṃ kattukāmo hoti tājjaṇi-  
 yaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭisāraṇiyaṃ vā  
 ukkhepaniyaṃ vā, saddhivihārikena ussukkaṃ kātābbaṃ kin  
 ti nu kho saṃgho upajjhāyassa kammaṃ na kareyya lahu-  
 kāya vā pariṇāmeyyā 'ti. kataṃ vā paṇ'assa hoti saṃghena  
 kammaṃ tājjaṇiyaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭi-  
 sāraṇiyaṃ vā ukkhepaniyaṃ vā, saddhivihārikena ussukkaṃ  
 kātābbaṃ kin ti nu kho upajjhāyo sammāvattēyya lomaṃ  
 pāṭēyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭi-  
 ppassambheyyā 'ti. ||22|| sace upajjhāyassa cīvaraṃ dhovi-  
 tabbaṃ hoti, saddhivihārikena dhovitabbaṃ ussukkaṃ vā



kātabbāṃ kin ti nu kho upajjhāyassa cīvaraṃ dhoviyethā 'ti. sace upajjhāyassa cīvaraṃ kātabbāṃ hoti, saddhivihārikena kātabbāṃ ussukkaṃ vā kātabbāṃ kin ti nu kho upajjhāyassa cīvaraṃ kariyethā 'ti. sace upajjhāyassa rajanaṃ pucitabbāṃ hoti, saddhivihārikena pacitabbāṃ ussukkaṃ vā kātabbāṃ kin ti nu kho upajjhāyassa rajanaṃ paciyethā 'ti. sace upajjhāyassa cīvaraṃ rajitabbāṃ hoti, saddhivihārikena rajitabbāṃ ussukkaṃ vā kātabbāṃ kin ti nu kho upajjhāyassa cīvaraṃ rajiyethā 'ti. cīvaraṃ rajantena sādhukaṃ saṃparivattakaṃ-saṃparivattakaṃ rajitabbāṃ na ca acchinne thevo pakkamitabbāṃ. ||23|| na upajjhāyaṃ anāpucchā ekaccassa patto dātabbo, na ekaccassa patto paṭiggahetabbo, na ekaccassa cīvaraṃ dātabbāṃ, na ekaccassa cīvaraṃ paṭiggahetabbāṃ, na ekaccassa parikkhāro dātabbo, na ekaccassa parikkhāro paṭiggahetabbo, na ekaccassa kesā chedātabbā, na ekaccena kesā chedāpetabbā, na ekaccassa parikkammaṃ kātabbāṃ, na ekaccena parikkammaṃ kārāpetabbāṃ, na ekaccassa veyyāvacco kātabbo, na ekaccena veyyāvacco kārāpetabbo, na ekaccassa pacchāsamaṇena hotabbāṃ, na ekacco pacchāsamaṇo ādātabbo, na ekaccassa piṇḍapāto nīharitabbo, na ekaccena piṇḍapāto nīharāpetabbo. na upajjhāyaṃ anāpucchā gāmo pavisitabbo, na susānaṃ gantabbāṃ, na disā pakkamitabbā. sace upajjhāyo gilāno hoti, yāvajīvaṃ upatṭhātabbo, vutṭhānassa āgametabban ti. ||24||  
upajjhāyavattaṃ niṭṭhitam. ||25||

upajjhāyena bhikkhave saddhivihārikamhi sammāvattitabbāṃ, tatrāyaṃ sammāvattanā: upajjhāyena bhikkhave saddhivihāriko saṃgahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsaniyā. sace upajjhāyassa patto hoti, saddhivihārikassa patto na hoti, upajjhāyena saddhivihārikassa patto dātabbo ussukkaṃ vā kātabbāṃ kin ti nu kho saddhivihārikassa patto uppajjiyethā 'ti. sace upajjhāyassa cīvaraṃ hoti, saddhivihārikassa cīvaraṃ na hoti, upajjhāyena saddhivihārikassa cīvaraṃ dātabbāṃ ussukkaṃ vā kātabbāṃ kin ti nu kho saddhivihārikassa cīvaraṃ uppajjiyethā 'ti. sace upajjhāyassa parikkhāro hoti, saddhivihārikassa parikkhāro na hoti, upajjhāyena saddhivihārikassa

parikkhāro dātabbo ussukkaṃ vā kātappaṃ kin ti nu kho saddhivihārikassa parikkhāro uppajjiyethā 'ti. ||1|| sace saddhivihāriko gilāno hoti, kālāssa' eva utthāya dantakattappaṃ dātabbaṃ, mukhodakaṃ dātabbaṃ, āsanaṃ paññāpetabbaṃ. sace yāgu hoti, bhājanaṃ dhovitvā yāgu upanāmetabbā. yāguṃ pītassa udakaṃ datvā bhājanaṃ paṭiggahetvā nīcaṃ katvā sādhuṃ aparighamsantena dhovitvā paṭisāmetabbaṃ. saddhivihārikamhi vuṭṭhite āsanaṃ uddharitabbaṃ. sace so deso uklāpo hoti, so deso sammajjitabbo. ||2|| sace saddhivihāriko gāmaṃ pavisitukāmo hoti, nivāsanaṃ dātabbaṃ, paṭinivāsanaṃ paṭiggahetabbaṃ, kāyabandhanaṃ dātabbaṃ, saṃsaṃ katvā samghātiyo dātabbā, dhovitvā patto saudako dātabbo. ettāvata nivatissatīti āsanaṃ paññāpetabbaṃ, pādodakaṃ pādapiṭhaṃ pādakathalikam upanikkhipitabbaṃ, paccuggantvā pattacīvaraṃ paṭiggahetabbaṃ, paṭinivāsanaṃ dātabbaṃ, nivāsanaṃ paṭiggahetabbaṃ. sace cīvaraṃ sinnaṃ hoti, muhuttaṃ uṇhe otāpetabbaṃ, na ca uṇhe cīvaraṃ nidahitabbaṃ. cīvaraṃ saṃharitabbaṃ. cīvaraṃ saṃharantena caturaṅgulaṃ kuṇṇaṃ ussāretvā cīvaraṃ saṃharitabbaṃ mā majjhe bhaṅgo ahoṣīti. obhogo kāyabandhanaṃ kātappaṃ. sace piṇḍapāto hoti saddhivihāriko ca bhūñjitukāmo hoti, udakaṃ datvā piṇḍapāto upanāmetabbo. ||3|| saddhivihāriko pāniyena pucchitabbo. bhuttāvissa udakaṃ datvā pattaṃ paṭiggahetvā nīcaṃ katvā sādhuṃ aparighamsantena dhovitvā vodakaṃ katvā muhuttaṃ uṇhe otāpetabbo, na ca uṇhe patto nidahitabbo. pattacīvaraṃ nikkhipitabbaṃ. pattaṃ nikkhipantena ekena hatthena pattaṃ gahetvā ekena hatthena heṭṭhāmañcaṃ vā heṭṭhāpiṭhaṃ vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya bhūmiyā patto nikkhipitabbo. cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gahetvā ekena hatthena cīvaravaṃsaṃ vā cīvararajjuṃ vā pamajjitvā pārato antamaṃ orato bhogaṃ katvā cīvaraṃ nikkhipitabbaṃ. saddhivihārikamhi vuṭṭhit āsanaṃ uddharitabbaṃ, pādodakaṃ pādapiṭhaṃ pādakathalikam paṭisāmetabbaṃ. sace so deso uklāpo hoti, so deso sammajjitabbo. ||4|| sace saddhivihāriko nahāyitukāmo hoti, nahānaṃ paṭiyādetabbaṃ. sace sītena attho hoti, sītaṃ paṭiyādetabbaṃ. sace uṇhena attho hoti, uṇhaṃ

paṭiyādetabbam. sace saddhivihāriko jantāgharam pavisitukāmo hoti, cuṇṇam sannetabbam, mattikā temetabbā, jantāgharapīṭham ādāya gantvā jantāgharapīṭham datvā cīvaram paṭiggahetvā ekamantaṃ nikkhipitabbam, cuṇṇam dātabbam, mattikā dātabbā. sace ussahati, jantāgharam pavisitabbam. jantāgharam pavisantena mattikāya mukham makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam pavisitabbam. ||5|| na there bhikkhū anupakhajja nisīditabbam, na navā bhikkhū āsanena paṭibāhetabbā. jantāghare saddhivihārikassa parikammaṃ kātabbam. jantāgharā nikkhamantena jantāgharapīṭham ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbam. udaye pi saddhivihārikassa parikammaṃ kātabbam. nahātena paṭhamataram uttaritvā attano gattaṃ vodakaṃ katvā nivāsetvā saddhivihārikassa gattato udakaṃ pamajjitabbam, nivāsaṇaṃ dātabbam, saṃghāṭi dātabbā, jantāgharapīṭham ādāya paṭhamataram āgantvā āsaṇaṃ paññāpetabbam, pādodakaṃ padapīṭham pādakathalikam upanikkhipitabbam. saddhivihāriko pāniyena pucchitabbo. ||6|| yasmiṃ vihāre saddhivihāriko viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. vihāraṃ sodhentena paṭhamam pattacīvaraṃ niharitvā ekamantaṃ nikkhipitabbam . . . (=I. 25, 14-19) . . . sace ācamanakumbhiyā udakaṃ na hoti, ācamanakumbhiyā udakaṃ āsiñcitabbam. ||7|| sace saddhivihārikassa anubhirati uppannā hoti, upajjhāyena vūpakāsetabbā vūpakāsetabbā dhammakathā vāssa kātabbā. sace saddhivihārikassa kukkucceṇ uppannaṃ hoti, upajjhāyena vinodetabbam vinodāpetabbam dhammakathā vāssa kātabbā. sace saddhivihārikassa ditṭhigataṃ uppannaṃ hoti, upajjhāyena vivecetabbam vivecāpetabbam dhammakathā vāssa kātabbā. ||8|| sace saddhivihāriko garudhammaṃ ajjhāpanno hoti parivāsāraho, upajjhāyena ussukkaṃ kātabbam kin ti nu kho saṃgho saddhivihārikassa parivāsaṃ dadeyyā 'ti. sace saddhivihāriko mūlāya paṭikassanāraho hoti, upajjhāyena ussukkaṃ kātabbam kin ti nu kho saṃgho saddhivihārikam mūlāya paṭikasseyyā 'ti. sace saddhivihāriko mānattāraho hoti, upajjhāyena ussukkaṃ kātabbam kin ti nu kho saṃgho saddhivihārikassa mānattaṃ dadeyyā 'ti. sace saddhivihā-

riko abbhânâraho hoti, upajjhâyena ussukkaṃ kâtabbaṃ kin ti nu kho saṃgho saddhivihârikaṃ abhneyyâ 'ti. ||9|| sace saṃgho saddhivihârikassa kammaṃ kattukâmo hoti tajjanīyaṃ vâ nissayaṃ vâ pabbâjaniyaṃ vâ paṭisāraṇiyaṃ vâ ukkhepaniyaṃ vâ, upajjhâyena ussukkaṃ kâtabbaṃ kin ti nu kho saṃgho saddhivihârikassa kammaṃ na kareyya lahukâya vâ pariṇāmeyyâ 'ti. kataṃ vâ paṇ' assa hoti saṃghena kammaṃ tajjanīyaṃ vâ nissayaṃ vâ pabbâjaniyaṃ vâ paṭisāraṇiyaṃ vâ ukkhepaniyaṃ vâ, upajjhâyena ussukkaṃ kâtabbaṃ kin ti nu kho saddhivihâriko sammāvattēyya lomāṃ pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭipassambheyyâ 'ti. ||10|| sace saddhivihârikassa cīvaraṃ dhovitaḃbaṃ hoti, upajjhâyena ācikkhitabbaṃ evaṃ dhoveyyāsīti, ussukkaṃ vâ kâtabbaṃ kin ti nu kho saddhivihârikassa cīvaraṃ dhoviyethā 'ti. sace saddhivihârikassa cīvaraṃ kâtabbaṃ hoti, upajjhâyena ācikkhitabbaṃ evaṃ kareyyāsīti, ussukkaṃ vâ kâtabbaṃ kin ti nu kho saddhivihârikassa cīvaraṃ kariyethā 'ti. sace saddhivihârikassa rajanaṃ pacitabbaṃ hoti, upajjhâyena ācikkhitabbaṃ evaṃ paceyyāsīti, ussukkaṃ vâ kâtabbaṃ kin ti nu kho saddhivihârikassa rajanaṃ paciyyethā 'ti. sace saddhivihârikassa cīvaraṃ rajitabbaṃ hoti, upajjhâyena ācikkhitabbaṃ evaṃ rajeyyāsīti, ussukkaṃ vâ kâtabbaṃ kin ti nu kho saddhivihârikassa cīvaraṃ rajiyethā 'ti. cīvaraṃ rajantena sādhuḃkaṃ saṃparivattakaṃ-saṃparivattakaṃ rajitabbaṃ na ca acehinne theve paḃkamitabbaṃ. sace saddhivihâriko gilāno hoti, yāvajivaṃ upaṭṭhātabbo, vuṭṭhānassa āgametabban ti. ||11|| saddhivihârikavattaṃ niṭṭhitaṃ. ||26||

tena kho pana samayena saddhivihârikā upajjhāyesu na sammāvattanti. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma saddhivihârikā upajjhāyesu na sammāvattissantīti. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. saccāṃ kira bhikkhave saddhivihârikā upajjhāyesu na sammāvattantīti. saccāṃ bhagavā. vīgarahi buddho bhagavā: kathaṃ hi nāma bhikkhave saddhivihârikā upajjhāyesu na sammāvattissantīti. vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave

saddhivihārikaena upajjhāyamhi na sammāvattitabbam. yo na sammāvattēyya, āpatti dukkaṭassā 'ti. ||1|| n' eva sammāvattanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave asammāvattantaṃ paṇāmetum. evañ ca pana bhikkhave paṇāmetabbo: paṇāmemi tan ti vā, mā yidha paṭikkamīti vā, nīhara te pattacīvaran ti vā, nāhaṃ ta-yā upaṭṭhātabbo 'ti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, paṇāmito hoti saddhivihāriko. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na paṇāmito hoti saddhivihāriko 'ti. ||2|| tena kho pana samayena saddhivihārikā paṇāmitā na khamāpeti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave khamāpetun ti. n' eva khamāpeti. bhagavato etam atthaṃ ārocesum. na bhikkhave paṇāmitena na khamāpetabbo. yo na khamāpeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena upajjhāyā khamāpiyamānā na khamanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave khamitun ti. n' eva khamanti. saddhivihārikā pakkamanti pi, vibbhamanti pi, titthiyesu pi saṃkamanti. bhagavato etam atthaṃ ārocesum. na bhikkhave khamāpiyamānena na khamitabbam. yo na khamēyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena upajjhāyā sammāvattantaṃ paṇāmenti, asammāvattantaṃ na paṇāmenti. bhagavato etam atthaṃ ārocesum. na bhikkhave sammāvattanto paṇāmetabbo. yo paṇāmeyya, āpatti dukkaṭassa. na ca bhikkhave asammāvattanto na paṇāmetabbo. yo na paṇāmeyya, āpatti dukkaṭassa. ||5|| pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko paṇāmetabbo: upajjhāyamhi nādhimattaṃ pemaṃ hoti, nādhimatto pasādo hoti, nādhimattā hirī hoti, nādhimatto gāravo hoti, nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko paṇāmetabbo. pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko na paṇāmetabbo: upajjhāyamhi adhimattaṃ pemaṃ hoti, adhimatto pasādo hoti, adhimattā hirī hoti, adhimatto gāravo hoti, adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko na paṇāmetabbo. ||6|| pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko alaṃ paṇāmetum: upa-

jñhāyamhi nādhimattam pemaṃ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgato saddhivihāriko alaṃ paṇāmetum. pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko nālaṃ paṇāmetum: upajjhāyamhi adhimattam pemaṃ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgato saddhivihāriko nālaṃ paṇāmetum. ||7|| pañcahi bhikkhave aṅgehi samannāgataṃ saddhivihārikaṃ apanāmento upajjhāyo sātisaṃ hoti, paṇāmento anatisāro hoti: upajjhāyamhi nādhimattam pemaṃ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgataṃ saddhivihārikaṃ apanāmento upajjhāyo sātisaṃ hoti, paṇāmento anatisāro hoti. pañcahi bhikkhave aṅgehi samannāgataṃ saddhivihārikaṃ paṇāmento upajjhāyo sātisaṃ hoti, apanāmento anatisāro hoti: upajjhāyamhi adhimattam pemaṃ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgataṃ saddhivihārikaṃ paṇāmento upajjhāyo sātisaṃ hoti, apanāmento anatisāro hoti. ||8|| **27** ||

tena kho pana samayena aññataro brāhmaṇo bhikkhū upasaṃkamitvā pabbajjaṃ yāci, taṃ bhikkhū na icchiṃsu pabbājetum, so bhikkhūsu pabbajjaṃ alabhamāno kiso ahosi lūkho dubbhaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataḡatto. addasa kho bhagavā taṃ brāhmaṇaṃ kisaṃ lūkhaṃ dubbhaṇṇaṃ uppaṇḍuppaṇḍukajātaṃ dhamanisanthataḡattam, disvāna bhikkhū āmantesi: kiṃ nu kho so bhikkhave brāhmaṇo kiso lūkho dubbhaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataḡatto 'ti. eso bhante brāhmaṇo bhikkhū upasaṃkamitvā pabbajjaṃ yāci, taṃ bhikkhū na icchiṃsu pabbājetum, so bhikkhūsu pabbajjaṃ alabhamāno kiso lūkho dubbhaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataḡatto 'ti. ||1|| atha kho bhagavā bhikkhū āmantesi: ko nu kho bhikkhave tassa brāhmaṇassa adhikāraṃ saratīti. evaṃ vutte āyasmā Sāriputto bhagavantaṃ etad avoca: ahaṃ kho bhante tassa brāhmaṇassa adhikāraṃ sarāmiti. kiṃ pana tvaṃ Sāriputta tassa brāhmaṇassa adhikāraṃ sarasīti. idha me bhante so brāhmaṇo Rājagahe piṇḍāya carantassa kaṭacchubhikkhaṃ dāpesi, imaṃ kho ahaṃ bhante tassa brāhmaṇassa.

adhikāraṃ sarāmiti. ||2|| sādhu sādhu Sāriputta, kataññuno hi Sāriputta sappurisaṃ katavedino. · tena hi tvaṃ Sāriputta taṃ brāhmaṇaṃ pabbājehi upasampādehīti. kathāhaṃ bhante taṃ brāhmaṇaṃ pabbājemi upasampādemīti. atha kho bhagavā etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi : yā sā bhikkhave mayā tihi saraṇagamanahehi upasampadā anuññātā, tāhaṃ ajjatagge paṭikkhipāmi. anujānāmi bhikkhave ñatticatutthena kammena upasampādetuṃ. ||3|| evañ ca pana bhikkhave upasampādetabbo : vyattena bhikkhunā paṭibulena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakullaṃ, saṃgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. esā ñatti. ||4|| suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na khamati, so bhāseyya. dutiyam pi etam atthaṃ vadāmi : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na khamati, so bhāseyya. ||5|| tatiyam pi etam atthaṃ vadāmi : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na khamati, so bhāseyya. upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhī, evam etam dhārayāmīti. ||6|| **28** ||

tena kho pana samayena aññataro bhikkhu upasampanna-samanantarā anācāraṃ ācarati. bhikkhū evaṃ āhaṃsu : mā āvuso evarūpaṃ akāsi, n' etam kappatīti. so evaṃ āha : n' evāhaṃ āyasmante yāciṃ upasampādetha man ti, kissa maṃ tumhe ayācitā upasampāditthā 'ti. bhagavato etam atthaṃ

ārocesum. na bhikkhave ayācitenā upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave yācitenā upasampādetum. ||1|| evaṃ ca pana bhikkhave yācitabbo. tena upasampadāpekkhena saṃghaṃ upasaṃkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahe tvā evaṃ assa vacanīyo : saṃghaṃ bhante upasampadaṃ yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāya, dutiyam pi yācitabbo — la — tatiyam pi yācitabbo — la —. ||2|| vyatтена bhikkhūnā paṭibālana saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. itthannāmo saṃghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. esā ñatti. ||3|| suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. itthannāmo saṃghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamaṭi, so bhāseyya. dutiyam pi etam atthaṃ vadāmi — la — tatiyam pi etam atthaṃ vadāmi — la —. upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||4|| **29**||

tena kho pana samayena Rājagahe paṇitānaṃ bhattānaṃ bhattapaṭipāṭi adhiṭṭhitā hoti. atha kho aññatarassa brāhmaṇassa etad ahoṣi : ime kho samaṇā Sakyaputtiya sukhasilā sukkhasamācārā, subhojanāni bhuñjitvā nivātesu sayanesu sayanti. yaṃ nūnāhaṃ samaṇesu Sakyaputtiyesu pabbajeyyan ti. atha kho so brāhmaṇo bhikkhū upasaṃkamitvā pabbajjaṃ yāci, taṃ bhikkhū pabbājesum upasampādesum. ||1|| tasmim pabbajite bhattapaṭipāṭi khīyittha. bhikkhū evaṃ āhaṃsu : ehi dāni āvuso piṇḍāya carissāma 'ti. so evaṃ āha : nāhaṃ āvuso etaṃkāraṇā pabbajito piṇḍāya carissāmiti, sace me dassatha bhuñjissāmi, no ce me dassatha vibbhamissāmiti. kiṃ pana tvaṃ āvuso udarassa kārāṇā



pabbajito 'ti. evaṃ āvuso 'ti. ||2|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma bhikkhu evaṃ svākkhāte dhammavinaye udarassa kāraṇā pabbajissatīti. te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. saccaṃ kira tvaṃ bhikkhu udarassa kāraṇā pabbajito 'ti. saccaṃ bhagavā. vigarahi buddho bhagavā. kathaṃ hi nāma tvaṃ moghapurisa evaṃ svākkhāte dhammavinaye udarassa kāraṇā pabbajissasi. n' etaṃ moghapurisa appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyobhāvāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: ||3|| anujānāmi bhikkhave upasampādentena cattāro nissaye ācikkhituṃ: piṇḍiyālopaḥhojanāṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho saṃghabhaddhataṃ uddesa-bhaddhataṃ nimantanaṃ salākabhaddhataṃ pakkhikaṃ uposathikaṃ pāṭipadikaṃ. paṃsukūlacivarāṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāṇaṃ bhaṅgaṃ. ruk-khamūlasenāsanaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho vihāro aḍḍhayogo pāsādo hammiyaṃ guhā. pūtimuttabhessajjaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho suppi navanītaṃ telaṃ madhu phāṇitaṃ ti. ||4|| **30** || upajjhāya-vattabhāṇavāraṃ niṭṭhitaṃ pañcamāṃ.

tena kho pana samayena aññataro māṇavako bhikkhū upasamkamitvā pabbajjaṃ yāci. tassa bhikkhū paṭigace' eva nissaye ācikkhimsu. so evaṃ āha: sace me bhante pabbajite nissaye ācikkheyyātha abhirameyyaṃ sv āhaṃ, na dān' āhaṃ bhante pabbajissāmi, jegucchā me nissayā paṭikūlā 'ti. bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave paṭigace' eva nissayā ācikkhitabbā. yo ācikkheyya, āpatti dukkaṭassa. anujānāmi bhikkhave upasampannasamanantarā nissaye ācikkhituṃ ti. ||1|| tena kho pana samayena bhikkhū duvaggena pi tivaggena pi gaṇena upasampādenti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave ūnadasavaggena gaṇena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave dasavaggena vā atirekadasavaggena vā gaṇena upasampā-

detun ti. ||2|| tena kho pana samayena bhikkhū ekavassāpi duvassāpi saddhivihārikaṃ upasampādentī. āyasmāpi Upaseno Vaṅgantaputto ekavasso saddhivihārikaṃ upasampādesi. so vassaṃ vuttho duvasso ekavassaṃ saddhivihārikaṃ ādāya yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. āciṇṇaṃ kho paṇ' etaṃ buddhānaṃ bhagavantānaṃ āgantu-kehi bhikkhūhi saddhiṃ paṭisammoditum. ||3|| atha kho bhagavā āyasmantaṃ Upasenaṃ Vaṅgantaputtaṃ etad avoca : kacci bhikkhu khamanīyaṃ, kacci yāpanīyaṃ, kacci 'ttha appakilamathena addhānaṃ āgatā 'ti. khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, appakilamathena mayā bhante addhānaṃ āgatā 'ti. jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālaṃ viditvā pucchanti, kālaṃ viditvā na pucchanti, atthasaṃhitam tathāgatā pucchanti no anatthasaṃhitam, anatthasaṃhite setughāto tathāgatānaṃ. dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammaṃ vā desessāma, sāvakānaṃ vā sikkhāpadaṃ paññāpessāma 'ti. ||4|| atha kho bhagavā āyasmantaṃ Upasenaṃ Vaṅgantaputtaṃ etad avoca : kativasso 'si tvam bhikkhū 'ti. duvasso 'haṃ bhagavā 'ti. ayaṃ pana bhikkhu kativasso 'ti. ekavasso bhagavā 'ti. kiṃ t' āyaṃ bhikkhu hotīti. saddhivihāriko me bhagavā 'ti. vigarahi buddho bhagavā : ananucchaviyaṃ moghapurisa ananulomikaṃ appaṭirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇīyaṃ. kathaṃ hi nāma tvam moghapurisa aññehi ovadiyo anusāsiyo aññaṃ ovaditum anusāsituṃ maññissasi. atilahuṃ kho tvam moghapurisa bāhuḷlāya āvatto yad idaṃ gaṇabandhikaṃ. n' etaṃ moghapurisa appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyo-bhāvāyā 'ti. vigarahitvā dhammikathaṃ katvā bhikkhū āmutesi : na bhikkhave ūnadasavassena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. aujānāmi bhikkhave dasavassena vā atirekadasavassena vā upasampādetun ti. ||5|| tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādentī, dissanti upajjhāyā bālā, saddhivihārikā paṇḍitā, dissanti upajjhāyā 'avyattā, saddhivihārikā vyattā, dissanti upajjhāyā appassutā, saddhivihārikā bahussutā, dissanti upajjhāyā duppaññā, sa-

ddhivihārikā paññavanto, aññataro pi aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vā-  
 dam āropetvā taṃ yeva tithhāyatanam saṃkhami. ||6|| ye te  
 bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : kathaṃ  
 hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avya-  
 ttā upasampādessanti, dissanti upajjhāyā bālā . . . saddhivihā-  
 rikā paññavanto 'ti. atha kho te bhikkhū bhagavato etam  
 atthaṃ ārocesum. saccam kira bhikkhave bhikkhū dasavass'  
 amhā dasavass' amhā 'ti bālā avyattā upasampādentī, dissanti  
 upajjhāyā bālā . . . saddhivihārikā paññavanto 'ti. saccam  
 bhagavā. ||7|| vigarahi buddho bhagavā. kathaṃ hi nāma  
 te bhikkhave moghapurissā dasavass' amhā dasavass' amhā 'ti  
 bālā avyattā upasampādessanti, dissanti upajjhāyā bālā . . .  
 saddhivihārikā paññavanto. n' etam bhikkhave appasannā-  
 nam vā pasādāya — la —, vigarahitvā dhammikathaṃ katvā  
 bhikkhū āmantesi : na bhikkhave bālena avyattena upa-  
 sam pādetabbo. yo upasampādeyya, āpatti dukkaṭṭassa.  
 anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa dasa-  
 vassena vā atirekadasavassena vā upasampādetun  
 ti. ||8|| **31**||

tena kho pana samayena bhikkhū upajjhāyesu pakkantesu  
 pi vibbhamantesu pi kalamkatesu pi pakkhasaṃkantesu pi  
 anācariyākā anovadiyamānā ananusāsīyamānā dunnivatthā  
 duppārutā anākappasampannā piṇḍāya caranti, manussānam  
 bhuñjamānānam . . . (= I. 25. 1-4) . . . saccam bhagavā.  
 vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : anu-  
 jānāmi bhikkhave ācariyam. ācariyo bhikkhave antevāsi-  
 kamhi puttacittam upatthāpessati, antevāsiko ācariyamhi  
 pitucittam upatthāpessati. evaṃ te aññamaññaṃ sagāravā  
 sappatissā sabhāgavuttino viharantā imasmiṃ dhammavinaye  
 vuddhiṃ virūhiṃ vepullaṃ āpajjissanti. anujānāmi bhi-  
 kkhhave dasa vassāni nissāya vatthum, dasavassena nissayam  
 dātum. ||1|| evañ ca pana bhikkhave ācariyo gahetabbo : ekaṃ-  
 sam uttarāsaṅgam karitvā pāde vanditvā ukkuṭikam nisīditvā  
 añjalim paggahe tvā evam assa vacanīyo : ācariyo me bhante  
 hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi,  
 āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyas-

mato nissāya vacchāmīti. sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, paṭirūpan ti vā, pāsādikena sampādehīti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti ācariyo, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na gahito hoti ācariyo. ||2|| antevāsikena bhikkhave ācariyamhi sammāvattitabbam, tatrāyaṃ sammāvattanā: kālāss' eva uṭṭhāya upāhanā omuñcitvā ekamsaṃ uttarāsaṅgaṃ karitvā dantakatṭhaṃ dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāguṃ pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhuḥkaṃ aparighamsantena dhovitvā paṭisāmetabbam . . . (= I. 25. 8-24; *instead of* upajjhāyo, upajjhāyaṃ, *etc.*, *read* ācariyo, ācariyaṃ, *etc.*; *instead of* saddhivihārikena *read* antevāsikena). . . sace ācariyo gilāno hoti, yāvajivaṃ upaṭṭhātabbo, vuṭṭhānassa āgametabban ti. ||3||

ācariyavattam niṭṭhitam. ||32||

ācariyena bhikkhave antevāsikamhi sammāvattitabbam, tatrāyaṃ sammāvattanā: ācariyena bhikkhave antevāsiko saṃgahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsanīyā. sace ācariyassa patto hoti, antevāsikassa patto na hoti, ācariyena antevāsikassa patto dātabbo ussukkaṃ vā kātabbam kin ti nu kho antevāsikassa patto uppajjiyethā 'ti. sace ācariyassa cīvaraṃ . . . (= I. 26. 1-11; *instead of* upajjhāyo, *etc.*, *read* ācariyo; *instead of* saddhivihāriko, *etc.*, *read* antevāsiko) . . . sace antevāsiko gilāno hoti, yāvajivaṃ upaṭṭhātabbo, vuṭṭhānassa āgametabban ti. ||1|| antevāsikavattam. ||33|| chaṭṭhaṃ bhāṇavāraṃ.

tena kho pana samayena antevāsikā ācariyesu na sammāvattanti . . . (= I. 27. 1-8; *instead of* ācariyo, *etc.*, *read as above*) . . . apanāmento anatisāro hotīti. ||1|| 34||

tena kho pana samayena bhikkhū dasavass' ambhā dasavass' ambhā 'ti bālā avyattā nissayaṃ denti, dissanti ācariyā bālā, antevāsikā paṇḍitā, dissanti ācariyā avyattā, antevāsikā vyattā, dissanti ācariyā appassutā, antevāsikā bahussutā, dissanti ācariyā duppaññā, antevāsikā paññavanto. ye te bhikkhū appi-

cchā, te ujjhāyanti khīyanti vipācenti: katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam dassanti, dissanti ācariyā bālā . . . antevāsikā paññavanto 'ti. ||1|| atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam dentiti. saccam bhagavā. vigarahi buddho bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave bālena avyattena nissayo dātabbo. yo dadeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa dasavassena vā atirekadasavassena vā nissayam dātun ti. ||2|| **35** ||

tena kho pana samayena bhikkhū ācariyupajjhāyesu pakkantesu pi vibbhamantesu pi kālamkatesu pi pakkhasamkantesu pi nissayapaṭippassaddhiyo na jānanti. bhagavato etam attham ārocesum. pañe' imā bhikkhave nissayapaṭippassaddhiyo upajjhāyamhā: upajjhāyo pakkanto vā hoti vibbhamanto vā kālamkato vā pakkhasamkanto vā, āpatti yeva pañcamī. imā kho bhikkhave pañca nissayapaṭippassaddhiyo upajjhāyamhā. cha yimā bhikkhave nissayapaṭippassaddhiyo ācariyamhā: ācariyo pakkanto vā hoti vibbhamanto vā kālamkato vā pakkhasamkanto vā, āpatti yeva pañcamī, upajjhāyena vā samodhānam gato hoti. imā kho bhikkhave cha nissayapaṭippassaddhiyo ācariyamhā. ||1|| pañcahi bhikkhave añgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo: na asekhena sīlakkhandhena samannāgato hoti, na asekhena samādhikkhandhena samannāgato hoti, na asekhena paññākkhandhena samannāgato hoti, na asekhena vimuttikkhandhena samannāgato hoti, na asekhena vimuttiñāga-dassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcahi añgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||2|| pañcahi bhikkhave añgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo: asekhena sīlakkhandhena samannāgato hoti, . . . asekhena vimuttiñāgadassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcahi añgehi samannāgatena

bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo. ||3|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo : attanā na asekhena sīlakkhandhena samannāgato hoti, na paraṃ asekhena sīlakkhandhe samādapetā, . . . attanā na asekhena vimuttiñāṇa-dassanakkhandhena samannāgato hoti, na paraṃ asekhena vimuttiñāṇadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo : attanā asekhena sīlakkhandhena samannāgato hoti, paraṃ asekhena sīlakkhandhe samādapetā, . . . attanā asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti, paraṃ asekhena vimuttiñāṇadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo. ||5|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo : assaddho hoti, ahiriko hoti, anottappi hoti, kusīto hoti, muṭṭhassati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo. ||6|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo : saddho hoti, hirimā hoti, ottappi hoti, āraddhaviriyo hoti, upatṭhitasati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo. ||7|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo : adhisīle sīlavipanno hoti, ajjhācāre ācāravipaṇo hoti, atiditṭhiyā ditṭhivipanno hoti, appassuto hoti, duppañño hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo. ||8|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-

tabbam, nissayo dātabbo, sâmaṇero upaṭṭhāpetabbo : na adhi-  
 sīle sīlavipanno hoti, na ajjhacāre ācāravipanno hoti, na  
 atiditṭhiyā ditṭhivipanno hoti, bahussuto hoti, pāññavā hoti.  
 imehi kho bhikkhave pañcaḥ' aṅgehi samannāgatena bhi-  
 kkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upa-  
 ṭṭhāpetabbo. ||9|| aparehi pi bhikkhave pañcaḥ' aṅgehi  
 samannāgatena bhikkhunā na upasampādetabbam, na nissayo  
 dātabbo, na sâmaṇero upaṭṭhāpetabbo : na paṭibalo hoti ante-  
 vāsīṃ vā saddhivihāriṃ vā gilānaṃ upaṭṭhātum vā upaṭṭhā-  
 petum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpakā-  
 sāpetum vā, uppannaṃ kukkucçaṃ dhammato vinodetum vā  
 vinodāpetum vā, āpattiṃ na jânāti, āpattiyā vutṭhānaṃ na  
 jânāti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāga-  
 tena bhikkhunā na upasampādetabbam, na nissayo dātabbo,  
 na sâmaṇero upaṭṭhāpetabbo. ||10|| pañcahi bhikkhave  
 aṅgehi samannāgatena bhikkhunā upasampādetabbam, ni-  
 ssayo dātabbo, sâmaṇero upaṭṭhāpetabbo : paṭibalo hoti ante-  
 vāsīṃ vā saddhivihāriṃ vā gilānaṃ upaṭṭhātum vā upaṭṭhā-  
 petum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpa-  
 kāsāpetum vā, uppannaṃ kukkucçaṃ dhammato vinodetum  
 vā vinodāpetum vā, āpattiṃ jânāti, āpattiyā vutṭhānaṃ jânāti.  
 imehi kho bhikkhave pañcaḥ' aṅgehi samannāgatena bhi-  
 kkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upa-  
 ṭṭhāpetabbo. ||11|| aparehi pi bhikkhave pañcaḥ' aṅgehi  
 samannāgatena bhikkhunā na upasampādetabbam, na nissayo  
 dātabbo, na sâmaṇero upaṭṭhāpetabbo : na paṭibalo hoti ante-  
 vāsīṃ vā saddhivihāriṃ vā abhisamâcārikāya sikkhāya si-  
 kkhāpetum, âdibrahmacariyikāya sikkhāya vinetum, abhi-  
 dhamme vinetum, abhivinaye vinetum, uppannaṃ ditṭhiga-  
 taṃ dhammato vivecetum vivecāpetum. imehi kho bhi-  
 kkhhave pañcaḥ' aṅgehi samannāgatena bhikkhunā na  
 upasampādetabbam, na nissayo dātabbo, na sâmaṇero upa-  
 ṭṭhāpetabbo. ||12|| pañcahi bhikkhave aṅgehi samannā-  
 gatena bhikkhunā upasampādetabbam, nissayo dātabbo,  
 sâmaṇero upaṭṭhāpetabbo : paṭibalo hoti antevāsīṃ vā sa-  
 ddhivihāriṃ vā abhisamâcārikāya sikkhāya sikkhāpetum,  
 âdibrahmacariyikāya sikkhāya vinetum, abhidhamme vi-  
 netum, abhivinaye vinetum, uppannaṃ ditṭhigataṃ dham-

mato vivecetum vivecāpetum. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||13|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : āpattiṃ na jānāti, anāpattiṃ na jānāti, lahukam āpattiṃ na jānāti, garukam āpattiṃ na jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppvattāni, na suvinicchitāni suddato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||14|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : āpattiṃ jānāti, anāpattiṃ jānāti, lahukam āpattiṃ jānāti, garukam āpattiṃ jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppvattāni suvinicchitāni suddato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||15|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : āpattiṃ na jānāti, anāpattiṃ na jānāti, lahukam āpattiṃ na jānāti, garukam āpattiṃ na jānāti, ūnadasavasso hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||16|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : āpattiṃ jānāti, anāpattiṃ jānāti, lahukam āpattiṃ jānāti, garukam āpattiṃ jānāti, dassavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo 'ti. ||17|| upasampāde'abbapañcakaṃ soḷasavāraṃ niṭṭhitam. ||36||

- \* chahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upa-



tṭhāpetabbo : na asekhena sīlakkhandhena samannāgato hoti,  
 na asekhena samādhikkhandhena s. h., na asekhena paññā-  
 kkhandhena s. h., na asekhena vimuttikkhandhena s. h., na  
 asekhena vimuttiñāṇadassanakkhandhena s. h., ūnadasavasso  
 hoti. imehi kho bhikkhave chah' āngehi samannāgatena  
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na  
 sāmaṇero upaṭṭhāpetabbo. ||1|| chahi bhikkhave āngehi  
 samannāgatena bhikkhunā upasampādetabbam, nissayo dā-  
 tabbo, sāmaṇero upaṭṭhāpetabbo : asekhena sīlakkhandhena  
 samannāgato hoti, . . . asekhena vimuttiñāṇadassanakkhan-  
 dhena s. h., dasavasso vā hoti atirekadasavasso vā. imehi kho  
 bhikkhave chah' āngehi samannāgatena bhikkhunā upa-  
 sampādetabbam, nissayo dātabbo, sāmaṇero upaṭṭhāpetabbo.  
 ||2|| aparehi pi bhikkhave chah' āngehi samannāgatena  
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na  
 sāmaṇero upaṭṭhāpetabbo : attanā na asekhena sīlakkhandhe-  
 na samannāgato hoti, na paraṃ asekhena sīlakkhandhe samā-  
 dāpetā, . . . attanā na asekhena vimuttiñāṇadassanakkhandhe-  
 na s. h., na paraṃ asekhena vimuttiñāṇadassanakkhandhe  
 samādapetā, ūnadasavasso hoti. imehi kho bhikkhave chah'  
 āngehi samannāgatena bhikkhunā na upasampādetabbam, na  
 nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo. ||3|| chahi  
 bhikkhave āngehi samannāgatena bhikkhunā upasampāde-  
 tabbam, nissayo dātabbo, sāmaṇero upaṭṭhāpetabbo : attanā  
 asekhena sīlakkhandhena samannāgato hoti, paraṃ asekhena  
 sīlakkhandhe samādapetā, . . . attanā asekhena vimuttiñāṇa-  
 dassanakkhandhena samannāgato hoti, paraṃ asekhena vimutti-  
 ñāṇadassanakkhandhe samādapetā, dasavasso vā hoti atire-  
 kadasavasso vā. imehi kho bhikkhave chah' āngehi sam-  
 annāgatena bhikkhunā upasampādetabbam, nissayo dā-  
 tabbo, sāmaṇero upaṭṭhāpetabbo. ||4|| aparehi pi bhikkhave  
 chah' āngehi samannāgatena bhikkhunā na upasampāde-  
 tabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo :  
 assaddho hoti, ahiriko hoti, anottappi hoti, kusito hoti,  
 mutṭhassati hoti, ūnadasavasso hoti. imehi kho bhikkhave  
 chah' āngehi samannāgatena bhikkhunā na upasampāde-  
 tabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo.  
 ||5|| chahi bhikkhave āngehi samannāgatena bhikkhunā

upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo: saddho hoti, hirimā hoti, ottappī hoti, āradhaviyīyo hoti, upatthitasati hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṇgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||6|| aparehi pi bhikkhave chah' āṇgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo: adhisīle silavipanno hoti, ajjhācāro ācāravipanno hoti, atiditthiyā ditthivipanno hoti, appassutto hoti, duppañño hoti, ānadasavasso hoti. imehi kho bhikkhave chah' āṇgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||7|| chahi bhikkhave āṇgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo: na adhisīle silavipanno hoti, na ajjhācāro ācāravipanno hoti, na atiditthiyā ditthivipanno hoti, bahussuto hoti, paññavā hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṇgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||8|| aparehi pi bhikkhave chah' āṇgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo: na patibalo hoti antevāsin vā saddhivihāriṃ vā gilānaṃ upatthātum vā upatthāpetum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpakāśāpetum vā, uppannaṃ kukkucceṃ dhammato vinodetum vā vinodāpetum vā, āpattiṃ na jānāti, āpattiyā vuṭṭhānaṃ na jānāti, ānadasavasso hoti. imehi kho bhikkhave chah' āṇgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||9|| chahi bhikkhave āṇgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo: patibalo hoti antevāsin vā saddhivihāriṃ vā gilānaṃ upatthātum vā upatthāpetum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpakāśāpetum vā, uppannaṃ kukkucceṃ dhammato vinodetum vā vinodāpetum vā, āpattiṃ jānāti, āpattiyā vuṭṭhānaṃ jānāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṇgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo.

||10|| aparehi pi bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : na paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vine-tum, abhivinaye vinetum, uppannam diṭṭhigataṃ dhamma-to vivecetum, ūnadasavasso hoti. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||11|| chahi bhikkhave āṅgehi samannāgatena bhikkhunā upasampāde-tabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : paṭi-balo hoti antevāsiṃ vā saddhivihāriṃ vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vine-tum, abhidhamme vinetum, abhivinaye vinetum, uppannam diṭṭhigataṃ dhammato vivecetum, dasavasso vā hoti atireka-dasavasso vā. imehi kho bhikkhave chah' āṅgehi samannā-gatena bhikkhunā upasampādetabbam, nissayo dātabbo, sa-maṇero upatthāpetabbo. ||12|| aparehi pi bhikkhave chah' āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : āpattiṃ na jānāti, anāpattiṃ na jānāti, lahukam āpattiṃ na jānāti, garu-kam āpattiṃ na jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppa-vattīni, na suviniechitāni suddato anuvyañjanaso, ūnadasa-vasso hoti. imehi kho bhikkhave chah' āṅgehi samannā-gatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||13|| chahi bhikkhave āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dā-tabbo, sāmaṇero upatthāpetabbo : āpattiṃ jānāti, anāpattiṃ jānāti, lahukam āpattiṃ jānāti, garukam āpattiṃ jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppvattīni suviniechitāni suddato anu-vyañjanaso, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpe-tabbo 'ti. ||14||

upasampādetabbachakkam soḷasavāraṃ niṭṭhi-tam. ||37||

tena kho pana samayena yo so aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanaṃ saṃkhami, so puna paccāgantvā bhikkhū upasampadaṃ yāci. bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. yo so bhikkhave aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanaṃ saṃkanto, so āgato na upasampādetabbo. yo bhikkhave añño pi aññatitthiyapubbo imasmiṃ dhammavinayo ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, tassa cattāro māse parivāso dātabbo. ||1|| evañ ca pana bhikkhave dātabbo: paṭhamañ kesamassuṃ ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekaṃsaṃ uttarāsaṅgaṃ kārāpetvā bhikkhūnaṃ pāde vandāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā evaṃ vadehīti vattabbo: buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṃghaṃ saraṇaṃ gacchāmi, dutiyam pi . . . tatiyam pi buddhaṃ saraṇaṃ gacchāmi, tatiyam pi dhammaṃ saraṇaṃ gacchāmi, tatiyam pi saṃghaṃ saraṇaṃ gacchāmi. ||2|| tena kho bhikkhave aññatitthiyapubbena saṃghaṃ upasamkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggaṇhetvā evaṃ assa vacaniyo: ahaṃ bhante itthannāmo aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhāmi upasampadaṃ. so 'haṃ bhante saṃghaṃ cattāro māse parivāsaṃ yācāmi. dutiyam pi yācitabbo. tatiyam pi yācitabbo. vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo: suṇātu me bhante saṃgho. ayaṃ itthannāmo aññatitthiyapubbo imasmiṃ dhammavinayo ākaṅkhati upasampadaṃ. so saṃghaṃ cattāro māse parivāsaṃ yācati. yadi saṃghassa pattakallaṃ, saṃgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsaṃ dadeyya. esā ñatti. ||3|| suṇātu me bhante saṃgho. ayaṃ itthannāmo aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati upasampadaṃ. so saṃghaṃ cattāro māse parivāsaṃ yācati. saṃgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsaṃ deti. yassāyasmato khamati itthannāmassa aññatitthiyapubbassa cattāro māse parivāsassa dānaṃ, so tuṇh' assa, yassa na khamati, so bhāseyya. dinno saṃghena itthannāmassa aññatitthiyapubbassa cattāro māse parivāso.

khamati saṅghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||4|| evaṃ kho bhikkhave aññatitthiyapubbo ārādhako hoti, evaṃ anārādhako. kathaṃ ca bhikkhave aññatitthiyapubbo anārādhako hoti. idha bhikkhave aññatitthiyapubbo atikālena gāmaṃ pavisati, atidivā paṭikkamati. evaṃ pi bhikkhave aññatitthiyapubbo anārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo vesiyāgocaro vā hoti, vidhavāgocaro vā hoti, thullakumārikagocaro vā hoti, paṇḍakagocaro vā hoti, bhikkhunīgocaro vā hoti. evaṃ pi bhikkhave aññatitthiyapubbo anārādhako hoti. ||5|| puna ca paraṃ bhikkhave aññatitthiyapubbo yāni tāni sabrahmacāriṇaṃ uccāvacāni karaṇīyāni, tattha na dukkho hoti, na analaso, na tatrupāyāya vīmaṃsāya samannāgato, na alaṃ kātuṃ, na alaṃ saṃvidhātuṃ. evaṃ pi bhikkhave aññatitthiyapubbo anārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo na tibbacchando hoti uddese paripucchāya adhisīle adhicitte adhipaññāya. evaṃ pi bhikkhave aññatitthiyapubbo anārādhako hoti. ||6|| puna ca paraṃ bhikkhave aññatitthiyapubbo yassa titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciya tassa ādāyassa avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā saṅghassa vā avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, yassa vā pana titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciya tassa ādāyassa vaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā saṅghassa vā vaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, idaṃ bhikkhave saṅghātanikaṃ aññatitthiyapubbassa anārādhaniyasmiṃ. evaṃ kho bhikkhave aññatitthiyapubbo anārādhako hoti, evaṃ anārādhako kho bhikkhave aññatitthiyapubbo āgato na upasampādetabbo. ||7|| kathaṃ ca bhikkhave aññatitthiyapubbo ārādhako hoti. idha bhikkhave aññatitthiyapubbo nātikālena gāmaṃ pavisati, nātidivā paṭikkamati. evaṃ pi bhikkhave aññatitthiyapubbo ārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo na vesiyāgocaro hoti, na vidhavāgocaro hoti, na thullakumārikagocaro hoti, na paṇḍakagocaro hoti, na bhikkhunīgocaro hoti. evaṃ pi bhikkhave añña-

tittthiyapubbo ārādhako hoti. ||8|| puna ca param bhikkhave aññatittthiyapubbo yāni tāni sabrahmacārīnaṃ uccāvacāni karaṇīyāni, tattha dakkho hoti analaso tatrupāyāya vīmaṃsāya samannāgato, alaṃ kātum, alaṃ saṃvidhātum. evaṃ pi bhikkhave aññatittthiyapubbo ārādhako hoti. puna ca param bhikkhave aññatittthiyapubbo tibbacchando hoti uddese paripucchāya adhisīle adhicitte adhipaññāya. evaṃ pi bhikkhave aññatittthiyapubbo ārādhako hoti. ||9|| puna ca param bhikkhave aññatittthiyapubbo yassa titthāyatanaṃ saṃkanto hoti, tassa satthuno tassa ditthiyā tassa khantiyā tassa ruciyā tassa ādāyassa avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā saṃghassa vā avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, yassa vā pana titthāyatanaṃ saṃkanto hoti, tassa satthuno tassa ditthiyā tassa khantiyā tassa ruciyā tassa ādāyassa vaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā saṃghassa vā vaṇṇe bhaññamāne attamano hoti udaggo abhiraddho. idaṃ bhikkhave saṃghātanikaṃ aññatittthiyapubbassa ārādhaniya-smiṃ. evaṃ kho bhikkhave aññatittthiyapubbo ārādhako hoti. evaṃ kho bhikkhave aññatittthiyapubbo āgato upasampādetabbo. ||10|| sace bhikkhave aññatittthiyapubbo naggo āgacchati, upajjhāyamūlakaṃ cīvaraṃ pariyesitabbaṃ. sace acchinnakeso āgacchati, saṃgho apaloketabbo bhaṇḍukammāya. ye te bhikkhave aggikā jātilakā, te āgatā upasampādetabbā, na tesam parivāso dātabbo. taṃ kissa hetu. kammavādino ete bhikkhave kiriyaṇādinō. sace bhikkhave jātiyā Sākiyo aññatittthiyapubbo āgacchati, so āgato upasampādetabbo, na tassa parivāso dātabbo. imāhaṃ bhikkhave ñātīnaṃ āveṇiyaṃ parihāraṃ dammīti. ||11||

aññatittthiyapubbakathā. ||38|| sattamaṃ bhāṇavāraṃ.

tena kho pana samayena Magadhesu pañca ābādhā ussannā honti kuṭṭhaṃ gaṇḍo kilāso soso apamāro. manussā pañcāhi ābādhehi phutṭhā Jīvakaṃ Komārabhaccaṃ upasaṅkamitvā evaṃ vadanti: sādhu no ācariya tikicchāhīti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, rājā ca me Māgadho

Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. sabbhaṃ sâpateyyaṇi ca te âcariya hotu, mayaṇi ca te dâsâ, sâdhu no âcariya tikicchâhîti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, rājâ ca me Mâgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. ||1|| atha kho tesam manussānaṃ etad ahosi: ime kho samaṇâ Sakyaputtiyâ sukhasilâ sukkhasamâcârâ subhojanāni bhuñjitvâ nivâtesu sayanesu sayanti. yaṃ nūna mayaṃ samaṇesu Sakyaputtiyesu pabbajeyyāma, tattha bhikkhū c' eva upatthahissanti Jivako ca Komārabhacco tikicchissatīti. atha kho te manussâ bhikkhū upasaṃkamitvâ pabbajjaṃ yâcimsu, te bhikkhū pabbâjesuṃ upasampâdesuṃ, te bhikkhū c' eva upatthahimsu Jivako ca Komārabhacco tikicchi. ||2|| tena kho pana samayena bhikkhū bahū gilāne bhikkhū upatthahantâ yâcanabahulâ viññattibahulâ viharanti gilānabhattaṃ detha, gilānupatthâkabhattaṃ detha, gilānabhesajjaṃ dethâ 'ti. Jivako pi Komārabhacco bahū gilāne bhikkhū tikicchanto aññataraṃ rājâkiccaṃ parihâpesi. ||3|| aññataro puriso pañcabi âbâdhehi phuttho Jivakaṃ Komārabhaccaṃ upasaṃkamitvâ etad avoca: sâdhu maṃ âcariya tikicchâhîti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, rājâ ca me Mâgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. sabbhaṃ sâpateyyaṇi ca te âcariya hotu, ahaṇi ca te dâso, sâdhu maṃ âcariya tikicchâhîti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, rājâ ca me Mâgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. ||4|| atha kho tassa purisassa etad ahosi: ime kho samaṇâ Sakyaputtiyâ sukkasilâ sukkhasamâcârâ subhojanāni bhuñjitvâ nivâtesu sayanesu sayanti. yaṃ nūnaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, tattha bhikkhū c' eva upatthahissanti, Jivako ca Komārabhacco tikicchissati, so 'haṃ arogo vibbhamissāmīti. atha kho so puriso bhikkhū upasaṃkamitvâ pabbajjaṃ yâci, taṃ bhikkhū pabbâjesuṃ upasampâdesuṃ, taṃ bhikkhū c' eva upatthahimsu Jivako ca Komārabhacco tikicchi, so arogo vibbhami. addasa kho

Jīvako Komārabhacco taṃ purisaṃ vibbhamantaṃ, disvāna taṃ purisaṃ etad avoca : nanu tvaṃ ayyo bhikkhūsu pabbajito ahoṣīti. evaṃ ācariyā 'ti. kissa pana tvaṃ ayyo evarūpaṃ akāṣīti. atha kho so puriso Jivakassa Komārabhaccassa etam atthaṃ ārocesi. ||5|| Jivako Komārabhacco ujjhāyati khīyati vipāceti : kathaṃ hi nāma bhaddantā pañcahi ābādhehi phutṭhaṃ pabbājessantīti. atha kho Jivako Komārabhacco yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnō kho Jivako Komārabhacco bhagavantaṃ etad avoca : sādhu bhante ayyā pañcahi ābādhehi phutṭhaṃ na pabbājeyyū ti. ||6|| atha kho bhagavā Jivakaṃ Komārabhaccaṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. atha kho Jivako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne etasmiṃ parake dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave pañcahi ābādhehi phutṭho pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||7||39||

tena kho pana samayena rañño Māgadhasa Seniyassa Bimbisārassa paccanto kupito hoti. atha kho rājā Māgadho Seniyo Bimbisāro senānāyake mahāmatte ānāpesi : gacchatha bhaṇe paccantaṃ uccinathā 'ti. evaṃ devā 'ti kho senānāyakā mahāmattā rañño Māgadhasa Seniyassa Bimbisārassa paccassosum. ||1|| atha kho abhiññātānaṃ abhiññātānaṃ yodhānaṃ etad ahoṣi : mayaṃ kho yuddhābhinandino gacchantā pāpaṇi ca karoma bahuṇi ca apuññaṃ pasavāma. kena nu kho mayaṃ upāyena pāpā ca virameyyāma kalyāṇaṇi ca kareyyāma 'ti. atha kho tesam yodhānaṃ etad ahoṣi : ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. sacce kho mayaṃ samaṇesu Sakyaputtiyesu pabbājeyyāma, evaṃ mayaṃ pāpā ca virameyyāma kalyāṇaṇi ca kareyyāma 'ti. atha kho te yodhā bhikkhū upasaṃkamitvā pabbajjaṃ yāciṃsu. to bhikkhū pabbājesum upasampādesum. ||2|| senānāyakā mahāmattā rājabhate pucchīsu : kiṃ



nu kho bhane itthannāmo ca itthannāmo ca yodhā na dis-  
 santīti. itthannāmo ca itthannāmo ca sāmi yodhā bhikkhūsu  
 pabbajitā 'ti. senānāyakā mahāmattā ujjhāyanti khīyanti  
 vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā rājabhaṭaṃ  
 pabbājessantīti. senānāyakā mahāmattā rañño Māgadhas-  
 sa Seniyassa Bimbisārassa etam atthaṃ ārocesuṃ. atha kho  
 rājā Māgadho Seniyo Bimbisāro vohārike mahāmatte pucchi:  
 yo bhane rājabhaṭaṃ pabbājeti, kiṃ so pasavatīti. upajjhā-  
 yassa deva sīsaṃ chedetabbaṃ, anussāvakassa jivhā uddhari-  
 tabbā, gaṇassa upaḍḍhaphāsukā bhañjītabbā 'ti. ||3|| atha  
 kho rājā Māgadho Seniyo Bimbisāro yena bhagavā ten' upa-  
 saṃkamī, upasaṃkamitvā bhagavantam abhivādetvā ekam-  
 antaṃ nisīdi. ekamantaṃ nisinna kho rājā Māgadho Seniyo  
 Bimbisāro bhagavantam etad avoca: santi bhante rājāno  
 assaddhā appasannā, te appamattakena pi bhikkhū viheṭho-  
 yyūṃ. sādhu bhante ayyā rājabhaṭaṃ na pabbājeyyūṃ ti.  
 atha kho bhagavā rājānaṃ Māgadhaṃ Seniyam Bimbisāraṃ  
 dhammiyā kathāya sandassesi samādapesi samuttejesi sampa-  
 haṃsesi. atha kho rājā Māgadho Seniyo Bimbisāro bhaga-  
 vatā dhammiyā kathāya sandassito samādapito samuttejito  
 sampahaṃsito utthāyāsanā bhagavantam abhivādetvā pa-  
 dakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ  
 nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū  
 āmantesi: na bhikkhave rājabhaṭo pabbājetabbo. yo  
 pabbājeyya, āpatti dukkaṭassā 'ti. ||4||40||

tena kho pana samayena coro aṅgulimālo bhikkhūsu  
 pabbajito hoti. manussā passitvā ubbijjanti pi uttasanti pi  
 palāyanti pi aññena pi gacchanti aññena pi mukhaṃ karonti  
 dvāram pi thakenti. manussā ujjhāyanti khīyanti vipācenti:  
 kathaṃ hi nāma samaṇā Sakyaputtiyā dhajabaddhaṃ coraṃ  
 pabbājessantīti. assosum kho bhikkhū tesam manussānaṃ  
 ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te  
 bhikkhū bhagavato etam atthaṃ ārocesuṃ. bhagavā bhikkhū  
 āmantesi: na bhikkhave dhajabaddho coro pabbājetabbo.  
 yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||41||

tena kho pana samayena raññā Māgadhesa Seniyena

Bimbisārena anuññātaṃ hoti: ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātuṃ, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. tena kho pana samayena aññataro puriso corikaṃ katvā kārāya baddho hoti, so kāraṃ bhinditvā palāyitvā bhikkhūsu pabbajito hoti. ||1|| manussā passitvā evaṃ āhaṃsu: ayaṃ so kārabhedako coro, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu: māyyo evaṃ avacuttha, anuññātaṃ raññā Māgadhenā Seniyena Bimbisārena: ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātuṃ, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khiyanti vipācenti: abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātuṃ. kathaṃ hi nāma kārabhedakaṃ coraṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave kārabhedako coro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||2||**42**||

tena kho pana samayena aññataro puriso corikaṃ katvā palāyitvā bhikkhūsu pabbajito hoti. so ca rañño antepuro likhito hoti yattha passitabbo tattha hantabbo 'ti. manussā passitvā evaṃ āhaṃsu: ayaṃ so likhitako coro, handa naṃ hanāmā 'ti. ekacce evaṃ āhaṃsu: māyyo evaṃ avacuttha, anuññātaṃ . . . antakiriyāyā 'ti. manussā ujjhāyanti khiyanti vipācenti: abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātuṃ. kathaṃ hi nāma likhitakaṃ coraṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave likhitako coro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||**43**||

tena kho pana samayena aññataro puriso kasāhato kataḍḍakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā kasāhataṃ kaḍḍakammaṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave kasāhato kataḍḍakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||**44**||

tena kho pana samayena aññataro puriso lakkhaṇāhato katadaṇḍakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khiyanti vipācenti : kathaṃ hi nāma samaṇā Sakya-puttiyā lakkhaṇāhatam katadaṇḍakammam pabbājessantīti. bhagavato etam atthaṃ ārocesum. na bhikkhave lakkhaṇāhato katadaṇḍakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || **45** ||

tena kho pana samayena aññataro puriso iṇāyiko palāyitvā bhikkhūsu pabbajito hoti. dhaniyā passitvā evaṃ āhaṃsu : ayaṃ so amhākaṃ iṇāyiko, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsū : māyyo evaṃ avacuttha, anuññātaṃ raññā Māgadhena Seniyena Bimbisārena : yo samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khiyanti vipācenti : abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma iṇāyikaṃ pabbājessantīti. bhagavato etam atthaṃ ārocesum. na bhikkhave iṇāyiko pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || **46** ||

tena kho pana samayena aññataro dāso palāyitvā bhikkhūsu pabbajito hoti. ayyikā passitvā evaṃ āhaṃsu : ayaṃ so amhākaṃ dāso, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu : māyyo . . . antakiriyāyā 'ti. manussā ujjhāyanti khiyanti vipācenti : abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma dāsam pabbājessantīti. bhagavato etam atthaṃ ārocesum. na bhikkhave dāso pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || **47** ||

tena kho pana samayena aññataro kammārabhaṇḍu mātāpitūhi saddhiṃ bhaṇḍitvā ārāmaṃ gantvā bhikkhūsu pabbajito hoti. atha kho tassa kammārabhaṇḍussa mātāpitāro taṃ kammārabhaṇḍum vicinantā ārāmaṃ gantvā bhikkhū pucchimsu : api bhante evarūpaṃ dārakaṃ passeyyāthā 'ti. bhikkhū ajānaṃ yeva āhaṃsu : na jānāmā 'ti, apasam yeva āhaṃsu na passāmā 'ti. || 1 || atha kho tassa kammārabhaṇḍussa mātāpitāro taṃ kammārabhaṇḍum vi-

cinantā bhikkhūsu pabbajitaṃ disvā ujjhāyanti khīyanti vipācenti: alajjino ime samaṇā Sakyaputtiyā dussilā musāvādino, jānaṃ yeva āhaṃsu: na jānāma 'ti, passaṃ yeva āhaṃsu: na passāma 'ti, ayaṃ dārako bhikkhūsu pabbajito 'ti. assosum kho bhikkhū tassa kammārabhaṇḍussa mātāpitunnaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave saṃghaṃ apaloketum bhaṇḍukammāyā 'ti. ||2||48||

tena kho pana samayena Rājagahe sattarasavaggiyā dārakā sahāyakā honti, Upāli dārako tesam pāmokkho hoti. atha kho Upālissa mātāpitunnaṃ etad ahosi: kena nu kho upāyena Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnaṃ etad ahosi: sace kho Upāli lekhaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnaṃ etad ahosi: sace kho Upāli lekhaṃ sikkhissati, aṅguliyo dukkhā bhavissanti. sace kho Upāli gaṇaṇaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. ||1|| atha kho Upālissa mātāpitunnaṃ etad ahosi: sace kho Upāli gaṇaṇaṃ sikkhissati, urassa dukkho bhavissati. sace kho Upāli rūpaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnaṃ etad ahosi: sace kho Upāli rūpaṃ sikkhissati, akkhīni dukkhā bhavissanti. ime kho samaṇā Sakyaputtiyā sukkasīlā sukkasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. sace kho Upāli samaṇesu Sakyaputtiyesu pabbajeyya, evaṃ kho Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. ||2|| assosi kho Upāli dārako mātāpitunnaṃ imaṃ kathāsallāpaṃ. atha kho Upāli dārako yena te dārakā ten' upasaṃkami, upasaṃkamtivā te dārake etad avoca: atha mayaṃ ayyo samaṇesu Sakyaputtiyesu pabbajissāma 'ti. sace kho tvaṃ ayyo pabbajissasi, evaṃ mayam pi pabbajissāma 'ti. atha kho te dārakā ekamekassa mātāpitaro upasaṃkamtivā etad avocum: anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho tesam dāra-

kānaṃ mātāpitaro sabbe p' ime dārakā samānacchanda kalyāṇādhippāyā 'ti anujānimsu. te bhikkhū upasamkamitvā pabbajjāṃ yācimsu. te bhikkhū pabbājesuṃ upasampādesuṃ. ||3|| te rattiyaṃ paccūsasamayaṃ paccuṭṭhāya rodanti : yāguṃ detha, bhattaṃ detha, khādaniyaṃ dethā 'ti. bhikkhū evaṃ āhaṃsu : āgametha āvuso yāva vibhāyati. sace yāgu bhavissati, pivissatha, sace bhattaṃ bhavissati, bhuñjissatha, sace khādaniyaṃ bhavissati, khādissatha, no ce bhavissati yāgu vā bhattaṃ vā khādaniyaṃ vā, piṇḍāya caritvā bhuñjissathā 'ti. evaṃ pi kho te bhikkhū bhikkhūhi vuccamānā rodant' eva : yāguṃ detha, bhattaṃ detha, khādaniyaṃ dethā 'ti, senāsanaṃ ūhananti pi ummihanti pi. ||4|| assosi kho bhagavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya dārakasaddaṃ, sutvāna āyasmantaṃ Ānandaṃ āmantesi : kiṃ nu kho so Ānanda dārakassa saddo 'ti. atha kho āyasmā Ānando bhagavato etaṃ atthaṃ ārocesi. saccaṃ kira bhikkhave bhikkhū jānaṃ ūnavisativassaṃ puggalaṃ upasampādentīti. saccaṃ bhagavā. vigarahi buddho bhagavā : kathaṃ hi nāma te bhikkhave moghapurisā jānaṃ ūnavisativassaṃ puggalaṃ upasampādessanti. ||5|| ūnavisativasso bhikkhave puggalo akkhamo hoti sītassa uṇhassa jighacchāya pipāsāya dāmasamakavātātāpasirīṇāpasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tībbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇakarānaṃ anadhivāsakajātiko hoti. visativasso kho bhikkhave puggalo khamo hoti sītassa uṇhassa . . . pāṇaharānaṃ adhivāsakajātiko hoti. n' etaṃ bhikkhave appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyobhāvāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave jānaṃ ūnavisativasso puggalo upasampādetabbo. yo upasampādeyya, yathādhammo kāretabbo 'ti. ||6||49||

tena kho pana samayena aññataraṃ kulāṃ ahivātakarogena kālaṃkataṃ hoti, tassa pitāputtakā sesā honti, te bhikkhūsu pabbajitvā ekato 'va piṇḍāya caranti. atha kho so dārako pituno bhikkhāya dinnāya upadhāvitvā etad avoca : mayham pi tāta dehi, mayham pi tāta dehīti. manussā

ujjhāyanti khīyanti vipācenti: abrahmacārino ime samaṇā Sakya-puttiyā, ayaṃ dārako bhikkhuniyā jāto 'ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. na bhikkhave ūnapannarasavasso dārako pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || 50 ||

tena kho pana samayena āyasmato Ānandassa upatthā-kakulam saddham pasannam ahivātakarogena kalamkataṃ hoti, dve ca dārakā sāsā honti, te porāṇakena āciṇṇakappena bhikkhū passitvā upadhāvanti, bhikkhū apasādentī. te bhikkhūhi apasādiyamānā rodanti. atha kho āyasmato Ānandassa etad ahoṣi: bhagavatā paññattaṃ na ūnapannarasavasso dārako pabbājetabbo 'ti, ime ca dārakā ūnapannarasavassā. kena nu kho upāyena imo dārakā na vinasseyyun ti. atha kho āyasmā Ānando bhagavato etam attham ārocesi. ussahanti pana te Ānanda dārakā kāke utṭepetun ti. ussahanti bhagavā 'ti. atha kho bhagavā etasmīṃ nidāne etasmīṃ pakaraṇe dhammikatham katvā bhikkhū āmantesi: anujānami bhikkhave ūnapannarasavassam dārakam kākuṭṭepakam pabbājetun ti. || 1 || 51 ||

tena kho pana samayena āyasmato Upanandassa Sakya-puttassa dve sāmāṇerā honti Kaṇḍako ca Mahako ca, te aññamaññaṃ dāsesum. bhikkhū ujjhāyanti khīyanti vipācenti: katham hi nāma sāmāṇerā ovaṇṇapaṃ anācāraṃ ācarissanti. bhagavato etam attham ārocesum. na bhikkhave ekena dve sāmāṇerā upatthāpetabbā. yo upatthāpeyya, āpatti dukkaṭassā 'ti. || 1 || 52 ||

tena kho pana samayena bhagavā tatth' eva Rājagaha vassam vasi, tattha hemantaṃ, tattha gimham. manussā ujjhāyanti khīyanti vipācenti: āhundaṛikā samaṇānam Sakya-puttiyāneṃ disā andhakārā, na imesaṃ disā pakkhāyanti. ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. || 1 || atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: gacchānanda apāpuraṇam ādā-

ya anupariveniyam bhikkhūnam ārocehi: icchat' āvuso bhagavā Dakkhiṇāgiriṃ cārikaṃ pakkamitum. yassāyasmato attho, so āgacchatū 'ti. evaṃ bhante 'ti kho āyasmā Ānando bhagavato paṭissutvā apāpuraṇam ādāya anupariveniyam bhikkhūnam ārocesi: icchat' āvuso bhagavā Dakkhiṇāgiriṃ cārikaṃ pakkamitum. yassāyasmato attho, so āgacchatū 'ti. ||2|| bhikkhū evam āhaṃsu: bhagavatā āvuso Ānanda paññattam dasa vassāni nissāya vatthum, dasavassena nissayam dātum. tатtha ca no gantabbam bhavissati, nissayo ca gahetabbo bhavissati, ittaro ca vāso bhavissati, puna ca paccāgantabbam bhavissati, puna ca nissayo gahetabbo bhavissati. sace amhākaṃ ācariyupajjhāyā gamissanti, mayam pi gamissāma, no ce amhākaṃ ācariyupajjhāyā gamissanti, mayam pi na gamissāma. lahucittakatā no āvuso Ānanda paññāyissatīti. ||3|| attha kho bhagavā ogaṇena bhikkhusamgheṇa Dakkhiṇāgiriṃ cārikaṃ pakkāmi. attha kho bhagavā Dakkhiṇāgiriṃ ya-thābhirantaṃ viharitvā punad eva Rājagahaṃ paccāgacchi. attha kho bhagavā āyasmantaṃ Ānantaṃ āmantesi: kiṃ nu kho Ānanda tathāgato ogaṇena bhikkhusamgheṇa Dakkhiṇāgiriṃ cārikaṃ pakkanto 'ti. attha kho āyasmā Ānando bhagavato etaṃ atthaṃ ārocesi. attha kho bhagavā etaṃ nidaṇe etaṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa pañca vassāni nissāya vatthum, avyattena yāvajīvaṃ. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam: na asekheṇa sīlakkhandheṇa samannāgato hoti . . . (=I. 36, 2) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam: asekheṇa . . . (=I. 36, 3) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā anissitena vatthabbam. ||5|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam: assaddho hoti . . . (=I. 36, 6) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam: saddho

hoti . . . (=I. 36, 7) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgutena bhikkhunā anissitena vatthabbam. ||6|| aparehi pi . . . na anissitena vatthabbam: adhisile . . . (=I. 36, 8) . . . imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: na adhisile . . . (=I. 36, 9) . . . imehi kho . . . anissitena vatthabbam. ||7|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 36, 14) . . . imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: āpattim . . . (=I. 36, 15) . . . imehi kho . . . anissitena vatthabbam. ||8|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 36, 16) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: āpattim . . . (=I. 36, 17) . . . paṇcavasso vā hoti atirekaṇcavasso vā. imehi kho . . . anissitena vatthabbam. ||9|| chahi . . . na anissitena vatthabbam: na asekkena . . . (=I. 37, 1) . . . ūnapaṇcavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgutena bhikkhunā na anissitena vatthabbam. chahi . . . anissitena vatthabbam: asekkena . . . (=I. 37, 2) . . . paṇcavasso vā hoti atirekaṇcavasso vā. imehi kho . . . anissitena vatthabbam. ||10|| aparehi pi bhikkhave chah' aṅgehi . . . na anissitena vatthabbam: assaddho . . . (=I. 37, 5) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: saddho . . . (=I. 37, 6) . . . paṇcavasso vā hoti atirekaṇcavasso vā. imehi kho . . . anissitena vatthabbam. ||11|| aparehi pi . . . na anissitena vatthabbam: adhisile . . . (I. 37, 7) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: na adhisile . . . (=I. 37, 8) . . . paṇcavasso vā hoti atirekaṇcavasso vā. imehi kho . . . anissitena vatthabbam. ||12|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 37, 13) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: āpattim . . . (=I. 37, 14) . . . paṇcavasso vā hoti atirekaṇcavasso vā. imehi kho . . . anissitena vatthabbam ti. ||13|| 53||

abhayūvarabhāṇavāraṃ niṭṭhitam.



atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Kapilavatthu tena cārikam pakkāmi. anupubbena cārikam caramāno yena Kapilavatthu tad avasari. tatra sudaṃ bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya yena Suddhodanassa Sakkaṃ nivesanaṃ ten' upasaṃkhami, upasaṃkhamitvā paññatte āsane nisīdi. atha kho Rāhulamātā devī Rāhulakumāraṃ etad avoca: eso te Rāhula pitā, gacchassu dāyajjaṃ yācāhīti. || 1 || atha kho Rāhulo kumāro yena bhagavā ten' upasaṃkhami, upasaṃkhamitvā bhagavato purato atthāsi sukhā te samaṇa chāyā 'ti. atha kho bhagavā utthāyāsanaṃ pakkāmi. atha kho Rāhulo kumāro bhagavantaṃ piṭṭhito-piṭṭhito anubandhi dāyajjaṃ me samaṇa dehi, dāyajjaṃ me samaṇa dehīti. atha kho bhagavā āyasmantaṃ Sāriputtaṃ āmantesi: tena hi tvaṃ Sāriputta Rāhulakumāraṃ pabbājehīti. kathāhaṃ bhante Rāhulakumāraṃ pabbājemīti. || 2 || atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave tīhi saraṇagamaṇehi sāmaṇerapabbajjaṃ. evaṃ ca pana bhikkhave pabbājetabbo: paṭhamam kesamassuṃ ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsaṃ uttarāsaṅgaṃ kārāpetvā bhikkhūnaṃ pādo vandāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā evaṃ vadehīti vattabbo: buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṃghaṃ saraṇaṃ gacchāmi, dutiyam pi . . . tatiyam pi buddhaṃ saraṇaṃ gacchāmi, tatiyam pi dhammaṃ saraṇaṃ gacchāmi, tatiyam pi saṃghaṃ saraṇaṃ gacchāmi. anujānāmi bhikkhave imehi tīhi saraṇagamaṇehi sāmaṇerapabbajjan ti. || 3 || atha kho āyasmā Sāriputto Rāhulakumāraṃ pabbājesi. atha kho Suddhodano Sakko yena bhagavā ten' upasaṃkhami, upasaṃkhamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Suddhodano Sakko bhagavantaṃ etad avoca: ekāhaṃ bhante bhagavantaṃ varam yācāmi. atikkantavarā kho Gotama tathāgatā 'ti. yaṃ ca bhante kappati yaṃ ca anavajjan ti. vadehi Gotamā 'ti. || 4 || bhagavati me bhante pabbajite anappakaṃ dukkhaṃ ahoṣi, tathā Nande, adhimattaṃ Rāhule. putta-

pemaṃ bhante chaviṃ chindati, chaviṃ chetvā cammaṃ chindati, cammaṃ chetvā maṃsaṃ chindati, maṃsaṃ chetvā nhāruṃ chindati, nhāruṃ chetvā atthiṃ chindati, atthiṃ chetvā atthimiññaṃ āhacca tiṭṭhati. sādhu bhante ayyā ananuññātaṃ mātāpitūhi puttaṃ na pabbājeyyun ti. ||5|| atha kho bhagavā Suddhodanaṃ Sakkaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. atha kho Suddhodano Sukko bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakeraṇe dhammikathaṃ katvā bhikkhū āmantesī: na bhikkhave ananuññāto mātāpitūhi putto pabbājetabbo. yo pabbājeyya, āpatti dukkaṭṭassa 'ti. ||6|| **54** ||

atha kho bhagavā Kapilavatthusmiṃ yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbe na cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyā viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa upatthākakulaṃ āyasmato Sāriputtassa santike dāraṃ pāhesi imaṃ dāraṃ thero pabbājetū 'ti. atha kho āyasmato Sāriputtassa etad ahosi: bhagavatā sikkhāpadaṃ paññattaṃ na ekena dve sāmaṇerā upatthāpetabbā 'ti, ayaṃ ca me Rāhulo sāmaṇero. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesi. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa ekena dve sāmaṇere upatthāpetuṃ, yāvatake vā pana ussahati ovaḍituṃ anusāsituṃ, tāvatake upatthāpetuṃ ti. ||1|| **55** ||

atha kho sāmaṇeraṇaṃ etad ahosi: kati nu kho amhākaṃ sikkhāpadaṇi, kattha ca amhehi sikkhitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sāmaṇeraṇaṃ dasa sikkhāpadaṇi, tesu ca sāmaṇerehi sikkhituṃ: paṇātipātā veramaṇi, adinnādānā veramaṇi, abrahmacariyā veramaṇi, musāvādā veramaṇi, surāmerayamajja-pamādaṭṭhānā veramaṇi, vikālabhojanā veramaṇi, naccagītavāditavisūkadassanā veramaṇi, mālā-gandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā

veramaṇi, uccāsayanamahāsayanā veramaṇi, jātārū-parajatapatiḅḅaḅḅaṇā veramaṇi. anujānāmi bhikkhave sāmaṇerānaṃ imāni dasa sikkhāpadāni, imesu ca sāmaṇerehi sikkhituṇ ti. ||1|| 56 ||

tena kho pana samayena sāmaṇerā bhikkhūsu agāravā appatissā asabhāḅavuttino viharanti. bhikkhū ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma sāmaṇerā bhikkhūsu agāravā appatissā asabhāḅavuttino viharissantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pañcaḅ' aṅgehi samannāgatassa sāmaṇerassa daṇḅakammaṃ kātuṃ: bhikkhūnaṃ alābhāya parisakkati, bhikkhūnaṃ anattāya parisakkati, bhikkhūnaṃ avāsāya parisakkati, bhikkhū akkosati paribhāsati, bhikkhū bhikkhūhi bhedeti. anujānāmi bhikkhave imehi pañcaḅ' aṅgehi samannāgatassa sāmaṇerassa daṇḅakammaṃ kātuṇ ti. ||1|| atha kho bhikkhūnaṃ etad ahoḅ: kiṃ nu kho daṇḅakammaṃ kātabbān ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave āvaraṇaṃ kātuṇ ti. tena kho pana samayena bhikkhū sāmaṇerānaṃ sabbaṃ saṃghārāmaṃ āvaraṇaṃ karonti. sāmaṇerā ārāmaṃ pavasiṃ alabhamānā paḅkamanti pi vibbhamanti pi titthiyesu pi saṃkamanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sabbo saṃghārāmo āvaraṇaṃ kātabbo. yo kareyya, āpatti dukkaṭassa. anujānāmi bhikkhave yattha vā vasati, yattha vā paṭikkamati, tattha āvaraṇaṃ kātuṇ ti. ||2|| tena kho pana samayena bhikkhū sāmaṇerānaṃ mukhadvāraḅ āhāraṃ āvaraṇaṃ karonti. manussā yāgupānaṃ pi saṃghabhataṃ pi karontā sāmaṇere evaṃ vadanti: etha bhante yāguṃ pivatha, etha bhante bhataṃ bhuñjathā 'ti. sāmaṇerā evaṃ vadanti: nāvuso labbhā, bhikkhūhi āvaraṇaṃ katan ti. manussā ujjhāyanti khīyanti vipācenti. kathaṃ hi nāma bhaddantā sāmaṇerānaṃ mukhadvāraḅ āhāraṃ āvaraṇaṃ karissantīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave mukhadvāraḅ āhāro āvaraṇaṃ kātabbo. yo kareyya, āpatti dukkaṭassa 'ti. ||3||

daṇḅakammavatthūṃ niṭṭhituṃ. ||47||

tena kho pana samayena chabbaggiyā bhikkhū upa-

jjhāye anāpucchā sāmaṇeraṇaṃ āvaraṇaṃ karonti. upajjhāyā gavesanti kathaṃ nu kho amhākaṃ sāmaṇerā na dissantīti. bhikkhū evaṃ āhamsu : chabbaggiyehi āvuso bhikkhūhi āvaraṇaṃ katan ti. upajjhāyā ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma chabbaggiyā bhikkhū amhe anāpucchā amhākaṃ sāmaṇeraṇaṃ āvaraṇaṃ karissantīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave upajjhāye anāpucchā āvaraṇaṃ kātappaṃ. yo kareyya, āpatti dukkaṭassā 'ti. || 1 || **58** ||

tena kho pana samayena chabbaggiyā bhikkhū therānaṃ bhikkhūnaṃ sāmaṇere apalāḷenti. therā sāmaṇ danta-kaṭṭhaṃ pi mukhodakam pi gaṇhantā kilamanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave aññassa parisa āpalāḷetabbā. yo apalāḷeyya, āpatti dukkaṭassā 'ti. || 1 || **59** ||

tena kho pana samayena āyasmato Upanandassa Sa-kyaputtassa Kaṇḍako nāma sāmaṇero Kaṇḍakaṃ nāma bhikkhuniṃ dūsesi. bhikkhū ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma sāmaṇero evarūpaṃ anācāraṃ ācarissantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave dasah' aṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ : pāpātipātī hoti, adinnādāyī hoti, abrahmacārī hoti, musāvādī hoti, majjapāyī hoti, buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṃghassa avaṇṇaṃ bhāsati, micchādīṭṭhiko hoti, bhikkhunīdūsako hoti. anujānāmi bhikkhave imehi dasah' aṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ ti. || 1 || **60** ||

tena kho pana samayena aññataro paṇḍako bhikkhūsu pabbajito hoti, so dahare-dahare bhikkhū upasaṃkamitvā evaṃ vadeti : etha maṃ āyasmanto dūsethā 'ti. bhikkhū apasādentī : nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. so bhikkhūhi apasādito mahante-mahante moligulle sāmaṇere upasaṃkamitvā evaṃ vadeti : etha maṃ āvuso dūsethā 'ti. sāmaṇerā apasādentī : nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. so sāmaṇerchi apasādito hatthibhaṇḍe assabhaṇḍe upasaṃkamitvā evaṃ vadeti : etha maṃ

āvuso dūsethā 'ti. hatthibhaṇḍā assabhaṇḍā dūsesuṃ. ||1||  
 te ujjhāyanti khiyanti vipācenti: paṇḍakā ime samaṇā Sa-  
 kyauputtīyā, ye pi imesaṃ na paṇḍakā, te pi paṇḍake dūsentī.  
 evaṃ ime sabbeva abrahmacārīno 'ti. assosuṃ kho bhi-  
 kkhū hatthibhaṇḍānaṃ assabhaṇḍānaṃ ujjhāyantānaṃ khi-  
 yantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato  
 etaṃ atthaṃ ārocesuṃ. paṇḍako bhikkhave anupasaṃ-  
 panno na upasampādetabbo, upasampanno nāsetabbo 'ti.  
 ||2||61||

tena kho pana samayena aññataro purāṇakulaputto khīṇa-  
 kolañño sukhumālo hoti. atha kho tassa purāṇakulaputtassa  
 khīṇakolaññassa etad ahoṣi: ahaṃ kho sukhumālo na paṭi-  
 ballo anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā  
 bhogaṃ phātikātūṃ. kena nu kho ahaṃ upāyena sukhaṃ  
 ca jīveyyaṃ na ca kilameyyaṃ ti. atha kho tassa purāṇaku-  
 laputtassa khīṇakolaññassa etad ahoṣi: ime kho samaṇā  
 Sakyaputtīyā sukkasīlā sukkasamācārā subhojanāni bhuñjitvā  
 nivātesu sayanesu sayanti. yaṃ nūnāhaṃ sāmaṃ pattacī-  
 varaṃ paṭiyādetvā kesamassuṃ ohāretvā kāsāyāni vatthāni  
 acchādetvā ārāmaṃ gantvā bhikkhūhi saddhiṃ saṃvaseyyaṃ  
 ti. ||1|| atha kho so purāṇakulaputto khīṇakolañño sāmaṃ  
 pattacīvaraṃ paṭiyādetvā kesamassuṃ ohāretvā kāsāyāni va-  
 tthāni acchādetvā ārāmaṃ gantvā bhikkhū abhivādeti. bhi-  
 kkhū evaṃ āhaṃsu: kativasso 'si tvaṃ āvuso 'ti. kiṃ etaṃ  
 āvuso kativasso nāmā 'ti. ko pana te āvuso upajjhāyo 'ti.  
 kiṃ etaṃ āvuso upajjhāyo nāmā 'ti. bhikkhū āyasmantaṃ  
 Upāliṃ etad avocum: iṅghāvuso Upāli imaṃ pabbajitaṃ  
 anuyuñjāhīti. ||2|| atha kho so purāṇakulaputto khīṇako-  
 lañño āyasmatā Upālinā anuyuñjīyamāno etaṃ atthaṃ āro-  
 cesi. āyasmā Upāli bhikkhūnaṃ etaṃ atthaṃ ārocesi. bhi-  
 kkhū bhagavato etaṃ atthaṃ ārocesuṃ. theyyasaṃvā-  
 sako bhikkhave anupasaṃpanno na upasampādetabbo, upa-  
 sampanno nāsetabbo. titthiyapakkantako bhikkhave  
 anupasaṃpanno na upasampādetabbo, upasampanno nāse-  
 tabbo 'ti. ||3||62||

tena kho pana samayena aññataro nāgo nāgayoniyā attī-

yati harāyati jigucchati. atha kho tassa nāgassa etad ahosi : kena nu kho ahaṃ upāyena nāgayoniyā ca parimucceyyaṃ khippaṇ ca manussattaṃ paṭilabheyyan ti. atha kho tassa nāgassa etad ahosi : ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. sace kho ahaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, evāhaṃ nāgayoniyā ca parimucceyyaṃ khippaṇ ca manussattaṃ paṭilabheyyan ti. ||1|| atha kho so nāgo māṇavakavaṇṇena bhikkhū upasamkamitvā pabbajjaṃ yāci. taṃ bhikkhū pabbājesuṃ upasampādesuṃ. tena kho pana samāyena so nāgo aññatarena bhikkhunā saddhiṃ paccantime vihāre paṭivasati. atha kho so bhikkhu rattiyā paccūsasamaṃyaṃ paccuṭṭhāya ajjhokāse caṅkamati. atha kho so nāgo tassa bhikkhuno nikkhante vissatṭho niddaṃ okkami. sabbo vihāro ahinā puṇṇo, vātapānehi bhogā nikkhantā honti. ||2|| atha kho so bhikkhu vihāraṃ pavisissāmi ti kavātaṃ paṇamento addasa sabbāṃ vihāraṃ ahinā puṇṇaṃ, vātapānehi bhoge nikkhante. disvāna bhūto vissaraṃ akāsi. bhikkhū upadhāvitvā taṃ bhikkhuṃ etad avocaṃ : kissa tvaṃ āvuso vissaraṃ akāsi. ayaṃ āvuso sabbo vihāro ahinā puṇṇo, vātapānehi bhogā nikkhantā 'ti. atha kho so nāgo tena saddena paṭibujjhivā sake āsane nisīdi. bhikkhū evaṃ āhaṃsu : ko 'si tvaṃ āvuso 'ti. ahaṃ bhanto nāgo 'ti. kissa pana tvaṃ āvuso evarūpaṃ akāsi. atha kho so nāgo bhikkhūnaṃ etaṃ atthaṃ ārocesi. bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. ||3|| atha kho bhagavā etaṃ niddāne etaṃ pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā taṃ nāgaṃ etad avoca : tumhe khv attha nāgā avirūhi-dhammā imasmiṃ dhammavinaye. gaccha tvaṃ nāga tatth'eva cātuddase pannaraso aṭṭhamiyā ca pakkhassa uposaṭhaṃ upavasa, evaṃ tvaṃ nāgayoniyā ca parimuccissasi khippaṇ ca manussattaṃ paṭilabhissasi. atha kho so nāgo avirūhidhammo kirāhaṃ imasmiṃ dhammavinaye 'ti dukkhi dummano assūni pavattayamāno vissaraṃ kuritvā pakkāmi. ||4|| atha kho bhagavā bhikkhū āmantesi : dve 'me bhikkhave paccayā nāgassa sabhāvapātukammāya, yadā ca saṇṇatīyā methunaṃ dhammaṃ paṭisevati, yadā ca viṣatṭho niddaṃ okkamati. ime kho bhikkhave dve paccayā nāgassa

sabhāvapātukammāya. tiracchānagato bhikkhave an-upasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 5 || **63** ||

tena kho pana samayena aññataro māṇavako mātaraṃ jīvitaṃ voropesi. so tena pāpakena kammena aṭṭiyati harāyati jigucchati. atha kho tassa māṇavakassa etad ahoṣi : kena nu kho ahaṃ upāyena imassa pāpassa kammassa nikkhantiṃ kareyyan ti. atha kho tassa māṇavakassa etad ahoṣi : ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. sace kho ahaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, evāhaṃ imassa pāpassa kammassa nikkhantiṃ kareyyan ti. || 1 || atha kho so māṇavako bhikkhū upasaṃkamitvā pabbajjamaṃ yāci. bhikkhū āyasmantaṃ Upāliṃ etad avocaṃ : pubbe pi kho āvuso Upāli nāgo māṇavakavaṇṇena bhikkhūsu pabbajito, iṅghāvuso Upāli imaṃ māṇavakaṃ anuyuñjāhiti. atha kho so māṇavako āyasmatā Upālinā anuyuñjijyamāno etam atthaṃ ārocesi. āyasmā Upāli bhikkhūnaṃ etam atthaṃ ārocesi. bhikkhū bhagavato etam atthaṃ ārocesuṃ. mātugghātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 2 || **64** ||

tena kho pana samayena aññataro māṇavako pitaraṃ jīvitaṃ voropesi. so tena pāpakena kammena . . . (=I. 64, 1, 2) . . . bhikkhū bhagavato etam atthaṃ ārocesuṃ. pitugghātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 1 || **65** ||

tena kho pana samayena sambahulā bhikkhū Sāketā Sāvattiyaṃ addhānamaggapatiṇṇā honti. antarā magge corā nikkhamitvā ekacce bhikkhū acchindimsu, ekacce bhikkhū hanimsu. Sāvattiyā rājabhaṭṭā nikkhamitvā ekacce core aggahesū, ekacce corā palāyimsu. ye te palāyimsu, te bhikkhūsu pabbajimsu, ye te gahitā, te vadhāya oniyanti. || 1 || addasaṃsu kho te pabbajitā te core vadhāya oniyamāne, disvāna evaṃ āhaṃsu : sādhu kho mayaṃ palāyimhā, sacāca mayaṃ gayheyyāma, mayaṃ pi evam eva haññeyyā-

mā 'ti. bhikkhū evaṃ āhaṃsu : kim pana tumhe āvuso akatthā 'ti. attha kho te pabbajitā bhikkhūnaṃ etam atthaṃ ārocesuṃ. bhikkhū bhagavato etam atthaṃ ārocesuṃ. arahanto ete bhikkhave bhikkhū. arahantaghatāko bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 2 || **66** ||

tena kho pana samayena sambahulā bhikkhuniyo Sāketā Sāvattthiṃ addhānamaggapaṭipannā honti. antarā magge corā nikkhamitvā ekaccā bhikkhuniyo acchindimsu, ekaccā bhikkhuniyo dūsesuṃ. Sāvattthiyā rājabhaṭā . . . (=I, **66**, 1. 2) . . . bhikkhū bhagavato etam atthaṃ ārocesuṃ. bhikkhunīdūsako bhikkavo anupasampanno na upasampādetabbo, upasampanno nāsetabbo. saṃghabhedāko bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo. lohituppādako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 1 || **67** ||

tena kho pana samayena aññataro ubhatovyaññjanako bhikkhūsu pabbajito hoti, so karoti pi kārāpeti pi. bhagavato etam atthaṃ ārocesuṃ. ubhatovyaññjanako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 1 || **68** ||

tena kho pana samayena bhikkhū anupajjhāyakam upasampādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave anupajjhāyako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. || 1 || tena kho pana samayena bhikkhū saṃghena upajjhāyena upasampādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave saṃghena upajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. || 2 || tena kho pana samayena bhikkhū gaṇena upajjhāyena upasampādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave gaṇena upajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. || 3 || tena kho pana samayena bhikkhū paṇḍakupajjhāyena upasampādentī — gha —, theyyasaṃvāsakupajjhāyena upasampādentī, titthiyapakkantakupajjhāyena up., tiracchānagatupajjhā-



yena up., mātughatakupajjhāyena up., pitughatakupajjhāyena up., arahantaghatakupajjhāyena up., bhikkhunīdūsakupajjhāyena up., saṃghabhedakupajjhāyena up., lohituppādakupajjhāyena up. ubhatovyañjanakupajjhāyena upasampādentī. bhagavato etam atthaṃ ārocesum. na bhikkhave paṇḍakupajjhāyena upasampādetabbo, na theyyasaṃvāsakupajjhāyena upasampādetabbo . . . na ubhatovyañjanakupajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||4||69||

tena kho pana samayena bhikkhū apattakaṃ upasampādentī. hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave apattako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena bhikkhū acīvarakaṃ upasampādentī. naggā piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave acīvarako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena bhikkhū apattacīvarakaṃ upasampādentī. naggā hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave apattacīvarako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū yācitakena pattena upasampādentī. upasampanno pattaṃ paṭiharanti, hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yācitakena pattona upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena bhikkhū yācitakena cīvarena upasampādentī. upasampanne cīvaraṃ paṭiharanti, naggā piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yācitakena cīvarena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena bhikkhū yācitakena pattacīvarena upasampādentī. upasampanne pa-

ttacivaraṃ paṭiharanti, naggā hatthesu piṇḍāya caranti. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave yāci-takena pattacivarena upasampādetabbo. yo upasampā-deyya, āpatti dukkaṭassā 'ti. ||6||70|| naupasampāde-tabbakavīsativāraṃ niṭṭhitam.

tena kho pana samayena bhikkhū hatthacchinnam pabbā-jenti — gha —, pādacchinnam pabbājenti, hatthapādacchi-nnam p., kaṇṇacchinnam p., nāsacchinnam p., kaṇṇanā-succhinnam p., aṅgulicchinnam p., aḷacchinnam p., kaṇḍa-racchinnam p., phaṇahatthakam p., khujjam p., vāmanam p., galagaṇḍim p., lakkhaṇāhatam p., kasāhatam p., likhitakam p., sīpadim p., pāparogim p., parisadūsakam p., kāṇam p., kuṇim p., khañjam p., pakkhabhatam p., chinniriyāpatham p., jarādubbalam p., andham p., mūgam p., badhiram p., andhamūgam p., andhabadhiram p., mūgabadhiram p., andhamūgabadhiram pabbājenti. bhagavato etam atthaṃ ārocesuṃ. ||1|| na bhikkhave hatthacchinno pabbāje-tabbo, na pādacchinno pabbājetabbo . . . na andhamū-gabadhiro pabbājetabbo. yo pabbājeyya, āpatti dukka-ṭassā 'ti. ||2|| napabbājetabbadvattimsavāraṃ ni-ṭṭhitam. ||71||

dāyajjabhāṇavāraṃ niṭṭhitam navamam.

tena kho pana samayena chabbaggiyā bhikkhū alajji-naṃ nissayaṃ denti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave alajjinam nissayo dātabbo. yo dadeyya, āpatti dukkaṭassā 'ti. tena kho pana samayena bhikkhū alajjinam nissāya vasanti, te pi na cirass' eva alajjino honti pāpa-bhikkhū. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave alajjinam nissāya vatthabbam. yo vasesya, āpatti du-kkaṭassā 'ti. ||1|| atha kho bhikkhūnam etad ahoṣi: bhaga-vatā paññattam na alajjinam nissayo dātabbo, na alajjinam nissāya vatthabban ti. katham nu kho mayam jāneyyāma lajjim vā alajjim vā 'ti. bhagavato etam atthaṃ ārocesuṃ. \*anujānāmi bhikkhave catūhapañcāham āgametuṃ yāva bhi-kkhusabbhāgaṃ jānāmiti. ||2||72||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu addhānamaggapaṭipanno hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇiyo addhānamaggapaṭipanno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave addhānamaggapaṭipannena bhikkhunā nissayaṃ alabhamānena anissitena vatthun ti. ||1|| tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti, te aññataraṃ āvāsaṃ upagacchimsu, tattha eko bhikkhu gilāno hoti. atha kho tassa gilānassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇiyo gilāno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gilānena bhikkhunā nissayaṃ alabhamānena anissitena vatthun ti. ||2|| atha kho tassa gilānu-paṭṭhākassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇiyo, ayañ ca bhikkhu gilāno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gilānu-paṭṭhākena bhikkhunā nissayaṃ alabhamānena yāciyamānena anissitena vatthun ti. ||3|| tena kho pana samayena aññataro bhikkhu araññe viharati, tassa ca tasmim senāsane phāsu hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇiyo, araññe viharāmi, mayhañ ca imasmim senāsane phāsu hoti. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave āraññakena bhikkhunā phāsuvihāraṃ salla-khcentena nissayaṃ alabhamānena anissitena vatthun ti. yadā paṭirūpo nissayadāyako āgacchissati, tassa nissāya vasissāmiti. ||4|| **73** ||

tena kho pana samayena āyasmato Mahākassapassa upasampadāpekkho hoti. atha kho āyasmā Mahākassapo āyasmato Ānandassa santike dūtaṃ pāhesi: āgacchatu Ānando imaṃ anussāveṣṣatīti. āyasmā Ānando evaṃ āha: nāhaṃ ussahāmi therassa nāmaṃ gahetuṃ, garu me thero

'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gottena pi anussāvetun ti. ||1|| tena kho pana samayena āyasmato Mahākassapassa dve upasampadāpekkhā honti, te vivadanti: aham paṭhamam upasampajjissāmi, aham paṭhamam upasampajjissāmi. bhagavato etam attham ārocesum. anujānāmi bhikkhave dve ekānussāvano kātun ti. ||2|| tena kho pana samayena sambahulānam therānam upasampadāpekkhā honti, te vivadanti: aham paṭhamam upasampajjissāmi, aham paṭhamam upasampajjissāmi. therā evam āhamsu: handa mayaṃ āvuso sabbeva ekānussāvane karomā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dve tayo ekānussāvano kātun, tañ ca kho ekena upajjhāyena, na tv eva nānupajjhāyenā 'ti. ||3|| **74**||

tena kho pana samayena āyasmā Kumārakassapo gabbhaviṣo upasampanno hoti. atha kho āyasmato Kumārakassapassa etad ahosi: bhagavatā paññattam na ūnavisatīvasso puggalo upasampādetabbo 'ti, ahañ c' amhi gabbhaviṣo. upasampanno nu kho 'mhi na nu kho upasampanno 'ti. bhagavato etam attham ārocesum. yaṃ bhikkhave mātu kucchismiṃ paṭhamam cittam uppannam, paṭhamam viññāṇam pātubhūtam, tadupādāya sà 'v' assa jāti. anujānāmi bhikkhave gabbhaviṣam upasampādetun ti. ||1|| **75**||

tena kho pana samayena upasampannā dissanti kuṭṭhikāpi gaṇḍikāpi kilāsikāpi sosikāpi apamārikāpi. bhagavato etam attham ārocesum. anujānāmi bhikkhave upasampādentena tassa antarāyike dhamme pucchitum. evañ ca pañ: bhikkhave pucchitabbo: santi te evarūpā ābādhā kuṭṭham gaṇḍo kilāso soso apamāro, manusso 'si, puriso 'si, bhujiṣso 'si, anaṇo 'si, na 'si rājabhaṭo, anuññāto 'si mātāpitūhi, paripuṇṇavisatīvasso 'si, paripuṇṇan te pattacivaram, kimāmo 'si, konāmo te upajjhāyo 'ti. ||1|| tena kho pana samayena bhikkhū ananusiṭṭhe upasampadāpekkhe antarāyike dhamme pucchanti. upasampadāpekkhā vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam attham ārocesum. anujānāmi bhikkhave paṭhamam anusāsitrā pacchā antarāyi-

ko dhamme pucchitun ti. ||2|| tath' eva saṃghamajjhe anusāsanti, upasampadāpekkhā tath' eva vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave ekamantaṃ anusāsitvā saṃghamajjhe antarāyike dhamme pucchitum. evaṃ ca pana bhikkhave anusāsitaḥ: paṭhamam upajjham gāhāpetabbo, upajjham gāhāpetvā pattacivaraṃ ācikkhitabbaṃ, ayaṃ te patto, ayaṃ saṃghāti, ayaṃ uttarāsāṅgo, ayaṃ antaravāsako, gaccha amumhi okāso titthāhiti. ||3|| bālā avyattā anusāsanti, anusitthā upasampadāpekkhā vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam atthaṃ ārocesum. na bhikkhave bālena avyattena anusāsitaḥ. yo anusāseyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa anusāsitaṃ ti. ||4|| asammataṃ anusāsanti. bhagavato etam atthaṃ ārocesum. na bhikkhave asammataṇa anusāsitaḥ. yo anusāseyya, āpatti dukkaṭassā 'ti. anujānāmi bhikkhave sammataṇa anusāsitaṃ. evaṃ ca pana bhikkhave sammannitaḥ: attanā 'va attānaṃ sammannitabbaṃ pareṇa vā paro sammannitaḥ. kathaṃ ca attanā 'va attānaṃ sammannitabbaṃ. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallaṃ, ahaṃ itthannāmaṃ anusāseyyaṃ ti. evaṃ attanā 'va attānaṃ sammannitabbaṃ. ||5|| kathaṃ ca pareṇa paro sammannitaḥ. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallaṃ, itthannāmo itthannāmaṃ anusāseyyā 'ti. evaṃ pareṇa paro sammannitaḥ. ||6|| tena sammataṇa bhikkhunā upasampadāpekkho upasamkamitvā evaṃ assa vacanīyo: suṇasi itthannāma. ayaṃ te saccakālo bhūtakālo. yaṃ jātāṃ taṃ saṃghamajjhe pucchante santaṃ atthīti vattabbaṃ, asantaṃ n' atthīti vattabbaṃ. mā kho vitthāsi, mā kho mañku ahoṣi. evaṃ taṃ pucchissāṃ ti: santi te evarūpā ābādā . . . konāmo te upajjhāyo 'ti. ||7|| ekato āgacchanti. na ekato āgantabbaṃ. anusāsakena paṭhamam āgantvā saṃgho ñāpetabbo: suṇātu me bhante saṃgho. itthannāmo itthannāmassa āyasmato upasampadā-

pekkho. anusittho so mayā. yadi saṃghassa pattakallaṃ, itthannāmo āgaccheyyā 'ti. āgacchāhīti vattabbo. ekamsaṃ uttarāsaṅgaṃ kārāpetvā bhikkhūnaṃ pāde vandāpetvā ukkuṭikaṃ nisidāpetvā añjaliṃ paggaṇhāpetvā upasampadaṃ yācāpetabbo: saṃghaṃ bhante upasampadaṃ yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāya, dutiyam pi bhante . . . , tatiyam pi bhante saṃghaṃ upasampadaṃ yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāya 'ti. ||8|| vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallaṃ, ahaṃ itthannāmaṃ antarāyiko dhamme puccheyyā ti. suṇasi itthannāma. ayaṃ te saccakālo bhūtakālo. yaṃ jātaṃ taṃ pucchāmi. santaṃ atthīti vattabbaṃ, asantaṃ n' atthīti vattabbaṃ. santi te evarūpā ābādhā . . . konāmo te upajjhāyo 'ti. ||9|| vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacivaraṃ. itthannāmo saṃghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. esā ñatti. ||10|| suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacivaraṃ. itthannāmo saṃghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassa āyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na khamati, so bhāseyya. ||11|| dutiyam pi etaṃ atthaṃ vadāmi: suṇātu me . . . tatiyam pi etaṃ atthaṃ vadāmi: suṇātu me . . . yassa na khamati, so bhāseyya. upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhi, e' am etaṃ dhārayāmiti. ||12|| **76** upasampadākammaṃ niṭṭhitam.

- tāvad eva chāyā metabbā, utupamānaṃ ācikkhitabbaṃ, divasabhāgo ācikkhitabbo, saṃgiti ācikkhi-

tabbā, cattāro nissaya ācikkhitabbā: piṇḍiyālopabbhojanam nissāya pabbajjā, tattha te yāvajivam ussāho karaṇīyo, atirekalābho samghabbattam uddesabbattam nimantanam salākabbattam pakkhikam uposathikam pātipadikam. paṃsukūlacivaram nissāya pabbajjā, tattha te yāvajivam ussāho karaṇīyo. atirekalābho khomam kappāsikam koseyyam kambalam sānam bhaṅgam. rukkhamūlasenāsanam nissāya pabbajjā, tattha te yāvajivam ussāho karaṇīyo. atirekalābho vihāro adḍhayogo pāsādo hammiyam guhā. pūtimuttābhesajjam nissāya pabbajjā, tattha te yāvajivam ussāho karaṇīyo. atirekalābho sappi navanitam telam madhu phāṇitan ti. ||1||77|| cattāro nissaya nīṭṭhitā.

tena kho pana samayena bhikkhū aññataram bhikkhum upasampādetvā ekakam ohāya pakkamimsu. so pacchā ekako āgacchanto antarā magge purāṇadutiyaikāya samāgacchi. sā evam āha: kiṃ dāni pabbajito 'siti. āma pabbajito 'mhitī. dullabho kho pabbajitānam methuno dhammo, ehi methunam dhammam paṭisevā 'ti. so tassā methunam dhammam paṭisevitvā cirena āgamāsi. bhikkhū evam āmaṃsu: kissa tvam āvuso evam ciraṃ akāsi. ||1|| atha kho so bhikkhu bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesuṃ. anujānāmi bhikkhave upasampādetvā dutiyam dātum cattāri ca akaraṇīyāni ācikkhitum: upasampannena bhikkhunā methuno dhammo na paṭisevitabbo antamaso tiracchānagatāya pi. yo bhikkhu methunam dhammam paṭisevati, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma puriso sīsacchinno abhabbo tena sarirabandhanena jīvitum, evam eva bhikkhu methunam dhammam paṭisevitvā assamaṇo hoti asakyaputtiyo, tam te yāvajivam akaraṇīyam. ||2|| upasampannena bhikkhunā adinnam theyyasamkhātā na ādātabbam antamaso tiṇasalakam upādāya. yo bhikkhu pādam vā pādāraham vā atirekapādam vā adinnam theyyasamkhātā ādiyati, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma paṇḍupalāso bandhanā pamutto abhabbo haritattāya, evam eva bhikkhu pādam vā pādāraham vā atirekapādam vā adinnam theyyasamkhātā ādiyitvā assamaṇo hoti asakyaputtiyo, tam te

yāvajivam akaraṇīyam. ||3|| upasampannena bhikkhunā sañcecca paṇo jīvitaṃ no voropetabbo antamaso kunthakipillikaṃ upādāya. yo bhikkhu sañcecca manussaviggahaṃ jīvitaṃ voropeti antamaso gabbhapātaṇaṃ upādāya, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma puthusilā dvedhā bhinnā appatṭisandhikā hoti, evam eva bhikkhu sañcecca manussaviggahaṃ jīvitaṃ voropetvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajivam akaraṇīyam. ||4|| upasampannena bhikkhunā uttarimanussadhammo na ullapitabbo antamaso suññāgāre abhiramāmiti. yo bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapati jhānaṃ vā vimokkhaṃ vā samādhiṃ vā samāpattiṃ vā maggaṃ vā phalaṃ vā, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma tālo matthakacchinno abhabbo punavirūḷhiyā, evam eva bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapitvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajivam akaraṇīyaṃ ti. ||5||

cattāri akaraṇīyāni niṭṭhitāni. ||78||

tena kho pana samayena aññataro bhikkhu āpattiyaṃ adassane ukkhittako vibbhāmi, so puna paccāgantvā bhikkhū upasampadaṃ yāci. bhagavato etaṃ atthaṃ ārocesum. idha pana bhikkhave bhikkhu āpattiyaṃ adassane ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadaṃ yācati. so evam assa vaccaṇīyo: passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiti pabbājetabbo, sac' āhaṃ na passissāmiti na pabbājetabbo. ||1|| pabbājetvā vattabbo passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiti upasampādetabbo, sac' āhaṃ na passissāmiti na upasampādetabbo. upasampādetvā vattabbo passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiti osāretabbo, sac' āhaṃ na passissāmiti na osāretabbo. osāretvā vattabbo passasi taṃ āpattiṃ ti. sace passati, icc etaṃ kusalaṃ, no ce passati, labbhamānāya sāmaggīyā puna ukkhipitabbo, labbhamānāya sāmaggīyā anāpatti sambhoge samvāse. ||2|| idha pana bhikkhave bhikkhu āpattiyaṃ appatṭikamme ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadaṃ yācati. so evam assa vacaniyo: paṭikarissasi taṃ āpattiṃ ti. sac' āhaṃ paṭikarissāmiti pabbājc-



tabbo, sac' āhaṃ na paṭikarissāmīti na pabbājetabbo. pabbājetvā vattabbo paṭikarissasi taṃ āpattin ti. sac' āhaṃ paṭikarissāmīti upasampādetabbo, sac' āhaṃ na paṭikarissāmīti na upasampādetabbo. upasampādetvā vattabbo paṭikarissasi taṃ āpattin ti. sac' āhaṃ paṭikarissāmīti osāretabbo, sac' āhaṃ na paṭikarissāmīti na osāretabbo. osāretvā vattabbo paṭikarohi taṃ āpattin ti. sace paṭikaroti, icc etaṃ kusalaṃ, no ce paṭikaroti, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhogo saṃvāse. ||3|| idha pana bhikkhave bhikkhu pāpikāya diṭṭhiyā appaṇissagge ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadaṃ yācati. so evaṃ assa vācanīyo : paṇissajjissasi taṃ pāpikaṃ diṭṭhin ti. sac' āhaṃ paṇissajjissāmīti pabbājetabbo, sac' āhaṃ na paṇissajjissāmīti na pabbājetabbo. pabbājetvā vattabbo paṇissajjissasi taṃ pāpikaṃ diṭṭhin ti. sac' āhaṃ paṇissajjissāmīti upasampādetabbo, sac' āhaṃ na paṇissajjissāmīti na upasampādetabbo. upasampādetvā vattabbo paṇissajjissasi taṃ pāpikaṃ diṭṭhin ti. sac' āhaṃ paṇissajjissāmīti osāretabbo, sac' āhaṃ na paṇissajjissāmīti na osāretabbo. osāretvā vattabbo paṇissajjāhi taṃ pāpikaṃ diṭṭhin ti. sace paṇissajjati, icc etaṃ kusalaṃ, no ce paṇissajjati, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhogo saṃvāse 'ti. ||4|| 79||

Mahākhandhako paṭhamo.

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vinayamhi mahatthesu pesalānaṃ sukhāvahe  
niggahe ca pāpicchānaṃ lajjinaṃ paggahe su ca|  
sāsanādhāraṇe c'eva sabbaññujinagocare  
anaññavisaye kheme supaññatte asaṃsaye|  
khandhake vinaye c'eva parivāre ca mātiko  
yathatthakārī kusalo paṭipajjati yoniso.|  
yo gavaṃ na vijānāti na so rakkhāti gogaṇaṃ,  
evaṃ sīlaṃ ajānanto kiṃ so rakkeyya saṃvaram.|  
pamuṭṭhamhi ca suttante abhidhamme ca tāvade

5 vinaye avinatthamhi puna tiṭṭhati sāsanaṃ.  
 tasmā saṃgahaṇahetu uddānaṃ anupubbaso  
 pavakkhāmi yathāñāṇaṃ, suṇātha mama bhāsato.  
 vatthu nidānaṃ āpatti nayā peyyālaṃ eva ca  
 dukkaraṃ taṃ ascesetum, nayato taṃ vijānāthā 'ti.

- 
- bodhi ca, Rājāyatanam, Ajapālo, Sahampati  
 Brahmā, Ālāro, Uddako, bhikkhū ca, Upako isi,  
 Koṇḍañño, Vappo, Bhaddiyo, Mahānāmo ca, Assaji,  
 Yaso, cattāro, paññāsaṃ, sabbe, pesesi so, disā,  
 vatthun, Mārehi, tiṃsā ca, Uruvelaṃ, tayo jaṭṭi,  
 10 agyāgāraṃ, Mahārājā, Sakko, Brahmā ca, kevalā,  
 paṇsukūlaṃ, pokkharāṇi, silā ca, kakudho, silā,  
 jambu, ambo ca, āmalako, pāricchattapuppham āhari,  
 phāliyantū, ujjalantū, vijjhāyantu ca Kassapa,  
 nimujjanti, mukhī, meggho, Gayā, laṭṭhi ca, Māgadho,  
 Upatisso, Kolito ca, abhiññātā ca, pabbajjū,  
 duunnivatthā, paṇāmanā, kiso lūkho ca brāhmaṇo,  
 anācāraṃ ācarati, udaraṃ, māṇavo, gaṇo,  
 vassaṃ, bālehi, pakkaṇto, dasa vassāni, nissayo,  
 na vattanti, paṇāmetum, bālā, passaddhi, pañca, cha,  
 15 yo so añño ca, naggo ca, acchinnam, jaṭi, Sākiyo,  
 Magadhesu pañca ābādhā, eko, coro ca aṅguli,  
 Māgadho ca anuññāsi, kārā, likhi, kasāhato,  
 lakkaṇā, inā, dāso ca, Bhaṇḍuko, Upāli, ahi,  
 saddhakulaṃ, Kaṇḍako ca, āhundarikam eva ca,  
 vatthumhi, dārako, sikkhā, viharanti ca, kiṃ nu kho,  
 sabbam, mukham, upajjhāye, apalāṇa-Kaṇḍako,  
 paṇḍako, theyya-pakkanto, ahi ca, mātari, pitā,  
 arahanta-bhikkhūni, bheda, ruhirena ca, vyañjanaṃ,  
 anupajjhāya — saṃghena, gaṇa-paṇḍakā-'pattako,  
 20 acivaraṃ, tadubhayaṃ, yācena pi ye tayo,  
 hatthā, pādā, hatthapādā, kaṇṇā, nāsā, tadubhayaṃ,  
 aṅguli, aḷa-kaṇḍaraṃ, phaṇaṃ, khujjaṇi ca, vāmanaṃ,  
 galagaṇḍi, lakkaṇā c' eva, kasā, likhita-sīpadi,  
 pāpa-parisadūsaṇi ca, kaṇaṃ, kuṇiṃ tath' eva ca,

- khañja-pakkhahatañ c' eva, sacchinnairiyāpathaṃ,  
 jarāndha-mūga-badhiram, andhamūgañ ca yaṃ tahiṃ,|  
 andhabadhiram yaṃ vuttaṃ, mūgabadhiram eva ca,  
 andhamūgabadhirañ ca, alajjīnañ ca nissayaṃ,|  
 vatthabbañ ca, kataddhānaṃ, yācamānena, pekkhanā,  
 25 āgacchantuṃ, vivadenti, ekupajjhāyena, Kassapo,|  
 dissanti upasampannā ābādhehi ca pīḷitā,  
 ananusiṭṭhā vitthāyanti, tath' eva anusāsanā,|  
 saṃghe pi ca, atho bālo, asammato ca, ekato,  
 ullumputupasampadā, nissayo, ekako, tayo 'ti.|  
 imamhi khandhake vatthu ekasataṃ bāsattati.|

Mahākhandhake uddānaṃ niṭṭhitam paṭhamam.

## MAHĀVAGGA.

### II.

Tena samayena buddho bhagavā Rājagaha viharati Gijjhakûṭṭe pabbate. tena kho pana samayena aññatitthiyā paribbājakā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammaṃ bhāsanti. te manussā upasaṃkamanti dhammasavanāya. te labhanti aññatitthiyesu paribbājakesu pemaṃ, labhanti pasādaṃ, labhanti aññatitthiyā paribbājakā pakkhaṃ. ||1|| atha kho ruñño Māgadhasa Seniyassa Bimbisārasa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi: etarahi kho aññatitthiyā paribbājakā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammaṃ bhāsanti. te manussā upasaṃkamanti dhammasavanāya. te labhanti aññatitthiyesu paribbājakesu pemaṃ, labhanti pasādaṃ, labhanti aññatitthiyā paribbājakā pakkhaṃ. yaṃ nūna ayyāpi cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipateyyun ti. ||2|| atha kho rājā Māgadho Seniyo Bimbisāro yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyo Bimbisāro bhagavantaṃ etad avoca: idha mayhaṃ bhante rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi: etarahi kho aññatitthiyā paribbājakā . . . aṭṭhamiyā ca pakkhassa sannipateyyun ti. sādhu bhante ayyāpi cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipateyyun ti. ||3|| atha kho bhagavā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. atha kho rājā Māgadho Seniyo Bimbisāro bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanaṃ bhagavantaṃ

abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitun ti. ||4||1||

tena kho pana samayena bhikkhū bhagavatā anuññātā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitun ti te cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā tuṇhī nisīdanti. te manussā upasaṃkamanti dhammasavanāya. te ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā tuṇhī nisīdissanti seyyathāpi mūgasūkarā. nanu nāma sannipatitehi dhammo bhāsitaḥ 'ti. assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khiyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammaṃ bhāsītun ti. ||1||2||

atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitaṃko udapādi: yaṃ nūnāhaṃ yāni mayā bhikkhūnaṃ paññattāni sikkhāpadāni tāni nesam pātimokkhuḍdesaṃ anujāneyyaṃ, so nesaṃ bhavissati uposathakamman ti. ||1|| atha kho bhagavā sāyaṇhasamayam paṭisallānā vutṭhito etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: idha mayhaṃ bhikkhave rahogatassa paṭisallīnassa evaṃ cetaso parivitaṃko udapādi: yaṃ nūnāhaṃ yāni mayā bhikkhūnaṃ paññattāni sikkhāpadāni tāni nesam pātimokkhuḍdesaṃ anujāneyyaṃ, so nesaṃ bhavissati uposathakamman ti. anujānāmi bhikkhave pātimokkhaṃ uddisitum. ||2|| evaṃ ca pana bhikkhave uddisitabbaṃ: vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ajj' uposatho pannaraso. yadi saṃghassa patta-kallaṃ, saṃgho uposathaṃ kareyya pātimokkhaṃ uddiseyya. kiṃ saṃghassa pubbakiccaṃ pārisuddhiṃ āyasmanto

ārocetha. pātimokkhaṃ uddisissāmi, taṃ sabbeva santā sādhukaṃ suṇoma manasikaroma. yassa siyā āpatti, so āvikareyya, asantiyā āpattiyā tuṇhī bhavitabbaṃ, tuṇhibhāvena kho paṇāyasmante parisuddhā 'ti vedissāmi. yathā kho pana paccekaputtassa veyyākaraṇaṃ hoti, evaṃ eva evarūpāya parisāya yāvatatiyaṃ anussāvitāṃ hoti. yo pana bhikkhu yāvatatiyaṃ anussāviyamāne saramāno santiṃ āpattiṃ nāvikareyya, sampajānamusāvād' assa hoti. sampajānamusāvādo kho paṇāyasmanto antarāyiko dhammo vutto bhagavatā. tasmā saramānena bhikkhunā āpannena visuddhāpekkhena santi āpatti āvikātabbā, āvikatā hi 'ssa phāsu hotīti. ||3|| pātimokkhaṃ ti ādiṃ etaṃ, mukhaṃ etaṃ, pamukhaṃ etaṃ kusalānaṃ dhammānaṃ, tena vuccati pātimokkhaṃ ti. āyasmanto 'ti piyavacanaṃ etaṃ, garuvacanaṃ etaṃ, sagārava-sappattissādhivacanaṃ etaṃ āyasmanto 'ti. uddisissāmīti ācikkhissāmi desessāmi paññāpessāmi paṭṭhapessāmi vivarissāmi vibhajissāmi uttānikarissāmi pakāsessāmi. tan ti pātimokkhaṃ vuccati. sabbeva santā 'ti yāvatikā tassā parisāya therā ca navā ca majjhimā ca, eto vuccanti sabbeva santā 'ti. sādhukaṃ suṇomā 'ti aṭṭhikavā manasikavā subbaṃ cetasā samannāharāma. manasikaromā 'ti ekaggacittā avikkhittacittā avisāhaṭacittā nisāmema. ||4|| yussa siyā āpattīti therassa vā navassa vā majjhimassa vā pañcannaṃ vā āpattikkhandhānaṃ aññatarā āpatti sattannaṃ vā āpattikkhandhānaṃ aññatarā āpatti. so āvikareyyā 'ti so deseyya, so vivareyya, so uttānikareyya, so pakāseyya saṃghamajjhe vā gaṇamajjhe vā ekapuggale vā. asanti nāma āpatti anajjhāpannā vā hoti āpajjitvā vā vuṭṭhitā. tuṇhī bhavitabbaṃ ti adhivāsetabbaṃ, na vyāhātābbaṃ. parisuddhā 'ti vedissāmīti jānissāmi dhāressāmi. ||5|| yathā kho pana paccekaputtassa veyyākaraṇaṃ hotīti yathā ekena eko puttḥo vyākareyya, evaṃ eva tassā parisāya jānitabbaṃ maṃ pucchati. evarūpā nāma parisā bhikkhuparisā vuccati. yāvatatiyaṃ anussāvitāṃ hotīti sakim pi anussāvitāṃ hoti dutiyam pi anussāvitāṃ hoti tatiyam pi anussāvitāṃ hoti. saramāno 'ti jānamāno sañjānamāno. santi nāma āpatti ājjhāpannā vā hoti āpajjitvā vā avuṭṭhitā. nāvikareyyā 'ti na deseyya na vivareyya na uttānikareyya na pakāseyya

samghamajjhe vā gaṇamajjhe vā ekapuggale vā. ||6|| sampajānamusāvād' assa hotīti, sampajānamusāvādo kiṃ hoti. dukkaṭaṃ hoti, antarāyiko dhammo vutto bhagavatā 'ti. kissa antarāyiko. paṭhamassa jhānassa adhigamāya antarāyiko, dutiyassa jhānassa adhigamāya antarāyiko, tatiyassa jhānassa adhigamāya antarāyiko, catutthassa jhānassa adhigamāya antarāyiko, jhānānaṃ vimokkhānaṃ samādhinaṃ samāpattinaṃ nekkhammānaṃ nissaraṇānaṃ pavivekānaṃ kusālānaṃ dhammānaṃ adhigamāya antarāyiko. tasmā 'ti taṃkāraṇā. saramānenā 'ti jānamānena sañjānamānena. visuddhāpekkhenā 'ti vuṭṭhātukāmena visujjhita-kāmena. ||7|| santī nāma āpatti ajjhāpannā vā hoti āpajjitvā vā avuṭṭhitā. āvikātabbā 'ti āvikātabbā samghamajjhe vā gaṇamajjhe vā ekapuggale vā. āvikatā hi 'ssa phāsu hotīti, kissa phāsu hoti. paṭhamassa jhānassa adhigamāya phāsu hoti, dutiyassa jhānassa adhigamāya phāsu hoti, tatiyassa jhānassa adhigamāya phāsu hoti, catutthassa jhānassa adhigamāya phāsu hoti, jhānānaṃ vimokkhānaṃ samādhinaṃ samāpattinaṃ nekkhammānaṃ nissaraṇānaṃ pavivekānaṃ kusālānaṃ dhammānaṃ adhigamāya phāsu hotīti. ||8||3||

tena kho pana samayena bhikkhū bhagavatā pātimokkhuddeso anuññāto 'ti devasikaṃ pātimokkhaṃ uddisanti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave devasikaṃ pātimokkhaṃ uddisitabbaṃ. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave uposathe pātimokkhaṃ uddisitun ti. ||1|| tena kho pana samayena bhikkhū bhagavatā uposathe pātimokkhuddeso anuññāto 'ti pakkhassa tikkhattvaṃ pātimokkhaṃ uddisanti cātuddase pannarase atṭhamiyā ca pakkhassa. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave pakkhassa tikkhattvaṃ pātimokkhaṃ uddisitabbaṃ. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave sakim pakkhassa cātuddase vā pannarase vā pātimokkhaṃ uddisitun ti. ||2||4||

tena kho pana samayena chabbaggiyā bhikkhū yathāparisāya pātimokkhaṃ uddisanti sakāya-sakāya parisāya. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave yathāpa-

risāya pātimokkham uddisittabbam sakāya-sakāya parisāya.  
yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave sam-  
aggānaṃ uposathakamman ti. ||1|| atha kho bhi-  
kkhūnaṃ etad ahosi: bhagavatā paññattam samaggānaṃ  
uposathakamman ti. kittāvatā nu kho sāmaggī hoti, yāvatā  
ekāvāso udāhu sabbā paṭhavīti. bhagavato etam attham āro-  
cesum. anujānāmi bhikkhave ettāvatā sāmaggī yāvatā ekā-  
vāso 'ti. ||2|| tena kho pana samayena āyasmā Mahākappino  
Rājagāhe viharati Maddakucchismiṃ migadāye. atha  
kho āyasmato Mahākappinassa rahogatassa paṭisallīnassa  
evaṃ cetaso parivitaṅko udapādi: gaccheyyaṃ vāhaṃ upo-  
sathaṃ na vā gaccheyyaṃ, gaccheyyaṃ vā saṃghakammaṃ  
na vā gaccheyyaṃ, atha khv āhaṃ visuddho paramāya vi-  
suddhiyā 'ti. ||3|| atha kho bhagavā āyasmato Mahākappi-  
nassa cetasā cetoparivitaṅkaṃ aññāya seyyathāpi nāma bala-  
vā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā  
bāhaṃ sammiñjeyya, evam eva Gijjhakūṭe pabbate antarahi-  
to Maddakucchismiṃ migadāye āyasmato Mahākappinassa  
pamukhe pāturahosi. nisīdi bhagavā paññatte āsane, āyas-  
māpi kho Mahākappino bhagavantaṃ abhivādetvā ekamantaṃ  
nisīdi. ||4|| ekamantaṃ nisinnaṃ kho āyasmantaṃ Mahā-  
kappinaṃ bhagavā etad avoca: nanu te Kappina rahoga-  
tassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi: gacche-  
yyaṃ vāhaṃ uposathaṃ na vā gaccheyyaṃ, gaccheyyaṃ vā  
saṃghakammaṃ na vā gaccheyyaṃ, atha khv āhaṃ vi-  
suddho paramāya visuddhiyā 'ti. evaṃ bhante. tumhe co  
brāhmaṇā uposathaṃ na sakkarissatha, na garukarissatha, na  
mānessatha, na pūjessatha, atha ko carahi uposathaṃ sakka-  
rissati garukarissati mānessati pūjessati. gaccha tvam brāh-  
maṇa uposathaṃ, mā no agamāsi, gacch' eva saṃgha-  
kammaṃ, mā no agamāsīti. evaṃ bhante 'ti kho āyasmā  
Mahākappino bhagavato paccassosi. ||5|| atha kho bhagavā  
āyasmantaṃ Mahākappinaṃ dhammiyā kathāya sandassetvā  
samādapetvā s'muttejetvā sampahaṃsetvā seyyathāpi nāma  
balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā  
bāhaṃ sammiñjeyya, evam eva Maddakucchismiṃ migadāye  
• āyasmato Mahākappinassa pamukhe antarahito Gijjhakūṭe  
pabbate pāturahosi. ||6||5||



atha kho bhikkhūnaṃ etad ahosi: bhagavatā paññattam ettāvata sāmaggī yāvata ekāvāso 'ti. kittāvata nu kho ekāvāso hotīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sīmaṃ sammannitum. evaṃ ca pana bhikkhave sammannitabbā: paṭhamam nimittā kittetabbā, pabbatanimittam, pāsāṇanimittam, vananimittam, rukkhanimittam, magganimittam, vammikanimittam, nadinimittam, udakanimittam. nimitte kittetvā vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yāvata samantā nimittā kittitā, yadi saṃghassa pattakallam, saṃgho etehi nimittehi sīmaṃ sammanneyya samānasamvāsam ekuposatham. esū ñatti. ||1|| suṇātu me bhante saṃgho. yāvata samantā nimittā kittitā, saṃgho etehi nimittehi sīmaṃ sammannati samānasamvāsam ekuposatham. yassāyasmato khamati etehi nimittehi sīmāya sammuti samānasamvāsāya ekuposathāya, so tuṇh' assa, yassa na khamati, so bhāseyya. sammata sīmā saṃghena etehi nimittehi samānasamvāsā ekuposathā. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmīti. ||2|| 6 ||

tena kho pana samayena chabbaggiyā bhikkhū bhagavatā sīmāsammuti anuññatā 'ti atimahatiyo sīmāyo sammannanti catuyojanikāpi pañcayojanikāpi chayojanikāpi. bhikkhū uposatham āgacchantā uddissamāno pi pātimokkho āgacchanti uddiṭṭhamatte pi āgacchanti antarāpi parivasanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave atimahatī sīmā sammannitabbā catuyojanikā vā pañcayojanikā vā chayojanikā vā. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave tiyojanaparamam sīmaṃ sammannitum ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū nadipāram sīmaṃ sammannanti. uposatham āgacchantā bhikkhū pi vuyhanti pattāpi vuyhanti cīvarāni pi vuyhanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave nadipārā sīmā sammannitabbā. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave yatth' assa dhuvaṇāvā vā dhuvasetu vā, evarūpaṃ nadipāram sīmaṃ sammannitum ti. ||2|| 7 ||

tena kho pana samayena bhikkhū anupariveniyam pāti-

mokkham uddisanti asaṃketena. āgantukā bhikkhū na jānanti kattha vā ajj' uposatho kariyissatīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave anupariveniyam pātimokkham uddisitabbaṃ asaṃketena. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave uposathāgāraṃ sammannitvā uposathaṃ kātuṃ yaṃ saṃgho ākaṅkhati vihāraṃ vā adḍhayogaṃ vā pāsādaṃ vā hammiyaṃ vā guhaṃ vā. evaṃ ca pana bhikkhave sammannitabbaṃ : ||1|| vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suñātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammanneyya. esā ñatti. suñātu me bhante saṃgho. saṃgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammannati. yassāyasmato khamati itthannāmaṃ vihāraṃ uposathāgāraṃ sammuti, so tuṇh' assa, yassa na khamati, so bhāseyya. sammato saṃghena itthannāmo vihāro uposathāgāraṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmi. ||2|| tena kho pana samayena aññatarasmiṃ āvāse dve uposathāgārāni sammatāni honti. bhikkhū ubhayattha sannipatanti idha uposatho kariyissati idha uposatho kariyissatīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave ekasmiṃ āvāse dve uposathāgārāni sammannitabbāni. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave ekaṃ samūhanitvā ekattha uposathaṃ kātuṃ. ||3|| evaṃ ca pana bhikkhave samūhantabbaṃ : vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suñātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ uposathāgāraṃ samūhaneyya. esā ñatti. suñātu me bhante saṃgho. saṃgho itthannāmaṃ uposathāgāraṃ samūhanati. yassāyasmato khamati itthannāmaṃ uposathāgāraṃ samugghāto, so tuṇh' assa, yassa na khamati, so bhāseyya. samūhataṃ saṃghena itthannāmaṃ uposathāgāraṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmi. ||4||8||

tena kho pana samayena aññatarasmiṃ āvāse atikhuddakaṃ uposathāgāraṃ sammatam hoti. tadah' uposathe mahā bhikkhusaṃgho sannipatito hoti. bhikkhū asaṃmatāya bhūmiyā nisinnā pātimokkham assosuṃ. atha kho tesam bhikkhūnaṃ etad ahosi : bhagavatā paññattaṃ uposathāgāraṃ

sammannitvā uposatho kâtabbo 'ti, mayañ ca asammatāya bhūmiyā nisinnā pātimokkhaṃ assosumhā. kato nu kho amhākaṃ uposatho akato nu kho 'ti. bhagavato etam atthaṃ ārocesuṃ. sammatāya vā bhikkhave bhūmiyā nisinnā asammatāya vā, yato pātimokkhaṃ suṇāti, kato 'v' ass' uposatho. || 1 || tena hi bhikkhave saṃgho yāvamahantaṃ uposathapamukhaṃ ākañkhati, tāvamahantaṃ uposathapamukhaṃ sammannatu. evaṃ ca pana bhikkhave sammannitabbam: paṭhamam nimit्तā kittetabbā. nimitte kittetvā vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yāvata samantā nimit्तā kittitā, yadi saṃghassa pāttakallaṃ, saṃgho etehi nimittehi uposathapamukhaṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. yāvata samantā nimit्तā kittitā, saṃgho etehi nimittehi uposathapamukhaṃ sammannati. yassāyasmato khamati etehi nimittehi uposathapamukhassa sammuti, so tuṇh' assa, yassa na khamati, so bhāseyya. sammataṃ saṃghena etehi nimittehi uposathapamukhaṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmiti. || 2 || 9 ||

tena kho pana samayena aññatarasmiṃ āvāse tadah' uposathe navakā bhikkhū paṭhamataraṃ sannipatitvā na tāva therā āgacchantīti pakkamimsu. uposatho vikāle ahosi. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave tadah' uposathe therhi bhikkhūhi paṭhamataraṃ sannipatitun ti. || 1 || 10 ||

tena kho pana samayena Rājagahe sambahulā āvāsā samānasimā honti. tattha bhikkhū vivadanti amhākaṃ āvāse uposatho kariyatu amhākaṃ āvāse uposatho kariyatū 'ti. bhagavato etam atthaṃ ārocesuṃ. idha pana bhikkhave sambahulā āvāsā samānasimā honti, tattha bhikkhū vivadanti amhākaṃ āvāse uposatho kariyatu amhākaṃ āvāse uposatho kariyatū 'ti. tehi bhikkhave bhikkhūhi sabbe' eva ekajjhaṃ sannipatitvā uposatho kâtabbo, yattha vā pana therō bhikkhu viharati tattha sannipatitvā uposatho kâtabbo. na tv eva vaggena saṃghena uposatho kâtabbo. yo kareyya, āpatti dukkaṭassā 'ti. || 1 || 11 ||

tena kho pana samayena āyasmā Mahākassapo Andhakavindā Rājagahaṃ uposathaṃ āgacchanto antarā magge nadim taranto manam vulho ahosi, cīvarāni 'ssa allāni. bhikkhū āyasmantaṃ Mahākassapaṃ etad avocum: kissa te āvuso cīvarāni allānīti. idhāhaṃ āvuso Andhakavindā Rājagahaṃ uposathaṃ āgacchanto antarā magge nadim taranto man' amhi vulho, tena me cīvarāni allānīti. bhagavato etam atthaṃ ārocesum. yā sā bhikkhave saṃghena sīmā sammataṃ samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannatu. ||1|| evaṃ ca pana bhikkhave sammannitabbā: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yā sā saṃghena sīmā sammataṃ samānasamvāsā ekuposathā, yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. yā sā saṃghena sīmā sammataṃ samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannati. yassāyasmato khamati etissā sīmāya ticīvarena avippavāsāya sammuti, so tuṇh' assa, yassa na khamati, so bhāseyya. sammataṃ sā sīmā saṃghena ticīvarena avippavāsā. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmi. ||2|| tena kho pana samayena bhikkhū bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikkhipanti. tāni cīvarāni nassanti pi dayhanti pi undurehi pi khajjanti, bhikkhū duccolā honti lūkhacīvarā. bhikkū evaṃ āhamsu: kissa tumhe āvuso duccolā lūkhacīvarā 'ti. idha mayam āvuso bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikkhipimbā, tāni cīvarāni naṭṭhāni pi daḍḍhāni pi undurehi pi khāyitāni. tena mayam duccolā lūkhacīvarā 'ti. bhagavato etam atthaṃ ārocesum. yā sā bhikkhave saṃghena sīmā sammataṃ samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannatu ṭhapetvā gāmaṃ ca gāmūpacāraṃ ca. ||3|| evaṃ ca pana bhikkhave sammannitabbā: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yā sā saṃghena sīmā sammataṃ samānasamvāsā ekuposathā, yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya ṭhapetvā

gāmañ ca gāmūpacārañ ca. esā ñatti. suñātu me bhante saṃgho. yā sā saṃghena sīmā sammata samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticivarena avippavāsaṃ sammannati ṭhapetvā gāmañ ca gāmūpacārañ ca. yassāyasmato khamati etissā sīmāya ticivarena avippavāsāya sammuti ṭhapetvā gāmañ ca gāmūpacārañ ca, so tuṇh' assa, yassa na kkhamati, so bhāseyya. sammata sā sīmā saṃghena ticivarena avippavāsā ṭhapetvā gāmañ ca gāmūpacārañ ca. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||4|| sīmaṃ bhikkhave sammannantena paṭhamam samānasamvāsasīmā sammannitabbā, pacchā ticivarena avippavāso sammannitabbo. sīmaṃ bhikkhave samūhanantena paṭhamam ticivarena avippavāso samūhantabbo, pacchā samānasamvāsasīmā samūhantabbā. evañ ca pana bhikkhave ticivarena avippavāso samūhantabbo: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suñātu me bhante saṃgho. yo so saṃghena ticivarena avippavāso sammato, yadi saṃghassa pattakallam, saṃgho taṃ ticivarena avippavāsaṃ samūhaneyya. esā ñatti. suñātu me bhante saṃgho. yo so saṃghena ticivarena avippavāso sammato, saṃgho taṃ ticivarena avippavāsaṃ samūhanati. yassāyasmato khamati etassa ticivarena avippavāsassa samugghāto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. samūhato so saṃghena ticivarena avippavāso. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||5|| evañ ca pana bhikkhave sīmā samūhantabbā: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suñātu me bhante saṃgho. yā sā saṃghena sīmā sammata samānasamvāsā ekuposathā, yadi saṃghassa pattakallam, saṃgho taṃ sīmaṃ samūhaneyya. esā ñatti. suñātu me bhante saṃgho. yā sā saṃghena sīmā sammata samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ samūhanati. yassāyasmato khamati etissā sīmāya samānasamvāsāya ekuposathāya samugghāto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. samūhatā sā sīmā saṃghena samānasamvāsā ekuposathā. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||6|| asammataya bhikkhave sīmāya atṭhapitāya yaṃ gāmaṃ vā nigamaṃ vā upanissāya viharati, yā tassa vā gāmassa gāmasīmā nigamassa vā nigamasīmā, ayaṃ tattha

samānasamvāsā ekuposathā. agāmake ce bhikkhave araṇṇe, samantā sattabbhantarā ayam tattha samānasamvāsā ekuposathā. sabbā bhikkhave nadī asīnā, sabbo samuddo asīmo, sabbo jātassaro asīmo. nadiyā vā bhikkhave samudde vā jātassare vā yam majjhimassa purisassa samantā udakukkhepā, ayam tattha samānasamvāsā ekuposathā 'ti. ||7||12||

tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmaṃ sambhindanti. bhagavato 'etam atthaṃ arocesuṃ. yesaṃ bhikkhave sīmā paṭhamāṃ sammatā, tesāṃ taṃ kammaṃ dhammikaṃ akuppaṃ ṭhānārahaṃ. yesaṃ bhikkhave sīmā pacchā sammatā, tesāṃ taṃ kammaṃ adhammikaṃ kuppaṃ atṭhānārahaṃ. na bhikkhave sīmāya sīmā sambhinditabbā. yo sambhindeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmaṃ ajjhottharanti. bhagavato etam atthaṃ arocesuṃ. yesaṃ bhikkhave sīmā paṭhamāṃ sammatā, tesāṃ taṃ kammaṃ dhammikaṃ akuppaṃ ṭhānārahaṃ. yesaṃ bhikkhave sīmā pacchā sammatā, tesāṃ taṃ kammaṃ adhammikaṃ kuppaṃ atṭhānārahaṃ. na bhikkhave sīmāya sīmā ajjhottharitabbā. yo ajjhotthareyya, āpatti dukkaṭassa. anujānāmi bhikkhave sīmaṃ sammannantena sīmantarikaṃ ṭhapetvā sīmaṃ sammannitun ti. ||2||13||

atha kho bhikkhūnaṃ etad ahosi: kati nu kho uposathā 'ti. bhagavato etam atthaṃ arocesuṃ. dve 'me bhikkhave uposathā cātuddasiko ca pannarasiko ca, ime kho bhikkhave dve uposathā 'ti. ||1|| atha kho bhikkhūnaṃ etad ahosi: kati nu kho uposathakammāniti. bhagavato etam atthaṃ arocesuṃ. cattār' imāni bhikkhave uposathakammāni, adhammena vaggaṃ uposathakammaṃ, adhammena samaggaṃ uposathakammaṃ, dhammena vaggaṃ uposathakammaṃ, dhammena samaggaṃ uposathakammaṃ. i. tatra bhikkhave yam idaṃ adhammena vaggaṃ uposathakammaṃ, na bhikkhave evarūpaṃ uposathakammaṃ kātappaṃ na ca mayā evarūpaṃ uposathakammaṃ anuññātaṃ. ||2|| tatra bhikkhave yam idaṃ adhammena samaggaṃ uposathakammaṃ, na bhikkhave

evarûpaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena vaggam uposathakammam, na bhikkhave evarûpaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena samaggam uposathakammam, evarûpaṃ bhikkhave uposathakammam kâtabbam evarûpaṃ ca mayā uposathakammam anuññātaṃ. tasmât iha bhikkhave evarûpaṃ uposathakammam karissâma yad idaṃ dhammena samaggaṃ ti, evañ hi vo bhikkhave sikkhitabban ti. ||3||14||

atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho pâtimokkhuḍdesā 'ti. bhagavato etam atthaṃ ârocesuṃ. pañc' imo bhikkhave pâtimokkhuḍdesā: nidānaṃ uddisitvā avasesaṃ sutena sâvetabbam, ayaṃ paṭhamo pâtimokkhuḍdeso. nidānaṃ uddisitvā cattâri pārâjikâni uddisitvā avasesaṃ sutena sâvetabbam, ayaṃ dutiyo pâtimokkhuḍdeso. nidānaṃ uddisitvā cattâri pārâjikâni uddisitvā terasa saṃghâdisese uddisitvā avasesaṃ sutena sâvetabbam, ayaṃ tatiyo pâtimokkhuḍdeso. nidānaṃ uddisitvā cattâri pārâjikâni uddisitvā torasa saṃghâdisese uddisitvā dve aniyate uddisitvā avasesaṃ sutena sâvetabbam, ayaṃ catuttho pâtimokkhuḍdeso. vitthāren' eva pañcama. ime kho bhikkhave pañca pâtimokkhuḍdesā 'ti. ||1|| tena kho pana samayena bhikkhū bhagavatā saṃkhittena pâtimokkhuḍdeso anuññāto 'ti sabbakālam saṃkhittena pâtimokkham uddisanti. bhagavato etam atthaṃ ârocesuṃ. na bhikkhave saṃkhittena pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena Kosalesu janapadesu aññatarasmiṃ âvāse tadah' uposathe savarabhayaṃ ahoṣi. bhikkhū nâsakhiṃsu vitthārena pâtimokkham uddisituṃ. bhagavato etam atthaṃ ârocesuṃ. anujânâmi bhikkhave satī antarāye saṃkhittena pâtimokkham uddisitun ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū asati pi antarāye saṃkhittena pâtimokkham uddisanti. bhagavato etam atthaṃ ârocesuṃ. na bhikkhave asati antarāye saṃkhittena pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassa. anujânâmi bhikkhave satī antarāye saṃkhittena pâtimokkham uddisituṃ. tatr' ime antarāyā: rājanarāyo corantarāyo agyantarāyo udakantarāyo manussantarāyo

amanussantarāyo vāṇantarāyo sirīṃsapantarāyo jivītantarāyo  
brahmacariyantarāyo. anujānāmi bhikkhave evarūpesu anta-  
rāyesu saṃkhittena pātimokkhaṃ uddisitum, asati antarāye  
vitthārenā 'ti. ||4|| tena kho pana samayena chabbaggiyā  
bhikkhū saṃghamajjhe anajjhīṭṭhā dhammaṃ bhāsanti.  
bhagavato etam atthaṃ ārocesum. na bhikkhave saṃgha-  
majjhe anajjhīṭṭhena dhammo bhāsitaḥ. yo bhā-  
seyya, āpatti dukkaṭassa. anujānāmi bhikkhave therena  
bhikkhunā sāmaṃ vā dhammaṃ bhāsitaṃ paraṃ vā ajje-  
sitaṃ ti. ||5|| tena kho pana samayena chabbaggiyā bhi-  
kkhū saṃghamajjhe asaṃmatā vinayaṃ pucchanti. bhaga-  
vato etam atthaṃ ārocesum. na bhikkhave saṃghamajjhe  
asaṃmatena vinayo pucchitaḥ. yo puccheyya,  
āpatti dukkaṭassa. anujānāmi bhikkhave saṃghamajjhe sa-  
mmatena vinayaṃ pucchitum. evaṃ ca pana bhikkhave  
sammannitaḥ: attanā 'va attānaṃ sammannitabbam  
parena vā paro sammannitaḥ. ||6|| kathaṃ ca attanā 'va  
attānaṃ sammannitabbam. vyattena bhikkhunā paṭibale-  
na saṃgho nāpetabbo: suṇātu me bhante saṃgho. yadi saṃ-  
ghassa pattakallaṃ, ahaṃ itthannāmaṃ vinayaṃ puccheyyaṃ  
ti. evaṃ attanā 'va attānaṃ sammannitabbam. kathaṃ ca  
parena paro sammannitaḥ. vyattena bhikkhunā paṭiba-  
lena saṃgho nāpetabbo: suṇātu me bhante saṃgho. yadi  
saṃghassa pattakallaṃ, itthannāmo itthannāmaṃ vinayaṃ  
puccheyyā 'ti. evaṃ parena paro sammannitaḥ. ||7||  
tena kho pana samayena pesalā bhikkhū saṃghamajjhe sa-  
mmatā vinayaṃ pucchanti. chabbaggiyā bhikkhū la-  
bhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti.  
bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave  
saṃghamajjhe sammatenā pi parisam oloketvā puggalaṃ tu-  
layitvā vinayaṃ pucchitaṃ ti. ||8|| tena kho pana samayena  
chabbaggiyā bhikkhū saṃghamajjhe asaṃmatā vinayaṃ  
vissajjenti. bhagavato etam atthaṃ ārocesum. na bhi-  
kkhave saṃghamajjhe asaṃmatena vinayo vissajje-  
tabbo. yo vissajjeyya, āpatti dukkaṭassa. anujānāmi bhi-  
kkhave saṃghamajjhe sammatenā vinayaṃ vissajjetum. evaṃ  
ca pana bhikkhave sammannitaḥ: attanā 'va attānaṃ sam-  
mannitabbam parena vā paro sammannitaḥ. ||9|| kathaṃ



ca attanā 'va attānaṃ sammannitabbam. vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, ahaṃ itthannāmena vinayaṃ puṭṭho vissajjeyyan ti. evaṃ attanā 'va attānaṃ sammannitabbam. kathaṃ ca parena paro sammannitabbo. vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, itthannāmo itthannāmena vinayaṃ puṭṭho vissajjeyyā 'ti. evaṃ parena paro sammannitabbo 'ti. ||10|| tena kho pana samayena pesalā bhikkhū saṃghamajjhe sammatā vinayaṃ vissajjenti. chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave saṃghamajjhe sammatena pi parisāṃ oloketvā puggalaṃ tulayitvā vinayaṃ vissajjetun ti. ||11|| **15**||

tena kho pana samayena chabbaggiyā bhikkhū anokāsakataṃ bhikkhuṃ āpattiyaṃ codenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave anokāsakato bhikkhu āpattiyaṃ codetabbo. yo codeyya, āpatti dukkaṭassa. anujānāmi bhikkhave okāsaṃ kārāpetvā āpattiyaṃ codetuṃ karotu āyasmaṃ okāsaṃ ahaṃ taṃ vattukāmo 'ti. ||1|| tena kho pana samayena pesalā bhikkhū chabbaggiyaṃ bhikkhū okāsaṃ kārāpetvā āpattiyaṃ codenti. chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave kate pi okāse puggalaṃ tulayitvā āpattiyaṃ codetun ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū pur' amhākaṃ pesalā bhikkhū okāsaṃ kārāpentīti paṭigacce' eva suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe okāsaṃ kārāpenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe okāso kārāpetabbo. yo kārāpeyya, āpatti dukkaṭassa. anujānāmi bhikkhave puggalaṃ tulayitvā okāsaṃ kārāpetun ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū saṃghamajjhe adhammakammaṃ karonti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave saṃghamajjhe adhammakammaṃ katabbam. yo kareyya, āpatti dukkaṭassa 'ti. karonti yeva adhammakammaṃ. bhagavato etam atthaṃ

ârocesum. anujânâmi bhikkhave adhammakamme kayiramâne paṭikkositun ti. ||4|| tena kho pana samayena pesalâ bhikkhû chabbaggiyehi bhikkûhi adhammakamme kayiramâne paṭikkosanti. chabbaggiyâ bhikkhû labhanti âghâtam, labhanti appaccayam, vadhena tajjenti. bhagavato etam attham ârocesum. anujânâmi bhikkhave diṭṭhim pi âvikâtun ti. tesam yeva santike diṭṭhim âvikaronti. chabbaggiyâ bhikkhû labhanti âghâtam, labhanti appaccayam, vadhena tajjenti. bhagavato etam attham ârocesum. anujânâmi bhikkhave catuhi pañcahi paṭikkositum, dvîhi tîhi diṭṭhim âvikâtum, ekena adhiṭṭhâtum na me tam khamatîti. ||5|| tena kho pana samayena chabbaggiyâ bhikkhû samghamajjhe pâtimokkham uddisamânâ sañcicca na sâventi. bhagavato etam attham ârocesum. na bhikkhave pâtimokkhuddesakena sañcicca na sâvetabbam. yo na sâveyya, âpatti dukkaṭassâ 'ti. ||6|| tena kho pana samayena âyasmâ Udâyi samghassa pâtimokkhuddesako hoti kâkassarako. atha kho âyasmato Udâyissa etad ahosi : bhagavatâ paññattam pâtimokkhuddesakena sâvetabbam ti, ahañ c' amhi kâkassarako. katham nu kho mayâ paṭipajjitabbam ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave pâtimokkhuddesakena vâyamitum katham sâveyyan ti, vâyamantassa anâpattîti. ||7|| tena kho pana samayena Devadatto sagahattâya parisâya pâtimokkham uddisati. bhagavato etam attham ârocesum. na bhikkhave sagahattâya parisâya pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassâ 'ti. ||8|| tena kho pana samayena chabbaggiyâ bhikkhû samghamajjhe anajjhittâ pâtimokkham uddisanti. bhagavato etam attham ârocesum. na bhikkhave samghamajjhe anajjhittâena pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassa. anujânâmi bhikkhave therâdhikam pâtimokkham ti. ||9|| **16**||

aññatitthiyabhâṇavâram nitṭhitam.

atha kho bhagavâ Rājagahe yathâbhirantam viharitvâ yena Codanâvatthu tena cārikam pakkāmi. anupubbe na cārikam caramāno yena Codanâvatthu tad avasari. tena kho pana samayena aññatarasmim âvāse sambahulâ bhikkhû

viharanti, tattha thero bhikkhu bâlo hoti avyatto, so na  
 jânâti uposathaṃ vâ uposathakammam vâ pâtimokkham vâ  
 pâtimokkhuddesaṃ vâ. ||1|| atha kho tesam bhikkhûnam  
 etad ahosi : bhagavatâ paññattam therâdhikaṃ pâtimokkhan  
 ti, ayañ ca amhâkaṃ thero bâlo avyatto, na jânâti uposathaṃ  
 vâ . . . pâtimokkhuddesaṃ vâ. katham nu kho amhehi  
 paṭipajjitabban ti. bhagavato etam attham ârocesum. anu-  
 jânâmi bhikkhave yo tattha bhikkhu vyatto paṭibalo tassâ-  
 dheyyam pâtimokkhan ti. ||2|| tena kho pana samayena  
 aññatarasmiṃ âvâse tadah' uposathe sambahulâ bhikkhû  
 viharanti bâlâ avyattâ, te na jânanti uposathaṃ vâ uposatha-  
 kammam vâ pâtimokkham vâ pâtimokkhuddesaṃ vâ. te  
 theram ajjesimsu uddisatu bhante thero pâtimokkhan ti.  
 so evam âha : na me âvuso vattatîti. dutiyatheram ajjhe-  
 simsu uddisatu bhante thero pâtimokkhan ti. so pi evam  
 âha : na me âvuso vattatîti. tatiyatheram ajjesimsu uddi-  
 satu bhante thero pâtimokkhan ti. so pi evam âha : na me  
 âvuso vattatîti. eten' eva upâyena yâva samghanavakam  
 ajjesimsu uddisatu âyasmâ pâtimokkhan ti. so pi evam  
 âha : na me bhante vattatîti. bhagavato etam attham âro-  
 cesum. ||3|| idha pana bhikkhave aññatarasmiṃ âvâse ta-  
 dah' uposathe sambahulâ bhikkhû viharanti bâlâ avyattâ, te  
 na jânanti uposathaṃ vâ . . . pâtimokkhuddesaṃ vâ. te  
 theram ajjesanti uddisatu bhante thero pâtimokkhan ti. so  
 evam vadeti : na me âvuso vattatîti. dutiyatheram ajjesan-  
 ti uddisatu bhante thero pâtimokkhan ti. so pi evam va-  
 deti : na me âvuso vattatîti. ||4|| tatiyatheram ajjesanti  
 uddisatu bhante thero pâtimokkhan ti. so pi evam vadeti :  
 na me âvuso vattatîti. eten' eva upâyena yâva samghana-  
 vakam ajjesanti uddisatu âyasmâ pâtimokkhan ti. so pi  
 evam vadeti : na me bhante vattatîti. tehi bhikkhave bhi-  
 kkhûhi eko bhikkhu sâmantâ âvâsâ sajjukam pâhetabbo  
 gâcchâvuso samkhittena vâ vitthârena vâ pâtimokkham pa-  
 riyaṇupitvâ âgacchâ 'ti. ||5|| atha kho bhikkhûnam etad  
 ahosi : kena nu kho pâhetabbo 'ti. bhagavato etam attham  
 ârocesum. anujânâmi bhikkhave therena bhikkhunâ navam  
 bhikkhum ânâpetun ti. therena ânattâ navâ bhikkhû na  
 gacchanti. bhagavato etam attham ârocesum. na bhikkhave

therena ānattena agilānena na gantabbam. yo na gaccheyya, āpatti dukkaṭassā 'ti. ||6||**17**||

atha kho bhagavā Codanāvattthusmiṃ yathābhirantaṃ viharitvā punad eva Rājagahaṃ paccāgacchi. tena kho pana samayena manussā bhikkhū piṇḍāya carante pucchanti: katimī bhante pakkhassā 'ti. bhikkhū evaṃ āhaṃsu: na kho mayaṃ āvuso jānāmā 'ti. manussā ujjhāyanti khīyanti vipācenti: pakkhagaṇanamattam p' ime samaṇā Sakyaputtīyā na jānanti, kiṃ pan' ime aññam kiñci kalyāṇam jāni ssantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pakkhagaṇanam uggahetun ti. ||1|| atha kho bhikkhūnam etad ahosi: kena nu kho pakkhagaṇanā uggahetabbā 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sabbehi' eva pakkhagaṇanam uggahetun ti. ||2|| tena kho pana samayena manussā bhikkhū piṇḍāya caranto pucchanti: kivatikā bhante bhikkhū 'ti. bhikkhū evaṃ āhaṃsu: na kho mayaṃ āvuso jānāmā 'ti. manussā ujjhāyanti khīyanti vipācenti: aññamaññam p' ime samaṇā Sakyaputtīyā na jānanti, kiṃ pan' ime aññam kiñci kalyāṇam jāni ssantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave bhikkhū gaṇetun ti. ||3|| atha kho bhikkhūnam etad ahosi: kadā nu kho bhikkhū gaṇetabbā 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave tadah' uposathe gaṇamaggāna vā gaṇetum salākaṃ vā gaṇetun ti. ||4||**18**||

tena kho pana samayena bhikkhū ajānantā ajj' uposatho 'ti dūram gāmaṃ piṇḍāya caranti. te uddissamāne pi pāti-mokkhe āgacchanti uddiṭṭhamatte pi āgacchanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave ārocetum ajj' uposatho 'ti. atha kho bhikkhūnam etad ahosi: kena nu kho ārocetabbo 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā kālavato ārocetun ti. tena kho pana samayena aññataro thero kālavato na ssarati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave bhattakāle pi ārocetun ti. bhattakāle pi na ssari. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave yaṃ kālāṃ sarati, taṃ kālāṃ ārocetun ti. ||1||**19**||

tena kho pana samayena aññatarasmim āvāse uposathāgāraṃ uklāpaṃ hoti. āgantukā bhikkhū ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma bhikkhū uposathāgāraṃ na sammajjissantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave uposathāgāraṃ sammajjitun ti. ||1|| atha kho bhikkhūnaṃ etad ahosi: kena nu kho uposathāgāraṃ sammajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navaṃ bhikkhuṃ āpāpetun ti. therena āpatā navaṃ bhikkhū na sammajjanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave therena ānattena agilānena na sammajjitabbaṃ. yo na sammajjeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena uposathāgāre āsanaṃ apaññattaṃ hoti. bhikkhū chamāyaṃ nisidanti. gattāni pi cīvarāni pi paṃsukitāni honti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave uposathāgāre āsanaṃ paññāpetun ti. atha kho bhikkhūnaṃ etad ahosi: kena nu kho uposathāgāre āsanaṃ paññāpetabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navaṃ bhikkhuṃ āpāpetun ti. therena āpatā navaṃ bhikkhū na paññāpenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave therena ānattena agilānena na paññāpetabbaṃ. yo na paññāpeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena uposathāgāre padīpo na hoti. bhikkhū andhakāre kāyaṃ pi cīvaram pi akkamanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave uposathāgāre padīpaṃ kātun ti. atha kho bhikkhūnaṃ etad ahosi: kena nu kho uposathāgāre padīpo kātabbo 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navaṃ bhikkhuṃ āpāpetun ti. therena āpatā navaṃ bhikkhū na padīpenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave therena ānattena agilānena na padīpetabbo. yo na padīpeyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena aññatarasmim āvāse āvāsikā bhikkhū n' eva pāniyaṃ upatthāpenti na paribhojaniyaṃ upatthāpenti. āgantukā bhikkhū ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma āvāsikā bhikkhū n' eva pāniyaṃ upatthāpessanti na paribhojaniyaṃ upatthāpessantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkha-

ve pāṇiyaṃ paribhojaniyaṃ upatṭhāpetun ti. ||5||  
 atha kho bhikkhūnaṃ etad ahoṣi: kena nu kho pāṇiyaṃ  
 paribhojaniyaṃ upatṭhāpetabban ti. bhagavato etam atthaṃ  
 ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navaṃ  
 bhikkhuṃ āṇāpetun ti. therena āṇatā navā bhikkhū na  
 upatṭhāpenti. bhagavato etam atthaṃ ārocesuṃ. na bhi-  
 kkhave therena āṇattena agilānena na upatṭhāpetabbaṃ. yo  
 na upatṭhāpeyya, āpatti dukkaṭassa 'ti. ||6||20||

tena kho pana samayena sambahulā bhikkhū bālā avyattā  
 disaṃgamikā ācariyupajjhāye na āpucchimsu. bhagavato  
 etam atthaṃ ārocesuṃ. idha pana bhikkhave sambahulā  
 bhikkhū bālā avyattā disaṃgamikā ācariyupajjhāye na āpu-  
 cchanti. tehi bhikkhave ācariyupajjhāyehi pucchitabbā:  
 kahaṃ gamissatha, kena saddhiṃ gamissathā 'ti. te ce bhi-  
 kkhave bālā avyattā añño bāle avyatto apadiseyyuṃ, na  
 bhikkhave ācariyupajjhāyehi anujānitabbā. anujāneyyuṃ  
 ce, āpatti dukkaṭassa. te ce bhikkhave bālā avyattā an-  
 anuññātā ācariyupajjhāyehi gaccheyyuṃ, āpatti dukkaṭassa.  
 ||1|| idha pana bhikkhave aññatarasmim āvāse sambahulā  
 bhikkhū viharanti bālā avyattā. te na jānanti uposathaṃ  
 vā uposathakammaṃ vā pātimokkhaṃ vā pātimokkhuddesaṃ  
 vā. tattha añño bhikkhu āgacchati bahussuto āgatāgamo  
 dhammadharo vinayadharo mātikādharo paṇḍito vyatto me-  
 dhāvī lajjī kukkuccako sikkhākāmo. tehi bhikkhave bhi-  
 kkhūhi so bhikkhu saṃgahetabbo anuggahetabbo upalāpe-  
 tabbo upatṭhāpetabbo cuṇṇena mattikāya dantakatṭhena mu-  
 khodakena. no ce saṃgaṇheyyuṃ anugaṇheyyuṃ upalā-  
 peyyuṃ upatṭhāpeyyuṃ cuṇṇena mattikāya dantakatṭhena  
 mukhodakena, āpatti dukkaṭassa. ||2|| idha pana bhikkhave  
 aññatarasmim āvāse tadah' uposathe sambahulā bhikkhū  
 viharanti bālā avyattā. te na jānanti uposathaṃ vā . . .  
 pātimokkhuddesaṃ vā. tehi bhikkhave bhikkhūhi eko bhi-  
 kkhu sāmanta' āvāsā sajjukaṃ pāhetabbo gacchāvuso  
 saṃkhittena vā vitthārena vā pātimokkhaṃ pariyāpuṇitvā  
 āgacchā 'ti. evaṃ ce taṃ labbetha, ice etam kusalaṃ. no ce  
 'labbetha, tehi bhikkhave bhikkhūhi sabbe' eva yattha jā-  
 nanti uposathaṃ vā . . . pātimokkhuddesaṃ vā, so āvāso

gantabbo. no ce gaccheyyūṃ, āpatti dukkaṭassa. ||3|| idha pana bhikkhave aññatarasmim āvāse sambahulā bhikkhū vassam vasanti bālā avyattā. te na jānanti uposatham vā . . . pātimokkhuḍdesam vā. tehi bhikkhave bhikkhūhi eko bhikkhu sāmanta āvāsā sajjukam pāhetabbo gacchāvuso saṃkhittena vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. evaṃ ce taṃ labhetha, icc etaṃ kusalam. no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso saṃkhittena vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. evaṃ ce taṃ labhetha, icc etaṃ kusalam. no ce labhetha, na bhikkhave tehi bhikkhūhi tasmim āvāse vassam vasitabbam. vaseyyūṃ ce, āpatti dukkaṭassa 'ti. ||4|| **21**||

atha kho bhagavā bhikkhū āmantesi : sannipatatha bhikkhave, saṃgho uposatham karissatīti. evaṃ vutto aññataro bhikkhu bhagavantam etad avoca : atthi bhanto bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena bhikkhunā pārisuddhim dātuṃ. evaṃ ca pana bhikkhave dātabbā : tena gilānena bhikkhunā ekam bhikkhuṃ upasaṃkamitvā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahevā evam assa vacaniyo : pārisuddhim dammi, pārisuddhim me hara, pārisuddhim me ārocehīti kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pārisuddhi, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pārisuddhi. ||1|| evaṃ ce taṃ labhetha, icc etaṃ kusalam. no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā piṭhena vā saṃghamajjhe ānetvā uposatho kâtabbo. sace bhikkhave gilānupatṭhākānam bhikkhūnam evaṃ hoti : sace kho mayam gilānam ṭhānā cāvēssāma, ābādho vā abhivaḍḍhi-ssati kalamkiriya vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo, saṃghena tattha gantvā uposatho kâtabbo, na tv eva vaggena saṃghena uposatho kâtabbo. kareyya ce, āpatti dukkaṭassa. ||2|| pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva pakkamati, aññassa dātabbā pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva vibbhamati, kalam karoti, sāmāṇero

paṭijānāti, sikkhaṃ paccakkhātako paṭijānāti, antimavatthum  
 ajjhāpannako paṭijānāti, ummattako p., khittacitto p., veda-  
 natto p., āpattiyaṃ adassane ukkhittako p., āpattiyaṃ appa-  
 ṭikamme ukkhittako p., pāpikāya diṭṭhiyaṃ appaṭinissagge  
 ukkhittako p., paṇḍako p., theyyasamvāsako p., titthiya-  
 pakkantako p., tiracchānagato p., mātughātako p., pitughā-  
 tako p., arahantaghātako p., bhikkhunīdūsako p., saṃgha-  
 bhedaḥ p., lohituppāḍako p., ubhatovyañjanako paṭijānāti,  
 aññassa dātabbā pārisuddhi. ||3|| pārisuddhihārako ce bhi-  
 kkhave dinnāya pārisuddhiyaṃ antarā magge pakkamati,  
 anāhaṭṭaṃ hoti pārisuddhi. pārisuddhihārako ce bhikkhave  
 dinnāya pārisuddhiyaṃ antarā magge vibbhamati, kālaṃ  
 karoti — pa — ubhatovyañjanako paṭijānāti, anāhaṭṭaṃ  
 hoti pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pāri-  
 suddhiyaṃ saṃghappatto pakkamati, āhaṭṭaṃ hoti pārisuddhi.  
 pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyaṃ saṃ-  
 ghappatto vibbhamati, kālaṃ karoti — la — ubhatovyañja-  
 nako paṭijānāti, āhaṭṭaṃ hoti pārisuddhi. pārisuddhihārako ce  
 bhikkhave dinnāya pārisuddhiyaṃ saṃghappatto sutto na āro-  
 ceti, pamatto na āro ceti, samāpanno na āro ceti, āhaṭṭaṃ  
 hoti pārisuddhi, pārisuddhihārakassa anāpatti. pārisuddhihārako  
 ce bhikkhave dinnāya pārisuddhiyaṃ saṃghappatto sañcicca  
 na āro ceti, āhaṭṭaṃ hoti pārisuddhi, pārisuddhihārakassa āpatti  
 dukkaṭṭassa 'ti. ||4|| **22** ||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhi-  
 kkhave, saṃgho kammaṃ karissatīti. evaṃ vutte aññatāro  
 bhikkhu bhagavantaṃ etad avoca: atthi bhante bhikkhu  
 gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena  
 bhikkhunā chandaṃ dātum. evaṃ ca pana bhikkhave  
 dātabbo: tena gilānena bhikkhunā ekaṃ bhikkhum upa-  
 saṃkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisī-  
 ditvā añjaliṃ paggaheṭvā evaṃ assa vacanīyo: chandaṃ  
 dammi, chandaṃ me hara, chandaṃ me ārocehīti kāyena  
 viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinno  
 hoti chando, na kāyena viññāpeti, na vācāya viññāpeti, na  
 'kāyena vācāya viññāpeti, na dinno hoti chando. ||1|| evaṃ  
 ce taṃ labhetha, icc etaṃ kusalaṃ. no ce labhetha, so bhi-



kkhave gilāno bhikkhu mañcena vā pīṭhena vā saṃgha-  
majjhe ānetvā kammaṃ kātabbam. sace bhikkhave gilānu-  
paṭṭhākānaṃ bhikkhūnaṃ evaṃ hoti : sace kho mayaṃ  
gilānaṃ ṭhānā cāvessaṃa, ābādho vā abhivaḍḍhissati kālaṃ-  
kiriya vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo,  
saṃghena tattha gantvā kammaṃ kātabbam, na tv eva  
vaggena saṃghena kammaṃ kātabbam. kareyya ce, āpatti  
dukkatassa. ||2|| chandahārako ce bhikkhave dinne chande  
tatt' eva pakkamati, aññassa dātabbo chando. chandahārako  
ce bhikkhave dinne chande tatt' eva vibbhamati, kālaṃ ka-  
roti . . ubhatovyañjanako paṭijānāti, aññassa dātabbo chando.  
chandahārako ce bhikkhave dinne chande antarā magge  
pakkamati, anāhaṭo hoti chando. chandahārako ce . . .  
(comp. II. 22. 4) . . . chandahārakassa āpatti dukkatassa.  
anujānāmi bhikkhave tadah' uposathe pārisuddhiṃ dentena  
chandam pi dātum santi saṃghassa karaṇīyan ti. ||3|| 23||

tena kho pana samayena aññataram bhikkhūṃ tadah' upo-  
sathe ñātakā gaṇhimsu. bhagavato etaṃ atthaṃ ārocesum.  
idha pana bhikkhave bhikkhūṃ tadah' uposathe ñātakā  
gaṇhanti. te ñātakā bhikkhūhi evaṃ assu vacanīyā : iṅgha  
tumhe āyasmanto imaṃ bhikkhūṃ muhuttaṃ muñcatha yā-  
vāyaṃ bhikkhu uposathaṃ karotīti. ||1|| evaṃ ce taṃ  
labhetha, icc etaṃ kusalaṃ, no ce labhetha, te ñātakā bhi-  
kkhūhi evaṃ assu vacanīyā : iṅgha tumhe āyasmanto mu-  
huttaṃ ekamantaṃ hotha yāvāyaṃ bhikkhu pārisuddhiṃ  
detīti. evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ. no ce  
labhetha, te ñātakā bhikkhūhi evaṃ assu vacanīyā : iṅgha  
tumhe āyasmanto imaṃ bhikkhūṃ muhuttaṃ nissīmaṃ ne-  
tha yāva saṃgho uposathaṃ karotīti. evaṃ ce taṃ labhetha,  
icc etaṃ kusalaṃ, no ce labhetha, na tv eva vaggena saṃ-  
ghena uposatho kātabbo. kareyya ce, āpatti dukkatassa. ||2||  
idha pana bhikkhave bhikkhūṃ tadah' uposathe rājāno  
gaṇhanti — la — corā gaṇhanti, dhuttā gaṇhanti, bhikkhū  
paccatthikā gaṇhanti. te bhikkhū paccatthikā bhikkhūhi  
evaṃ assu vacanīyā : iṅgha . . . (comp. § 1. 2.) . . . na  
tv eva vaggena saṃghena uposatho kātabbo. kareyya ce,  
āpatti dukkatassā 'ti. ||3|| 24||

atha kho bhagavā bhikkhū āmantesi : sannipatatha bhikkhave, atthi saṃghassa karaṇīyan ti. evaṃ vutte aññataro bhikkhu bhagavantam etad avoca : atthi bhante Gaggo nāma bhikkhu ummattako, so anāgato 'ti. dve 'me bhikkhave ummattakā : atthi bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammaṃ na pi sarati, atthi n' eva sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammaṃ na pi āgacchati, atthi n' eva āgacchati. ||1|| tatra bhikkhave yv āyaṃ ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammaṃ na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammaṃ na pi āgacchati, anujānāmi bhikkhave evarūpassa ummattakassa ummattakasammutiṃ dātum. ||2|| evañ ca pana bhikkhave dātabbā : vyatthena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. Gaggo bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammaṃ na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammaṃ na pi āgacchati, yadi saṃghassa pattakallaṃ, saṃgho Gaggassa bhikkhuno ummattakassa ummattakasammutiṃ dadeyya sareyya vā Gaggo bhikkhu uposatham na vā sareyya, sareyya vā saṃghakammaṃ na vā sareyya, āgaccheyya vā uposatham na vā āgaccheyya, āgaccheyya vā saṃghakammaṃ na vā āgaccheyya, saṃgho saha vā Gaggena vinā vā Gaggena uposatham kareyya saṃghakammaṃ kareyya. esā ñatti. ||3|| suṇātu me bhante saṃgho. Gaggo bhikkhu ummattako sarati pi uposatham . . . na pi āgacchati. saṃgho Gaggassa bhikkhuno ummattakassa ummattakasammutiṃ deti sareyya vā Gaggo . . . na vā āgaccheyya, saṃgho saha vā Gaggena vinā vā Gaggena uposatham karissati saṃghakammaṃ karissati. yassāyasmato khamati Gaggassa bhikkhuno ummattakassa ummattakasammutiyā dānaṃ sareyya vā . . . saṃghakammaṃ karissati, so tuṇh' assa, yassa na khamati, so bhāseyya. dir iā saṃghena Gaggassa bhikkhuno ummattakassa ummattakasammuti sareyya vā . . . saṃghakammaṃ karissati. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmīti. ||4|| **25** ||

tena kho pana samayena aññatarasmim āvāse tadah' uposathe cattāro bhikkhū viharanti. atha kho tesam bhikkhūnaṃ etad ahosi: bhagavatā paññattaṃ uposatho kâtabbo 'ti, mayaṃ c' amhā cattāro janā. kathaṃ nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam atthaṃ arocesuṃ. anujānāmi bhikkhave catunnaṃ pātimokkhaṃ uddisitun ti. ||1|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe tayo bhikkhū viharanti. atha kho tesam bhikkhūnaṃ etad ahosi: bhagavatā anuññattaṃ catunnaṃ pātimokkhaṃ uddisitun, mayaṃ c' amhā tayo janā. kathaṃ nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave tiṇṇaṃ pārisuddhiuposathaṃ kâtuṃ. ||2|| evaṃ ca pana bhikkhave kâtabbo: vyattena bhikkhunā paṭibaleṇa te bhikkhū nāpeṭabbā: suṇantu me āyasmanto. ajj' uposatho pannaraso. yad' āyasmantānaṃ pattakallaṃ, mayaṃ aññamaññaṃ pārisuddhiuposathaṃ kareyyāma 'ti. therena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggaḥetvā te bhikkhū evam assu vacanīyā: parisuddho ahaṃ āvuso, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ āvuso, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ āvuso, parisuddho 'ti maṃ dhārethā 'ti. ||3|| navakena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggaḥetvā te bhikkhū evam assu vacanīyā: parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhārethā 'ti. ||4|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe dve bhikkhū viharanti. atha kho tesam bhikkhūnaṃ etad ahosi: bhagavatā anuññattaṃ catunnaṃ pātimokkhaṃ uddisitun, tiṇṇannaṃ pārisuddhiuposathaṃ kâtuṃ, mayaṃ c' amhā dve janā. kathaṃ nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave dvinnaṃ pārisuddhiuposathaṃ kâtuṃ. ||5|| evaṃ ca pana bhikkhave kâtabbo: therena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggaḥetvā navo bhikkhu evam assa vacanīyo: parisuddho ahaṃ āvuso, parisuddho 'ti maṃ dhārehi, parisuddho ahaṃ āvuso, parisuddho

'ti maṃ dhārehi, parisuddho ahaṃ āvuso, parisuddho 'ti maṃ dhārehīti. ||6|| navakena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjalim paggahe tvā thero bhikkhu evaṃ assa vacaniyo: parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhārethā 'ti. ||7|| tena kho pana samayena aññatarasmiṃ āvāse tadah' uposathe eko bhikkhu viharati. atha kho tassa bhikkhuno etad aho si: bhagavatā anuññātaṃ catunnaṃ pātimokkhaṃ uddisitum, tiṇṇannaṃ pārisuddhi-uposathaṃ kātum, dvinnaṃ pārisuddhi-uposathaṃ kātum, ahañ c' amhi ekako. kathaṃ nu kho mayā uposatho kātabbo 'ti. bhagavato etaṃ atthaṃ ārocesum. ||8|| idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe eko bhikkhu viharati. tena bhikkhave bhikkhunā yattha bhikkhū paṭikkamanti upaṭṭhānasālāya vā maṇḍape vā rukkhamaḷe vā, so deso sammajjitvā pāniyaṃ paribhojaniyaṃ upaṭṭhāpetvā āsannaṃ paññāpetvā padīpaṃ katvā nisīditabbam. sace aññe bhikkhū āgacchanti, tehi saddhiṃ uposatho kātabbo, no ce āgacchanti, ajja me uposatho 'ti adhiṭṭhātabbam. no ce adhiṭṭhaheyya, āpatti dukkaṭassa. ||9|| tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pārisuddhiṃ āharitvā tihi pātimokkhaṃ uddisitabbam. uddiseyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti, na ekassa pārisuddhiṃ āharitvā dvīhi pārisuddhi-uposatho kātabbo. kareyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pārisuddhiṃ āharitvā ekena adhiṭṭhātabbam. adhiṭṭhaheyya ce, āpatti dukkaṭassa 'ti. ||10|| **26** ||

tena kho pana samayena aññataro bhikkhu tadah' uposathe āpattim āpanno hoti. atha kho tassa bhikkhuno etad aho si: bhagavatā paññātaṃ na sāpattikena uposatho kātabbo 'ti, ahañ c' amhi āpattim āpanno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etaṃ atthaṃ ārocesum. idha pana bhikkhave bhikkhu tadah' uposathe āpattim āpanno hoti. tena bhikkhave bhikkhunā ekaṃ bhikkhuṃ upasaṃkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ

nisīditvā añjalim paggahevā evam assa vacanīyo : ahaṃ āvuso itthannāmaṃ āpattim āpanno, taṃ paṭidesemīti. tena vattabbo : passasīti. āma passāmīti. āyatim saṃvareyyāsīti. ||1|| idha pana bhikkhave bhikkhu tadah' uposathe āpattiyā vematiko hoti. tena bhikkhave bhikkhunā ekam bhikkhum upasaṃkamitvā ekamsaṃ . . . evam assa vacanīyo : ahaṃ āvuso itthannāmāya āpattiyā vematiko, yadā nibbematiko bhavissāmi, tadā taṃ āpattim paṭikarissāmīti vatvā uposatho kātabbo pātimokkhaṃ sotabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū sabhāgaṃ āpattim desenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sabhāgā āpatti desetabbā. yo deseyya, āpatti dukkaṭassā 'ti. tena kho pana samayena chabbaggiyā bhikkhū sabhāgaṃ āpattim paṭigaṇhanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sabhāgā āpatti paṭiggaṇhetabbā. yo paṭigaṇheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena aññataro bhikkhu pātimokkhe uddissamāne āpattim sarati. atha kho tassa bhikkhuno etad ahoṣi : bhagavatā paññattaṃ na sāpattikena uposatho kātabbo 'ti, ahañ c' amhi āpattim āpanno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. idha pana bhikkhave bhikkhu pātimokkhe uddissamāne āpattim sarati. tena bhikkhave bhikkhunā sāmantā bhikkhu evam assa vacanīyo : ahaṃ āvuso itthannāmaṃ āpattim āpanno, ito vutṭhahitvā taṃ āpattim paṭikarissāmīti vatvā uposatho kātabbo pātimokkhaṃ sotabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo. ||4|| idha pana bhikkhave bhikkhu pātimokkhe uddissamāne āpattiyā vematiko hoti. tena bhikkhave bhikkhunā sāmantā bhikkhu evam assa vacanīyo : ahaṃ āvuso itthannāmāya āpattiyā vematiko, yadā nibbematiko bhavissāmi, tadā taṃ āpattim paṭikarissāmīti vatvā uposatho kātabbo pātimokkhaṃ sotabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo 'ti. ||5|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe sabbo saṃgho sabhāgaṃ āpattim āpanno hoti. atha kho tesam bhikkhūnaṃ etad ahoṣi : bhagavatā paññattaṃ na sabhāgā āpatti desetabbā, na sabhāgā āpatti paṭigga-

hetabbā 'ti, ayañ ca sabbo saṃgho sabhāgaṃ āpattiṃ āpanno. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe sabbo saṃgho sabhāgaṃ āpattiṃ āpanno hoti. tehi bhikkhave bhikkhūhi eko bhikkhu sāmanta āvāsā sajjukaṃ pāhetabbo gacchāvuso taṃ āpattiṃ paṭikarivā āgaccha, mayaṃ te santike āpattiṃ paṭikarissāma 'ti. ||6|| evañ ce taṃ labhetha, icc etaṃ kusalaṃ, no ce labhetha, vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ sabbo saṃgho sabhāgaṃ āpattiṃ āpanno. yadā aññaṃ bhikkhuṃ suddhaṃ anāpattikaṃ passissati, tadā tassa santike taṃ āpattiṃ paṭikarissatīti vatvā uposatho kātabbo pātimokkhaṃ uddisitabbaṃ, na tv eva tappaccayā uposathassa antarāyo kātabbo. ||7|| idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe sabbo saṃgho sabhāgāya āpattiyā vematiko hoti. vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ sabbo saṃgho sabhāgāya āpattiyā vematiko. yadā nibbematiko bhavissati, tadā taṃ āpattiṃ paṭikarissatīti vatvā uposatho kātabbo pātimokkhaṃ uddisitabbaṃ, na tv eva tappaccayā uposathassa antarāyo kātabbo. ||8|| idha pana bhikkhave aññatarasmiṃ āvāse vassupagato saṃgho sabhāgaṃ āpattiṃ āpanno hoti. tehi bhikkhave bhikkhūhi eko bhikkhu . . . (= § 6. 7) . . . no ce labhetha, eko bhikkhu sattāhakālīkaṃ pāhetabbo gacchāvuso taṃ āpattiṃ paṭikarivā āgaccha, mayaṃ te santike taṃ āpattiṃ paṭikarissāma 'ti. ||9|| tena kho pana samayena aññatarasmiṃ āvāse sabbo saṃgho sabhāgaṃ āpattiṃ āpanno hoti, so na jānāti tassā āpattiyā nāmaṃ gottam. tatth' añño bhikkhu āgacchati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito vyatto medhāvī lajjī kukkucako sikkhākāmo, tam enaṃ aññataro bhikkhu yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā taṃ bhikkhuṃ etad avoca: yo nu kho āvuso e rañ c' evañ ca karoti, kiṃ nāma so āpattiṃ āpajjatīti. ||10|| so evaṃ āha: yo kho āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattiṃ āpajjati. imaṃ nāma tvaṃ āvuso āpattiṃ āpanno paṭikarohi taṃ āpattiṃ ti. so evaṃ āha: na kho ahaṃ āvuso eko 'va imaṃ āpattiṃ āpanno, ayaṃ

sabbo saṃgho imaṃ āpattiṃ āpanno 'ti. so evaṃ āha: kin te āvuso karissati paro āpanno vā anāpanno vā. iṅgha tvaṃ āvuso sakāya āpattiyā vuṭṭhahā 'ti. ||11|| atha kho so bhikkhu tassa bhikkhuno vacanena taṃ āpattiṃ paṭikarivā yena te bhikkhū ten' upasaṃkamaṃ, upasaṃkamitvā te bhikkhū etad avoca: yo kira āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattiṃ āpajjati. imaṃ nāma tumhe āvuso āpattiṃ āpannā paṭikarotha taṃ āpattiṃ ti. atha kho te bhikkhū na icchimsu tassa bhikkhuno vacanena taṃ āpattiṃ paṭikātum. bhagavato etam atthaṃ ārocesum. ||12|| idha pana bhikkhave aññatarasmim āvāse sabbo saṃgho sabhāgaṃ āpattiṃ āpanno hoti, so na jānāti tassā āpattiyā nāmaṃ gottam. tath' añño bhikkhu āgacchati bahussuto . . . sikkhā-kāmo, tam eṇaṃ aññataro bhikkhu yena so bhikkhu ten' upasaṃkamaṃ, upasaṃkamitvā taṃ bhikkhum evaṃ vadeti: yo nu kho āvuso evañ c' evañ ca karoti kiṃ nāma so āpattiṃ āpajjati. ||13|| so evaṃ vadeti: yo kho āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattiṃ āpajjati. imaṃ nāma tvaṃ āvuso āpattiṃ āpanno paṭikaroḥi taṃ āpattiṃ ti. so evaṃ vadeti: na kho ahaṃ āvuso eko 'va imaṃ āpattiṃ āpanno, ayaṃ sabbo saṃgho imaṃ āpattiṃ āpanno 'ti. so evaṃ vadeti: kin te āvuso karissati paro āpanno vā anāpanno vā. iṅgha tvaṃ āvuso sakāya āpattiyā vuṭṭhahā 'ti. ||14|| so ce bhikkhave bhikkhu tassa bhikkhuno vacanena taṃ āpattiṃ paṭikarivā yena te bhikkhū ten' upasaṃkamaṃ, upasaṃkamitvā te bhikkhū evaṃ vadeti: yo kira āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattiṃ āpajjati, imaṃ nāma tumhe āvuso āpattiṃ āpannā paṭikarotha taṃ āpattiṃ ti, te ce bhikkhave bhikkhū tassa bhikkhuno vacanena taṃ āpattiṃ paṭikareyyum, icc etaṃ kusalam, no ce paṭikareyyum, na te bhikkhave bhikkhū tena bhikkhunā akāmā vacanīyā 'ti. ||15|| **27**||

Codanāvatthubhānavāram niṭṭhitam.

tena kho pana samayena aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatimsu cattāro vā atirekā vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgata

'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham akāmsu pātimokkham uddisimsu. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchimsu bahutarā. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. ||2|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (=§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭham suddiṭṭham, avasesam sotabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭham suddiṭṭham, avasesam sotabbam, uddesakānam anāpatti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭham suddiṭṭham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭham suddiṭṭham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. ||4|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe avuṭṭhi-



tāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti sama-samā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ anāpatti. idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe avuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ anāpatti. ||5|| idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ekaccāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave . . . (§ 5) . . . ekaccāya vuṭṭhitāya parisāya . . . samasamā . . . ekaccāya vuṭṭhitāya parisāya . . . thokatarā . . . ||6|| idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe sabbāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā . . . samasamā . . . thokatarā . . . (§ 6) . . . ||7||

anāpattipannarasakam niṭṭhitam. ||28||

idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatati cattāro vā atirekā vā, te jānanti ath' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisattham, uddesakānaṃ āpatti dukkaṭassa. ||1|| idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe . . . (§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭhaṃ suddiṭṭhaṃ, avasesam sotabbam, uddesakānaṃ āpatti dukkaṭassa. idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe . . . (§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, avasesam sotabbam, uddesakānaṃ āpatti dukkaṭassa. ||2|| idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe — gha — avuṭṭhitāya parisāya — la — ekaccāya vuṭṭhitāya parisāya — la — sabbāya

vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. uddiṭṭham suddiṭṭham, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ āpatti dukkaṭassa. ||3||

vaggāvaggasaññinopannarasakam niṭṭhitam. ||29||

idha pana bhikkhave aññatarasmim āvāse tadah' uposatho sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappatī nu kho amhākaṃ uposatho kātum na nu kho kappatīti vematikā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbaṃ, uddesakānaṃ āpatti dukkaṭassa. ||1|| idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānaṃ āpatti dukkaṭassa. ||2||

vematikāpannarakam niṭṭhitam. ||30||

idha pana bhikkhave aññatarasmim āvāse tadah' uposatho sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākaṃ uposatho kātum, n' amhākaṃ na kappatīti kukkucapakatā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbaṃ, uddesakānaṃ āpatti dukkaṭassa. ||1|| idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānaṃ āpatti dukkaṭassa. ||2||

kukkucapakatāpannarakam niṭṭhitam. ||31||

idha pana bhikkhave aññatarasmim āvāse tadah' uposatho sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbaṃ, uddesakānaṃ āpatti thullacca-

yassa. ||1|| idha pana . . . (comp. II. 29. 2, 3; *instead of* āpatti dukkaṭassa *read* āpatti thullaccayassa) . . . āpatti thullaccayassa. ||2||

bhedapurekkhārāpannarakasakam niṭṭhitam. ||32||  
pañcasattatikam niṭṭhitam.

idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposatho sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti aññe āvāsikā bhikkhū antosiṃhaṃ okkamantīti. te jānanti aññe āvāsikā bhikkhū antosiṃhaṃ okkantā'ti. te passanti aññe āvāsike bhikkhū antosiṃhaṃ okkamante. te passanti aññe āvāsike bhikkhū antosiṃhaṃ okkanto. te suṇanti aññe āvāsikā bhikkhū antosiṃhaṃ okkamantīti. te suṇanti aññe āvāsikā bhikkhū antosiṃhaṃ okkantā'ti. āvāsikena āvāsikā ekasatapañcasattatī tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikasatāni hontī. ||1||33||

idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ cātuddaso hoti, āgantukānaṃ pannaraso. sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace samasamā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace āgantukā bahutarā hontī, āvāsikehi āgantukānaṃ anuvattitabbam. ||1|| idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ paunnaraso hoti, āgantukānaṃ cātuddaso. sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace samasamā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ anuvattitabbam. ||2|| idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ pāṭipado hoti, āgantukānaṃ pannaraso. sace āvāsikā bahutarā honti, āvāsikehi āgantukānaṃ nākāmā dātabbā sāmaggī, āgantukehi nissīmaṃ gantvā uposatho kātabbo. sace samasamā honti, āvāsikehi āgantukānaṃ nākāmā dātabbā sāmaggī, āgantukehi nissīmaṃ gantvā uposatho kātabbo. sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ sāmaggī vā dātabbā nissīmaṃ gantabbam. ||3|| idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ pannaraso hoti,

āgantukānaṃ pāṭipado. sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbāṃ. sace samasamā honti, āgantukehi āvāsikānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbāṃ. sace āgantukā bahutarā honti, āgantukehi āvāsikānaṃ nākāmā dātabbā sāmaggī, āvāsikēhi nissīmaṃ gantvā uposatho kātabbo. ||4|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsikānaṃ bhikkhūnaṃ āvāsikākāraṃ āvāsikaliṅgaṃ āvāsikanimittāṃ āvāsikuddesaṃ supaññattaṃ mañcapīṭhaṃ bhisibimbohaṃ pāṇiyaṃ paribhojaniyaṃ supatīṭṭhitaṃ pariveṇaṃ susammatṭhaṃ, passitvā vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. ||5|| te vematikā na vicinanti, avicinitvā uposathaṃ karonti, āpatti dukkaṭassa. te vematikā vicinanti, vicinitvā na passanti, apassitvā uposathaṃ karonti, anāpatti. te vematikā vicinanti, vicinitvā passanti, passitvā ekato uposathaṃ karonti, anāpatti. te vematikā vicinanti, vicinitvā passanti, passitvā pāṭekkaṃ uposathaṃ karonti, āpatti dukkaṭassa. te vematikā vicinanti, vicinitvā passanti, passitvā nassante te vinassante te ko tehi attho 'ti bheda purekkhārā uposathaṃ karonti, āpatti thullaccayassa. ||6|| idha pana bhikkhave āgantukā bhikkhū suṇanti āvāsikānaṃ bhikkhūnaṃ āvāsikākāraṃ āvāsikaliṅgaṃ āvāsikanimittāṃ āvāsikuddesaṃ caṅkamantānaṃ padasaddaṃ sajjhāyasaddaṃ ukkāsitasaddaṃ khipitasaddaṃ, sutvā vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. te . . . (§ 6) . . . āpatti thullaccayassa. ||7|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantukānaṃ bhikkhūnaṃ āgantukākāraṃ āgantukaliṅgaṃ āgantukanimittāṃ āgantukuddesaṃ aññātaṃ pattāṃ aññātaṃ cīvaraṃ aññātaṃ nisīdanaṃ pādānaṃ dhotāṃ udakanissekaṃ, passitvā vematikā honti atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. te . . . (§ 6) . . . āpatti thullaccayassa. ||8|| idha pana bhikkhave āvāsikā bhikkhū suṇanti āgantukānaṃ bhikkhūnaṃ āgantukākāraṃ āgantukaliṅgaṃ āgantukanimittāṃ āgantukuddesaṃ āgacchantānaṃ padasaddaṃ upāhanapappoṭhanasaddaṃ ukkāsitasaddaṃ khipitasaddaṃ, sutvā vematikā honti atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. te . . . (§ 6) . . . āpatti

thullaccayassa. ||9|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū nānāsaṃvāsake. te samāna-saṃvāsakadiṭṭhiṃ paṭilabhanti, samāna-saṃvāsakadiṭṭhiṃ paṭilabhivā na pucchanti, apucchitvā ekato uposathaṃ karonti, anāpatti. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā ekato uposathaṃ karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā pāṭekkaṃ uposathaṃ karonti, anāpatti. ||10|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū samāna-saṃvāsake. te nānāsaṃvāsakadiṭṭhiṃ paṭilabhanti, nānāsaṃvāsakadiṭṭhiṃ paṭilabhivā na pucchanti, apucchitvā ekato uposathaṃ karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā abhivitaranti, abhivitaritvā pāṭekkaṃ uposathaṃ karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā abhivitaranti, abhivitaritvā ekato uposathaṃ karonti, anāpatti. ||11|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū nānāsaṃvāsake. te samāna-saṃvāsakadiṭṭhiṃ paṭilabhanti . . . (= § 10) . . . anāpatti. ||12|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū samāna-saṃvāsake. te nānāsaṃvāsakadiṭṭhiṃ paṭilabhanti . . . (= § 11) . . . anāpatti. ||13|| **34**||

no bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. ||1|| na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. ||2|| na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhi-

kkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko anāvāso gantabbo aññatra samghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra samghena aññatra antarāyā. ||3|| na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra samghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra samghena annatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso vā anāvāso vā . . . (comp. § 1, 2, 3) . . . na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra samghena aññatra antarāyā. ||4|| gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso yatth' assu bhikkhū samānasamvāsakā, yaṃ jaññā sakkomi ajj' eva gantun ti. gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso yatth' assu bhikkhū samānasamvāsakā, yaṃ jaññā sakkomi ajj' eva gantun ti . . . gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā yatth' assu bhikkhū samānasamvāsakā, yaṃ jaññā sakkomi ajj' eva gantun ti. ||5|| **35**||

na bhikkhave bhikkhuniyā nisinnaparisāya pātimo-kkhaṃ uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. — la — na bhikkhave sikkhamānāya, na sāmaṇerassa, na sāmaṇeriyā, na sikkhaṃ paccakkhātakassa, na antimavatthunaṃ ajjhāpannakassa nisinnaparisāya pātimo-kkhaṃ uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. ||1|| na āpattiyaṃ adassanaṃ ukkhittakassa nisinnaparisāya pātimo-kkhaṃ uddisitabbam. yo uddiseyya, yathādhhammo kāretabbo. na āpattiyaṃ appaṭi-kamme ukkhittakassa nisinnaparisāya, na pāpikāya diṭṭhiyā appaṭinissagge ukkhittakassa nisinnaparisāya pātimo-kkhaṃ uddisitabbam. yo uddiseyya, yathādhhammo kāretabbo. ||2|| na paṇḍakassa nisinnaparisāya pātimo-kkhaṃ uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. na theyyasamvāsakassa

— la — na titthiyapakantakassa, na tiracchānagatassa, na mātughātakassa, na pitughātakassa, na arahantaghātakassa, na bhikkhunīdūsakassa, na saṃghabhedakassa, na lohituppadakassa, na ubhatovyañjanakassa nisinnaparisāya pātimo-kkhaṃ uddisittabbaṃ. yo uddiseyya, āpatti dukkaṭassa. || 3 || na bhikkhave pārivāsikassa pārisuddhidānena uposatho kātabbo aññatra avuṭṭhitāya parisāya. na ca bhikkhave anuposatho uposatho kātabbo aññatra saṃghasāmaggiyā 'ti. || 4 || **36** ||  
uposathakkhandhake tatiyaṃ bhāṇavāraṃ.

imasmim̐ khandhake vatthu chaasīti. tassa uddānaṃ :  
titthiyā Bimbisāro ca, sannipatanti tuṇhikā,  
dhammaṃ, raho, pātimo-kkhaṃ, devasikaṃ, tadā sakim̐,  
yathāparisāya, samaggaṃ, sāmaggī, Maddakucchi ca,  
sīmā, mahatī, nadiyā, anu, dve, khuddakāni ca,  
navā, Rājagaho c' eva, sīmā avippavāsanaṃ,  
sammanne paṭhamam̐ sīmaṃ pacchā sīmaṃ samūhane,  
asammataṃ gāmasīmā, nadiyā samudde sare  
udakukkhepo, bhindanti, tath' ev' ajjhottharanti ca,  
kati, kammāni, uddeso, savarā, asati pi ca,  
5 dhammaṃ, vinayaṃ, tajjenti, puna vinaya-tajjanaṃ,  
codanā, kate okāse, adhamma-paṭikkosanaṃ,  
catupañcaparā, āvi, sañcicca, ce pi vāyame,  
sagahatṭhā, anajjhītṭhā, Codanambī, na jānati,  
sambahulā na jānanti, sajjukaṃ, na ca gacchare,  
katimī, kīvatikā, dūre ārocetuṃ ca, na ssari,  
uklāpaṃ, āsanaṃ, padīpo, disā, añño bahussuto,  
sajjukaṃ, vassuposatho, suddhikammañi ca, nātakā,  
Gaggo, catu-tayo, dve-'ko, āpatti, sabhāgā, sari,  
sabbo saṃgho, vematiko, na jānanti, bahussuto,  
10 bahū, samasamā, thokā, parisāya avuṭṭhitāya ca,  
ekaccā vuṭṭhitā, sabbā, jānanti ca, vematikā,  
kappat' evā 'ti kukkucā, jānaṃ, passaṃ, suṇanti ca,  
āvāsikena āgantu, cātupannaraso puna,  
pātipado pannaraso, līngasaṃvāsakā ubho,  
pārivāsānuposatho, aññatra saṃghasāmaggiyā.  
ete vibhattā uddānā vatthuvibhūtākāraṇā ti.

## M A H Â V A G G A .

### III.

Tena samayena buddho bhagavâ Râjagaha viharati Veluvane Kalandakanivâpe. tena kho pana samayena bhagavatâ bhikkhûnaṃ vassāvâso apaññatto hoti. te 'dha bhikkhû hemantam pi gimham pi vassam pi cārikam caranti. ||1|| manussâ ujjhāyanti khīyanti vipācenti: katham hi nāma samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam carissanti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddako paṇe saṃghātaṃ āpādentā. ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime pana samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikam caranti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddako paṇe saṃghātaṃ āpādentā 'ti. ||2|| assosum kho bhikkhû tesuṃ manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhû bhagavato etam atthaṃ ārocesuṃ. atha kho bhagavâ etasmiṃ nidāne etasmiṃ pakaraṇe dhammikaṭṭhaṃ katvā bhikkhû āmantesi: anujānāmi bhikkhave vassaṃ upagantun ti. ||3||1||

atha kho bhikkhûnaṃ etad ahoṣi: kadā nu kho vassaṃ upagantabbā ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave vassāne vassaṃ upagantun ti. ||1|| atha kho bhikkhûnaṃ etad ahoṣi: kati nu kho vassupanāyikā 'ti. bhagavato etam atthaṃ ārocesuṃ. dve 'mā bhikkhave vassupanāyikā purimikā pacchimikā 'ti. aparajjugatāya āsāhiyā purimikā upagantabbā, māsagatāya āsāhiyā pacchimikā upagantabbā. imā kho bhikkhave dve vassupanāyikā 'ti. ||2||2||



tena kho pana samayena chabbaggiyā bhikkhū vassam upagantvā antarā vassam cārikaṃ caranti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakya-puttiyā hemantam pi gimham pi vassam pi cārikaṃ carissanti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddake pāṇe saṃghātaṃ āpādentā. ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime pana samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikaṃ caranti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddake pāṇe saṃghātaṃ āpādentā 'ti. ||1|| assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū vassam upagantvā antarā vassam cārikaṃ carissantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakarane dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave vassam upagantvā purimaṃ vā temāsaṃ pacchimaṃ vā temāsaṃ avasitvā cārikā pakkamitabbā. yo pakkameyya, āpatti dukkaṭassā 'ti. ||2||3||

tena kho pana samayena chabbaggiyā bhikkhū na icchanti vassam upagantum. bhagavato etam atthaṃ ārocesum. nā bhikkhave vassam na upagantabbaṃ. yo na upagaccheyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū tadahu vassupanāyikāya vassam anupagantukāmā sañicca āvāsaṃ atikkamanti. bhagavato etam atthaṃ ārocesum. na bhikkhave tadahu vassupanāyikāya vassam anupagantukāmena sañicca āvāso atikkamitabbo. yo atikkameyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena rājā Māgadho Seniyo Bimbisāro vassam ukkaḍḍhitukāmo bhikkhūnaṃ santike dūtaṃ pāhesi, yadi pan' ayyā āgame juphe vassam upagaccheyyun ti. bhagavato etam atthaṃ ārocesum: anujānāmi bhikkhave rājūnaṃ anuvattitun ti. ||3||4||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Sāvattī tona cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvattī tad avasari. tatra sudamā bhagavā Sāvattīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena Kosalesu janapadesu Udenena upāsakena saṃghaṃ uddissa viharo kārāpito hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, āgacchantu bhaddantā, icchāmi dānañ ca dātuṃ dhammañ ca sotuṃ bhikkhū ca passitun ti. ||1|| bhikkhū evaṃ āhamsu: bhagavatā āvuso paññattaṃ na vassaṃ upagantvā purimaṃ vā temāsaṃ pacchimaṃ vā temāsaṃ avasitvā cārikā pakkamitabbā 'ti. āgametu Udeno upāsako yāva bhikkhū vassaṃ vasanti, vassaṃ vutthā gamissanti. sacc pan' assa accāyikaṃ karaṇīyaṃ, tatth' eva āvāsikānaṃ bhikkhūnaṃ santike vihāraṃ patitṭhāpetū 'ti. ||2|| Udeno upāsako ujjhāyati khīyati vipāceti: kathaṃ hi nāma bhaddantā mayā pahite na āgacchissanti, ahaṃ hi dāyako kārako saṃghupaṭṭhāko 'ti. asosum kho bhikkhū Udenassa upāsakassa ujjhāyantassa khīyantassa vipācentassa. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. ||3|| atha kho bhagavā etasmīṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave sattannaṃ sattāhakaraṇīyena pahite gantum, na tv eva appahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā upāsakassa upāsikāya. anujānāmi bhikkhave imesaṃ sattannaṃ sattāhakaraṇīyena pahite gantun, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||4|| idha pana bhikkhave upāsakena saṃghaṃ uddissa viharo kārāpito hoti. so ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu bhaddantā, icchāmi dānañ ca dātuṃ dhammañ ca sotuṃ bhikkhū ca passitun ti, gantabbaṃ bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||5|| idha pana bhikkhave upāsakena saṃghaṃ uddissa aḍḍhayogo kārāpito hoti, pāsādo kārāpito hoti, haminiyaṃ kārāpitaṃ h., guhā kārāpitā h., pariveṇaṃ kārāpitaṃ h., koṭṭhako kārāpito h., upatṭhānasālā kārāpitā h., aggisālā kārāpitā h., kappiyakuṭi kārāpitā h., vaccaḥ kuṭi kārāpitā h., caṅkamo kārāpito h., caṅkamanasālā kārāpitā h., udapāno kārāpito h., udapānasālā kārāpitā h., jantāgharaṃ kārāpi-

taṃ h., jantāgharasālā kārāpitā h., pokkharāṇi kārāpitā h., maṇḍapo kārāpito h., ārāmo kārāpito h., ārāmavatthum kārāpitam hoti. so ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu bhaddantā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitum ti, gantabbam bhikkhave sattāhakarāṇiyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||6|| idha pana bhikkhave upāsakena sambahule bhikkhū uddissa — la — ekaṃ bhikkhum uddissa vihāro kārāpito h., aḍḍhayogo k. h., pāsādo k. h., . . . (= § 6) . . . sattāham sannivaṭṭo kātabbo. ||7|| idha pana bhikkhave upāsakena bhikkhunīsamgham uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekaṃ bhikkhunim uddissa — la — sambahulā sikkhamānāyo uddissa — la — ekaṃ sikkhamānaṃ uddissa — la — sambahule sāmaṇere uddissa — la — ekaṃ sāmaṇeram uddissa — la — sambahulā sāmaṇeriyo uddissa — la — ekaṃ sāmaṇerim uddissa vihāro kārāpito hoti, aḍḍhayogo k. h., pāsādo k. h., hammiyaṃ k. h., guhā k. h., pariveṇaṃ k. h., koṭṭhako k. h., upaṭṭhānasālā k. h., aggisālā k. h., kappiyakuṭi k. h., caṅkamo k. h., caṅkamanasālā k. h., udapāno k. h., udapānasālā k. h., pokkharāṇi k. h., maṇḍapo k. h., ārāmo k. h., ārāmavatthum k. hoti. so ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu bhaddantā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitum ti, gantabbam bhikkhave sattāhakarāṇiyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||8|| idha pana bhikkhave upāsakena attano atthāya nivesanaṃ kārāpitam hoti — la — sayanigharam k. h., uddosito k. h., aṭṭo k. h., mālō k. h., āpaṇo k. h., āpaṇasālā k. h., pāsādo k. h., hammiyaṃ k. h., guhā k. h., pariveṇaṃ k. h., koṭṭhako k. h., upaṭṭhānasālā k. h., aggisālā k. h., rasavatī k. h., vaccaṇṇi k. h., caṅkamo k. h., caṅkamanasālā k. h., udapāno k. h., udapānasālā k. h., jantāgharam k. h., jantāgharasālā k. h., pokkharāṇi k. h., maṇḍapo k. h., ārāmo k. h., ārāmavatthum k. h., puttassa vā vāreyyaṃ hoti, dhītuyā vā vāreyyaṃ hoti, gilāno vā hoti, abhiññātaṃ vā suttantaṃ bhānāti. so ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu bhaddantā imaṃ suttantaṃ pariyāpuṇissanti pur' āyaṃ su-

ttanto palujjātīti. aññataram vā pan' assa kiccaṃ hoti karaṇīyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitum ti, gantabbaṃ bhikkhave sattāhakarāṇeṇa pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||9|| idha pana bhikkhave upāsikāya saṃghaṃ uddissa vihāro kārāpito hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitum ti, gantabbaṃ bhikkhave sattāhakarāṇeṇa pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||10|| idha pana bhikkhave upāsikāya saṃghaṃ uddissa aḍḍhayogo kārāpito . . . (= § 6) . . . āramavatthum kārāpitaṃ hoti. sā ce bhikkhūnaṃ . . . (= § 10) . . . sattāhaṃ sannivaṭṭo kātabbo. ||11|| idha pana bhikkhave upāsikāya sambahule bhikkhū uddissa — la — ekaṃ bhikkhuṃ uddissa — la — bhikkhunisaṃghaṃ uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekaṃ bhikkhuniṃ uddissa — la — sambahulā sikkhamānāyo uddissa, ekaṃ sikkhamānaṃ uddissa, sambahule sāmaṇere uddissa, ekaṃ sāmaṇeraṃ uddissa, sambahulā sāmaṇeriyo uddissa, ekaṃ sāmaṇeriṃ uddissa — la — attano atthāya nivesanaṃ kārāpitaṃ hoti — la — sayanigharaṃ kārāpitaṃ hoti . . . (= § 9) . . . gilānā vā hoti, abhiññātaṃ vā suttantaṃ bhaṇāti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, āgacchantu ayyā imaṃ suttantaṃ pariyāpuṇissanti pur' āyaṃ suttanto palujjātīti. aññataram vā pan' assā kiccaṃ hoti karaṇīyaṃ vā. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, āgacchantu ayyā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitum ti, gantabbaṃ bhikkhave sattāhakarāṇeṇa pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||12|| idha pana bhikkhave bhikkhunā saṃghaṃ uddissa, bhikkhuniyā saṃghaṃ uddissa, sikkhamānāya saṃghaṃ uddissa, sāmaṇerena saṃghaṃ uddissa, sāmaṇeriyā saṃghaṃ uddissa, sambahule bhikkhū uddissa, ekaṃ bhikkhuṃ uddissa, bhikkhunisaṃghaṃ uddissa, sambahulā bhikkhuniyo uddissa, ekaṃ bhikkhuniṃ uddissa, sambahulā sikkhamānāyo uddissa, ekaṃ sikkhamānaṃ uddissa, sambahule sāmaṇere uddissa, ekaṃ sāmaṇeraṃ uddissa,

sambahulā sāmaṇeriyō uddissa, ekaṃ sāmaṇerim uddissa, attano atthāya vihāro kārāpito hoti . . . (= § 8) . . . āramāvatthum kārāpitaṃ hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, āgacchantu ayyā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitum ti, gantabbam bhikkhave sattāhakarāṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo 'ti. ||13||5||

tena kho pana samayena aññataro bhikkhu gilāno hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave pañcannaṃ sattāhakarāṇīyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā. anujānāmi bhikkhave imesaṃ pañcannaṃ sattāhakarāṇīyena appahite pi gantum, pag eva pahite. sattāhaṃ sannivaṭṭo kātabbo. ||1|| idha pana bhikkhave bhikkhu gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, gilānabhataṃ vā pariyesissāmi, gilānupatthākabhattaṃ vā pariyesissāmi, pucchissāmi vā, upatthahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||2|| idha pana bhikkhave bhikkhussa anabhirati uppannā hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, anabhirati me uppannā, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, anabhiratiṃ vūpakāsessāmi vā vūpakāśāpessāmi vā dhammakathaṃ vāssa karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||3|| idha pana bhikkhave bhikkhussa kukkucçaṃ uppannaṃ hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, kukkucçaṃ me uppannaṃ, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, kukkucçaṃ vinodessāmi vā vinodāpessāmi vā dhammakathaṃ vāssa karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||4|| idha pana bhikkhave bhikkhussa diṭṭhigataṃ uppannaṃ hoti. so ce

bhikkhūnaṃ santike dūtaṃ paṇeyya, diṭṭhigataṃ me uppa-  
 nnaṃ, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti,  
 gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag  
 eva pahite, diṭṭhigataṃ vivecessāmi vā vivecāpessāmi vā  
 dhammakathaṃ vāssa karissāmi. sattāhaṃ sannivaṭṭo kâ-  
 tabbo. ||5|| idha pana bhikkhave bhikkhu garudham-  
 maṃ ajjhāpanno hoti parivāsāraho. so ce bhikkhūnaṃ  
 santike dūtaṃ paṇeyya, ahaṃ hi garudhammaṃ ajjhāpanno  
 parivāsāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āga-  
 tan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi,  
 pag eva pahite, parivāsādānaṃ ussukkaṃ karissāmi vā, anu-  
 ssāvevessāmi vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sanni-  
 vaṭṭo kâtabbo. ||6|| idha pana bhikkhave bhikkhu mûlāya  
 paṭikassanāraho hoti. so ce bhikkhūnaṃ santike dūtaṃ  
 paṇeyya, ahaṃ hi mûlāya paṭikassanāraho, āgacchantu  
 bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhi-  
 kkhave sattāhakaraṇīyena appahite pi, pag eva pahite,  
 mûlāya paṭikassanaṃ ussukkaṃ karissāmi vā, anussāvevessāmi  
 vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sannivaṭṭo kâ-  
 tabbo. ||7|| idha pana bhikkhave bhikkhu mânattāraho  
 hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi  
 mânattāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āga-  
 tan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi,  
 pag eva pahite, mânattadānaṃ ussukkaṃ karissāmi vā, anu-  
 ssāvevessāmi vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sanni-  
 vaṭṭo kâtabbo. ||8|| idha pana bhikkhave bhikkhu abbhā-  
 nāraho hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya,  
 ahaṃ hi abbhānāraho, āgacchantu bhikkhū, icchāmi bhi-  
 kkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena  
 appahite pi, pag eva pahite, abbhānaṃ ussukkaṃ karissā-  
 mi vā, anussāvevessāmi vā, gaṇapûrako vā bhavissāmi.  
 sattāhaṃ sannivaṭṭo kâtabbo. ||9|| idha pana bhikkhave  
 bhikkhussa saṃgho kammaṃ kattukāmo hoti tajjani-  
 yaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭisāraṇiyaṃ vā  
 ukkhepaniyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ  
 paṇeyya, saṃgho me kammaṃ kattukāmo, āgacchantu  
 bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhi-  
 kkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kin ti

nu kho saṃgho kammaṃ na kareyya lahukāya vā parināmeyyā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||10|| katam vā pan' assa hoti saṃghena kammaṃ tajjanīyaṃ vā . . . ukkhepaniyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ paṇeṇṇa, saṃgho me kammaṃ akāsi, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kin ti nu kho sammāvatteyya lomam pāteyya netthāram vatteyya, saṃgho tam kammaṃ paṭippassambheyyā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||11|| idha pana bhikkhave bhikkhunī gilānā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeṇṇa, aham hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabhataṃ vā pariyesissāmi, gilānupaṭṭhākabhataṃ vā pariyesissāmi, gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||12|| idha pana bhikkhave bhikkhuniyā anabhirati uppannā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeṇṇa, anabhirati me uppannā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, anabhiratiṃ vūpakāśessāmi vā vūpakāśāpessāmi vā dhammakatham vāssā karissāmi. sattāhaṃ sannivaṭṭo kâtabbo. ||13|| idha pana bhikkhave bhikkhuniyā kukkucam uppannam hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeṇṇa, kukkucam me uppannam, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kukkucam vinodessāmi vā vinodāpessāmi vā dhammakatham vāssā karissāmi. sattāhaṃ sannivaṭṭo kâtabbo. ||14|| idha pana bhikkhave bhikkhuniyā diṭṭhigataṃ uppannam hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeṇṇa, diṭṭhigataṃ me uppannam, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, diṭṭhigataṃ vivecessāmi vā vivecāpessāmi vā dhammakatham vāssā karissāmi. sattāhaṃ sannivaṭṭo kâtabbo. ||15|| idha pana bhikkhave bhikkhunī garudhammam ajjhāpannā hoti mānattārahā. sā ce bhikkhūnaṃ santike dūtaṃ paṇeṇṇa, aham hi

garudhammaṃ ajjhāpannā mānattārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, mānattadānaṃ ussukkaṃ karissāmiti. sattāhaṃ sannivaṭṭo kâtabbo. ||16|| idha pana bhikkhave bhikkhunī mûlāya paṭikassanārahā hoti. sâ ce bhikkhūnaṃ santike dûtāṃ pahīneyya, ahaṃ hi mûlāya paṭikassanārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, mûlāya paṭikassanaṃ ussukkaṃ karissāmiti. sattāhaṃ sannivaṭṭo kâtabbo. ||17|| idha pana bhikkhave bhikkhunī abbhānārahā hoti. sâ ce bhikkhūnaṃ santike dûtāṃ pahīneyya, ahaṃ hi abbhānārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, abbhānaṃ ussukkaṃ karissāmiti. sattāhaṃ sannivaṭṭo kâtabbo. ||18|| idha pana bhikkhave bhikkhuniyā saṅgho kammaṃ kattukāmo hoti tajjanīyaṃ vā nissayaṃ vā pabbajaniyaṃ vā paṭisāraṇiyaṃ vā ukkhepaniyaṃ vā. sâ ce bhikkhūnaṃ santike dûtāṃ pahīneyya, saṅgho me kammaṃ kattukāmo, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, kin ti nu kho saṅgho kammaṃ na kareyya lahukāya vā pariṇāmeyyā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||19|| kataṃ vā pan' assā hoti saṅghena kammaṃ tajjanīyaṃ vā . . . ukkhepaniyaṃ vā. sâ ce bhikkhūnaṃ santike dûtāṃ pahīneyya, saṅgho me kammaṃ akāsi, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, kin ti nu kho sammāvatteyya lomaṃ pāteyya netthāraṃ vatteyya, saṅgho taṃ kammaṃ paṭippassambheyyā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||20|| idha pana bhikkhave sikkhamānā gilānā hoti. sâ ce bhikkhūnaṃ santike dûtāṃ pahīneyya, ahaṃ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, gilānabhattaṃ vā pariyesissāmi, gilānupaṭṭhākabhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||21|| idha pana bhikkhave sikkha-



mānāya anabhirati uppannā hoti — la — sikkhamānāya kukkuccaṃ uppannaṃ hoti, sikkhamānāya diṭṭhigataṃ uppannaṃ hoti, sikkhamānāya sikkhā kupitā hoti. sā ce bhikkhūnaṃ santiko dūtaṃ paṇeyya, sikkhā me kupitā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, sikkhāsamādānaṃ ussukkaṃ karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||22|| idha pana bhikkhave sikkhamānā upasampajjitukāma hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi upasampajjitukāma, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, upasampadaṃ ussukkaṃ karissāmi vā, anussāveṣsāmi vā, gaṇapūrako vā bhavissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||23|| idha pana bhikkhave sāmaṇero gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabbhattaṃ vā pariyessāmi, gilānapaṭṭhākabhattaṃ vā pariyessāmi, gilānabhesajjaṃ vā pariyessāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||24|| idha pana bhikkhave sāmaṇerassa anabhirati uppannā hoti — la — sāmaṇerassa kukkuccaṃ uppannaṃ hoti, sāmaṇerassa diṭṭhigataṃ uppannaṃ hoti, sāmaṇero vassaṃ pucchitukāmo hoti, so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi vassaṃ pucchitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||25|| idha pana bhikkhave sāmaṇero upasampajjitukāmo hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi upasampajjitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, upasampadaṃ ussukkaṃ karissāmi vā, anussāveṣsāmi vā, gaṇapūrako vā bhavissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||26|| idha pana bhikkhave sāmaṇerī gilānā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan

ti, gantabbam bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, gilānabhattam vā pariyesissāmi, gilānupatthāka-bhattam vā pariyesissāmi, gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upatthahissāmi vā 'ti. sattāham sannivaṭṭo kâtabbo. ||27|| idha pana bhikkhave sâmaṇeriyā anabhirati uppannā hoti — la — sâmaṇeriyā kukkucam uppannam hoti, sâmaṇeriyā ditthigatam uppannam hoti, sâmaṇerī vassam pucchitukāmā hoti. sâ ce bhikkhūnam santike dūtam pahīneyya, aham hi vassam pucchitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti. sattāham sannivaṭṭo kâtabbo. ||28|| idha pana bhikkhave sâmaṇerī sikkham samādiyitukāmā hoti. sâ ce bhikkhūnam santike dūtam pahīneyya, aham hi sikkham samādiyitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, sikkhāsamādānam ussukkam karissāmi. sattāham sannivaṭṭo kâtabbo 'ti. ||29|| 6]

tena kho pana samayena aññatarassa bhikkhuno mâtā gilānā hoti. sâ puttassa santike dūtam pāhesi, aham hi gilānā, āgacchatu me putto, icchāmi puttassa āgatan ti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam sattannam sattāhakarāṇīyena pahite gantum, na tv eva appahite, pañcannam sattāhakarāṇīyena appahite pi gantum, pag eva pahite, ayañ ca me mâtā gilānā sâ ca anupāsikā. kutham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. ||1|| anujānāmi bhikkhave sattannam sattāhakarāṇīyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sâmaṇerassa sâmaṇeriyā mātuyā ca pitussa ca. anujānāmi bhikkhave imesam sattannam sattāhakarāṇīyena appahite pi gantum, pag eva pahite. sattāham sannivaṭṭo kâtabbo. ||2|| idha pana bhikkhave bhikkhussa mâtā gilānā hoti. sâ ce puttassa santike dūtam pahīneyya, aham hi gilānā, āgacchatu me putto, icchāmi puttassa āgatan ti, gantabbam . . . (=III. 6. 2) . . . sattāham sannivaṭṭo kâtabbo. ||3|| idha pana bhikkhave bhi-

kkhussa pitā gilāno hoti. so ce puttassa santike dūtaṃ paṇeṃya, ahaṃ hi gilāno, āgacchatu me putto, icchāmi puttassa āgatan ti, gantabbam . . . (=III. 6. 2) . . . sattaṃhaṃ sannivaṭṭo katabbo. ||4|| idha pana bhikkhave bhikkhussa bhātā gilāno hoti. so ce bhātuno santike dūtaṃ paṇeṃya, ahaṃ hi gilāno, āgacchatu me bhātā, icchāmi bhātuno āgatan ti, gantabbam bhikkhave sattāhakaraṇiyeṇa pahite, na tv eva appahite. sattaṃhaṃ sannivaṭṭo katabbo. ||5|| idha pana bhikkhave bhikkhussa bhaginī gilānā hoti. sā ce bhātuno santike dūtaṃ paṇeṃya, ahaṃ hi gilānā, āgacchatu . . . (§ 5) . . . sattaṃhaṃ sannivaṭṭo katabbo. ||6|| idha pana bhikkhave bhikkhussa ñātako gilāno hoti. so ce bhikkhussa santike dūtaṃ paṇeṃya, ahaṃ hi gilāno, āgacchatu bhaddanto, icchāmi bhaddantassa āgatan ti, gantabbam bhikkhave sattāhakaraṇiyeṇa pahite, na tv eva appahite. sattaṃhaṃ sannivaṭṭo katabbo. ||7|| idha pana bhikkhave bhikkhugatiko gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeṃya, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇiyeṇa pahite, na tv eva appahite. sattaṃhaṃ sannivaṭṭo katabbo 'ti. ||8||7||

tena kho pana samayena saṃghassa vihāro udriyati. aññatarena upāsakena araṇṇe bhaṇḍaṃ chedāpitaṃ hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, sace bhaddantā taṃ bhaṇḍaṃ avahareyyuṃ, dajjāhaṃ taṃ bhaṇḍan ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave saṃghakaraṇiyeṇa gantum. sattaṃhaṃ sannivaṭṭo katabbo 'ti. ||1||8||

vassāvāsabhāṇavāraṃ niṭṭhitaṃ.

tena kho pana samayena Kosalesu janapadesu aññatarasmiṃ āvāse vassupagatā bhikkhū vālehi ubbālā honti, gaṇhimsu pi paripātimsu pi. bhagavato etam atthaṃ ārocesuṃ. idha pana bhikkhave vassupagatā bhikkhū vālehi ubbālā honti, gaṇhanti pi paripātenti pi. es' eva antarāyo 'ti pakkamitabbam. anāpatti vassachedassa. idha pana bhikkhave vassupagatā bhikkhū sirimsapchi ubbālā honti, ḍasanti pi paripātenti pi. es' eva . . . vassacche-

dassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū corehi ubbālha honti, vilumpanti pi ākoṭenti pi. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū pisācehi ubbālha honti, āvisanti pi ojam pi haranti. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatānaṃ bhikkhūnaṃ gāmo agginā daḍḍho hoti, bhikkhū piṇḍakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānaṃ bhikkhūnaṃ senāsanaṃ agginā daḍḍhaṃ hoti, bhikkhū senāsanaṃ kilamanti. es' eva . . . vassacchedassa. ||3|| idha pana bhikkhave vassupagatānaṃ bhikkhūnaṃ gāmo udakena vuḷho hoti, bhikkhū piṇḍakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānaṃ bhikkhūnaṃ senāsanaṃ udakena vuḷhaṃ hoti, bhikkhū senāsanaṃ kilamanti. es' eva . . . vassacchedassā 'ti. ||4||9||

tena kho pana samayena aññatarasmim āvāse vassupagatānaṃ bhikkhūnaṃ gāmo corehi vuṭṭhāsi. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave yena gāmo tena gantun ti. gāmo dvedhā bhijjittha. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave yena bahutarā tena gantun ti. bahutarā assaddhā honti appasannā. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave yena saddhā pasannā tena gantun ti. ||1||10||

tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse vassupagatā bhikkhū na labhimsu lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ. bhagavato etam atthaṃ ārocesuṃ. idha pana bhikkhave vassupagatā bhikkhū na labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ. es' eva antarāyo 'ti pakkamitabbhaṃ. anāpatti vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, na labhanti sappāyāni bhojanāni. es' eva . . . vassacchedassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, labhanti sappāyāni

bhojanāni, na labhanti sappāyāni bhesajjāni. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇītaṣṣa vā bhojanassa yāvadattham paṇipūriṃ, labhanti sappāyāni bhojanāni, labhanti sappāyāni bhesajjāni, na labhanti paṇirūpaṃ upaṭṭhākam. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatam bhikkhum itthi nimanteti: ehi bhante hiraññaṃ vā te demi, suvaṇṇaṃ vā te demi, khettaṃ vā t. d., vatthum vā t. d., gāvum vā t. d., gāviṃ vā t. d., dāsaṃ vā t. d., dāsiṃ vā t. d., dhītaraṃ vā t. d. bhariyatthāya, ahaṃ vā te bhariyā homi, aññaṃ vā te bhariyaṃ ānemīti. tatra ce bhikkhuno evaṃ hoti: lahuparivattaṃ kho cittaṃ vuttaṃ bhagavatā, siyāpi me brahmacariyassa antarāyo 'ti, pakkamitabbam. anāpatti vassacchedassa. ||3|| idha pana bhikkhave vassupagatam bhikkhum vesī nimanteti — la — thullakumārī nimanteti, paṇḍako nimanteti, ñātakā nimanteti, rājāno nimanteti, corā nimanteti, dhuttā nimanteti: ehi bhante hiraññaṃ vā te dema . . . dhītaraṃ vā te dema bhariyatthāya, aññaṃ vā te bhariyaṃ ānessāmā 'ti. tatra ce bhikkhuno evaṃ hoti: lahuparivattaṃ . . . vassacchedassa. idha pana bhikkhave vassupagato bhikkhu asāṇikaṃ nidhiṃ passa-ti. tatra ce bhikkhuno evaṃ hoti: lahuparivattaṃ . . . vassacchedassa. ||4|| idha pana bhikkhave vassupagato bhikkhu passati sambahule bhikkhū saṃghabhedāya parakkamante. tatra ce bhikkhuno evaṃ hoti: garuko kho saṃghabhedo vutto bhagavatā, mā mayi sammukhībhūto saṃgho bhijjīti, pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagato bhikkhu suṇāti: sambahulā kira bhikkhū saṃghabhedāya parakkamantīti. tatra ce . . . vassacchedassa. ||5|| idha pana bhikkhave vassupagato bhikkhu suṇāti: amukasmim kira āvāse sambahulā bhikkhū saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti: te kho me bhikkhū mittā, ty āhaṃ vakkhāmi: garuko kho āvuso saṃghabhedo vutto bhagavatā, māyasmanānaṃ saṃghabhedo ruccitthā 'ti, karissanti me vacaṇaṃ sussūsi-ssanti soṭaṃ odahissantīti, pakkamitabbam. anāpatti vassacchedassa. ||6|| idha pana bhikkhave vassupagato bhikkhu suṇāti: amukasmim kira āvāse sambahulā bhikkhū saṃgha-

bhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti : te kho me bhikkhū na mittā, api ca ye tesāṃ mittā te me mittā, ty āhaṃ vakkhāmi, te vuttā te vakkhanti : garuko . . . (= § 6) . . . vassacchedassa. ||7|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmīṃ kira āvāse sambahulehi bhikkhūhi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : te kho me bhikkhū mittā, ty āhaṃ vakkhāmi : garuko . . . (= § 6) . . . vassacchedassa. ||8|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmīṃ kira āvāse sambahulehi bhikkhūhi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : te kho me bhikkhū na mittā, api ca ye tesāṃ mittā te me mittā, ty āhaṃ vakkhāmi, te vuttā te vakkhanti : garuko . . . (= § 6) . . . vassacchedassa. ||9|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmīṃ kira āvāse sambahulā bhikkhuniyo saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo mittā, tāhaṃ vakkhāmi : garuko kho bhaginiyo saṃghabhedo vutto bhagavatā, mā bhaginīnaṃ saṃghabhedo ruceitthā 'ti, karissanti me vacanaṃ sussūsissanti soṭaṃ odahissantīti, pakkamitabbāṃ. anāpatti vassacchedassa. ||10|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmīṃ kira āvāse sambahulā bhikkhuniyo saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo na mittā, api ca yā tāsāṃ mittā tā me mittā, tāhaṃ vakkhāmi, tā vuttā tā vakkhanti : garuko . . . (= § 10) . . . vassacchedassa. ||11|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmīṃ kira āvāse sambahulāhi bhikkhunihi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo mittā, tāhaṃ vakkhāmi : garuko . . . (= § 10) . . . vassacchedassa. ||12|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmīṃ kira āvāse sambahulāhi bhikkhunihi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo na mittā, api ca yā tāsāṃ mittā tā me mittā, tāhaṃ vakkhāmi, tā vuttā tā vakkhanti : garuko . . . (= § 10) . . . vassacchedassa. ||13||**11**

tena kho pana samayena aññataro bhikkhu vaje vassaṃ

upagantukāmo hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave vaje vassaṃ upagantun ti. vajo vuttāsi. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave yena vajo tena gantun ti. ||1|| tena kho pana samayena aññataro bhikkhu upakaṭṭhāya vassupānāyikāya sutthena gantukāmo hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave satthe vassaṃ upagantun ti. tena kho pana samayena aññataro bhikkhu upakaṭṭhāya vassupānāyikāya nāvāya gantukāmo hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave nāvāya vassaṃ upagantun ti. ||2|| tena kho pana samayena bhikkhū rukkhāsusire vassaṃ upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi pisācillikā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave rukkhāsusire vassaṃ upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū rukkhaviṭabhiyā vassaṃ upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi migaluddakā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave rukkhaviṭabhiyā vassaṃ upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena bhikkhū ajjhokāse vassaṃ upagacchanti, deve vassante rukkhamūlam pi nimbakosam pi upadhāvanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave ajjhokāse vassaṃ upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena bhikkhū asenāsanakā vassaṃ upagacchanti, sītena pi kilamanti unghena pi kilamanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave asenāsanakena vassaṃ upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||6|| tena kho pana samayena bhikkhū chavakuṭikāya vassaṃ upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi chavaḍḍhakā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave chavakuṭikāya vassaṃ upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||7|| tena kho pana samayena bhikkhū chatte vassaṃ upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi gopālakā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave chatte vassaṃ upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti.

||8|| tena kho pana samayena bhikkhū cāṭiyā vassaṃ upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi tithiyā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave cāṭiyā vassaṃ upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||9||12||

tena kho pana samayena Sāvattthiyā saṃghena katicā katā hoti antarā vassaṃ na pabbājetabban ti. Visākhāya Migāramātuyā nattā bhikkhū upasaṃkamitvā pabbajjaṃ yāci. bhikkhū evaṃ āhaṃsu: saṃghena kho āvuso katicā katā antarā vassaṃ na pabbājetabban ti, āgamehi āvuso yāva bhikkhū vassaṃ vasanti, vassaṃ vutthā pabbajessanti. atha kho te bhikkhū vassaṃ vutthā Visākhāya Migāramātuyā nattāraṃ etad avocuṃ: ehi dāni āvuso pabbajhāti. so evaṃ āha: sac' āhaṃ bhante pabbajito assaṃ, abhirameyyāṃ' āhaṃ, na dān' āhaṃ bhante pabbajissāmi. ||1|| Visākhā Migāramātā ujjhāyati khīyati vipāceti: kathaṃ hi nāma ayyā evarūpaṃ katikaṃ karissanti na antarā vassaṃ pabbājetabban ti, kaṃ kalam dhammo na caritabbo 'ti. assosun kho bhikkhū Visākhāya Migāramātuyā ujjhāyantiyā khīyantiyā vipācentiyā. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. na bhikkhave evarūpā katicā katabbā antarā vassaṃ na pabbājetabban ti. yo kareyya, āpatti dukkaṭassā 'ti. ||2||13||

tena kho pana samayena āyasmatā Upanandena Sakya-puttēna rañño Pasenadissa Kosalassa vassāvāso paṭissuto hoti purimikāya. so taṃ āvāsaṃ gacchanto addasa antarā magge dve āvāse bahucivarake, tassa etad ahoṣi: yaṃ nūnāhaṃ imesu dvīsu āvāsesu vassaṃ vaseyyaṃ, evaṃ me bahu cīvaraṃ uppajjissatīti. so tesu dvīsu āvāsesu vassaṃ vasi. rājā Pasenadi Kosalo ujjhāyati khīyati vipāceti: kathaṃ hi nāma ayyo Upanando Sakyaputto ambhakaṃ vassāvāsaṃ paṭisunit. ā visamvādessati. nanu bhagavatā anekapariyāyena musāvādo garahito, musāvādā veramaṇi pasatthā 'ti. ||1|| assosun kho bhikkhū rañño Pasenadissa Kosalassa ujjhāyantassa khīyantassa vipācentassa. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma



āyasmā Upanando Sakyaputto rañño Pasenadissa Kosalassa vassāvāsaṃ paṭisunītvā viṣaṃvādessati. nanu bhagavatā anekapariyāyena musāvādo garahito, musāvādā veramaṇi pasatthā 'ti. ||2|| atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. atha kho bhagavā etasmiṃ nidāne bhikkhusaṃghaṃ sannipātāpetvā āyasmantaṃ Upanandaṃ Sakyaputtaṃ paṭipucchi: saccaṃ kira tvaṃ Upananda rañño Pasenadissa Kosalassa vassāvāsaṃ paṭisunītvā viṣaṃvādesīti. saccaṃ bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma tvaṃ moghapurisa rañño Pasenadissa Kosalassa vassāvāsaṃ paṭisunītvā viṣaṃvādessasi. nanu mayā moghapurisa anekapariyāyena musāvādo garahito musāvādā veramaṇi pasatthā. n' etaṃ moghapurisa appasannānaṃ vā pasādāya — la — vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: ||3|| idha pana bhikkhave bhikkhunaṃ vassāvāso paṭissuto hoti purimikāyā. so taṃ āvāsaṃ gacchanto passati antaraṃ maggo dve āvāse bahucivarake, tassa evaṃ hoti: yaṃ nūnāhaṃ imeṣu dvīsu āvāsesu vassaṃ vaseyyaṃ, evaṃ me bahuṃ cīvaraṃ uppajjissatīti. so tesu dvīsu āvāsesu vassaṃ vasati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||4|| idha pana bhikkhave bhikkhunaṃ vassāvāso paṭissuto hoti purimikāyā. so taṃ āvāsaṃ gacchanto bahiddhā uposathaṃ karoti, paṭipadena vihāraṃ upeti senāsaṇaṃ paññāpeti paṇiyaṃ paribhojaniyaṃ upatṭhāpeti pariveṇaṃ sammajjati, so tadah' eva akaraṇiyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . (= § 5) . . . so tadah' eva sakaraṇiyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||5|| idha pana . . . so dvīhatīhaṃ vasitvā akaraṇiyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatīhaṃ vasitvā sakaraṇiyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatīhaṃ vasitvā sattāhakaraniyena pakkamati. so taṃ sattāhaṃ bahiddhā vītināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatīhaṃ vasitvā sattāhakaraniyena pakkamati.

mati. so taṃ sattāhaṃ anto sannivaṭṭaṃ karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||6|| idha pana . . . so sattāhaṃ anāgatāya pavāraṇāya sakaraṇiyo pakkamati. āgaccheyya vā so bhikkhave bhikkhu taṃ āvāsaṃ na vā āgaccheyya, tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||7|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāya. so taṃ āvāsaṃ gantvā uposathaṃ karoti, pātipadena vihāraṃ upeti senāsanaṃ paññāpeti pāniyaṃ paribhojaniyaṃ upaṭṭhāpeti pariveṇaṃ sammajjati. so tadaḥ' eva akaraṇiyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||8|| idha pana . . . (= § 8) . . . so tadaḥ' eva sakaraṇiyo pakkamati — la — so dvīhatihaṃ vasitvā akaraṇiyo pakkamati — la — so dvīhatihaṃ vasitvā sakaraṇiyo pakkamati — la — so dvīhatihaṃ vasitvā sattāhakarāṇiyeṇa pakkamati. so taṃ sattāhaṃ bahiddhā vitināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||9|| so dvīhatihaṃ vasitvā sattāhakarāṇiyeṇa pakkamati. so taṃ sattāhaṃ anto sannivaṭṭaṃ karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. so sattāhaṃ anāgatāya . . . (= § 7) . . . anāpatti. ||10|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti pacchimikāya. so taṃ āvāsaṃ gacchanto bahiddhā uposathaṃ karoti, pātipadena vihāraṃ upeti senāsanaṃ paññāpeti pāniyaṃ paribhojaniyaṃ upaṭṭhāpeti pariveṇaṃ sammajjati. so tadaḥ' eva akaraṇiyo pakkamati. tassa bhikkhave bhikkhuno pacchimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . *(the whole passage is identical with § 5-10; read instead of purimikā and purimikāya: pacchimikā and pacchimikāya, instead of anāgatāya pavāraṇāya: anāgatāya komudiyā cātumāsiniyā)* . . . paṭissave ca anāpattiti. ||11|| **14**

vassupaññāyikkakkhandhako tatiyo.

tassa uddānaṃ :

- upagantaṃ, kadā c' eva, kati, antarā vassa ca,  
na icchanti ca, sañcicca, ukkaḍḍhituṃ, upāsako,

gilāno, mâtâ ca, pitâ, bhâtâ ca, atha ñâtakô,  
 bhikkhugatiko, vihâro, vâlâ câpi, sirimsapâ,|  
 corâ c' eva, pisâcâ ca, dadḍho, tadubhayena ca,  
 vulho dakena, vutṭhâsi, bahutarâ ca, dâyakâ,|  
 lûkhapanîtasappâya-bhesajj'-upaṭṭhakena ca,  
 itthi, vesî, kumârî ca, paṇḍako, ñâtakena ca,|  
 râjâ, corâ, dhuttâ, nidhi, bheda, aṭṭhavidhena ca,  
 5 vajâ, satthâ ca, nâvâ ca, susire, viṭabhâya ca,|  
 ajjhokâse vassâvâso, asenâsanakena ca,  
 chavakuṭikâ, chatte ca, câṭiyâ ca upenti te,|  
 katikâ, paṭisunivâ, bahiddhâ ca uposathâ,  
 purimikâ, pacchimikâ, yathânayena yojaye,|  
 akaraṇiyo pakkamati, sakaraṇiyo tath' eva ca,  
 dvîhatîhâ ca puna, sattâhakaraṇîyena ca,|  
 sattâhanâgatâ c' eva, âgaccheyya na eyya vâ,  
 vatthuddâne antarikâ tantimaggam nisâmaye 'ti.|  
 imamhi khandhake vatthu dvepaṇṇâsa.

## MAHĀVAGGA.

## IV.

Tena samayena buddho bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassaṃ upagacchimsu. atha kho tesam bhikkhūnaṃ etad ahosi: kena nu kho mayaṃ upāyena samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||1|| atha kho tesam bhikkhūnaṃ etad ahosi: sacā kho mayaṃ aññamaññaṃ n' eva ālapeyyāma na sallapeyyāma, yo paṭhamam gāmato piṇḍāya paṭikkameyya, so āsanam paññāpeyya, pādodakam pādapiṭṭham pādakathalikam upanikkhipeyya, avakkārapātiṃ dhovitvā upaṭṭhāpeyya, pāniyaṃ paribhojanīyaṃ upaṭṭhāpeyya, ||2|| yo pacchā gāmato piṇḍāya paṭikkameyya, sac' assa bhuttāvaseso, succākaṇkheyya, bhuñjeyya, no ce ākaṇkheyya, appaharite vā chaḍḍeyya appānake vā udake opilāpeyya, so āsanam uddhareyya, pādodakam pādapiṭṭham pādakathalikam paṭisāmeyya, avakkārapātiṃ dhovitvā paṭisāmeyya, pāniyaṃ paribhojanīyaṃ paṭisāmeyya, bhattacham sammajjeyya, ||3|| yo passeyya pāniyaghaṭam vā paribhojanīyaghaṭam vā vaccaghaṭam vā rittam tuccham, so upaṭṭhāpeyya, sac' assa avisayham hatthavikārena, dutiyaṃ āmantetvā hatthavilaṅghakena upaṭṭhāpeyya, na tv eva tappaccayā vācam bhindeyya, evam kho mayaṃ samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||4|| atha kho te bhikkhū aññamaññaṃ n' eva ālapimsu na sallapimsu. yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakam pādapiṭṭham pādakathalikam upanikkhipati, avakkārapātiṃ dhovitvā upaṭṭhāpeti, pāniyaṃ paribhojanīyaṃ upa-

t̥thāpeti. ||5|| yo pacchā gāmato piṇḍāya paṭikkamati, sace  
 hoti bhuttāvaseso, sace ākaṅkhati, bhuñjati, no ce ākaṅkhati,  
 appaharite vā chaḍḍeti appānake vā udae opilāpeti, so āsa-  
 naṃ uddharati pādodakaṃ pādapiṭhaṃ pādakathalikaṃ paṭi-  
 sāmēti, avakkārapātiṃ dhovivā paṭisāmēti, pāniyaṃ pari-  
 bhojaniyaṃ paṭisāmēti, bhattagaṃ sammajjati. ||6|| yo  
 passati pāniyaghaṭaṃ vā paribhojaniyaghaṭaṃ vā vaccagha-  
 ṭaṃ vā rittaṃ tucchā, so upaṭṭhāpeti. sac' assa hoti avi-  
 sayhaṃ hatthavikārena, dutiyaṃ āmantetvā hatthavilāṅgha-  
 kena upaṭṭhāpeti, na tv eva tappaccayā vācaṃ bhindati. ||7||  
 āciṇṇaṃ kho paṇ' etaṃ vassaṃ vutthānaṃ bhikkhūnaṃ bha-  
 gavantaṃ dassanāya upasaṃkamitū. atha kho te bhikkhū  
 vassaṃ vutthā temāsaccayena senāsanaṃ saṃsāmetvā pattaci-  
 varaṃ ādāya yena Sāvattī tena pakkamīsu. anupubbena  
 yena Sāvattī Jetavanaṃ Anāthapiṇḍikassa ārāmo, yena  
 bhagavā ten' upasaṃkamīsu, upasaṃkamitvā bhagavantaṃ  
 abhivādetvā ekamantaṃ nisīdīsu. āciṇṇaṃ kho paṇ'  
 etaṃ buddhānaṃ bhagavantaṃ āgantukehi bhikkhūhi  
 saddhiṃ paṭisammoditū. ||8|| atha kho bhagavā te bhi-  
 kkhū etad avoca: kacci bhikkhave khamaniyaṃ, kacci yā-  
 panīyaṃ, kacci samaggā sammodamānā avivadamānā phāsu-  
 kaṃ vassaṃ vasittha na ca piṇḍakena kilamitthā 'ti. kha-  
 manīyaṃ bhagavā, yāpanīyaṃ bhagavā, samaggā ca mayaṃ  
 bhante sammodamānā avivadamānā phāsukaṃ vassaṃ va-  
 simhā na ca piṇḍakena kilamimhā 'ti. ||9|| jānantāpi tathā-  
 gatā pucchanti, jānantāpi na pucchanti, kālāṃ viditvā pu-  
 cchanti, kalaṃ viditvā nā pucchanti, atthasaṃhitā tathāgatā  
 pucchanti no anatthasaṃhitā, anatthasaṃhite setughāto  
 tathāgatānaṃ. dvīhi ākārehi buddhā bhagavanto bhikkhū  
 paṭipucchanti, dhammaṃ vā desessāma, sāvākānaṃ vā si-  
 kkhāpadaṃ paññāpessāma 'ti. atha kho bhagavā te bhikkhū  
 etad avoca: yathākathaṃ paṇa tume bhikkhave samaggā  
 sammodamānā avivadamānā phāsukaṃ vassaṃ vasittha na ca  
 piṇḍakena kilamitthā 'ti. ||10|| idha mayaṃ bhante samba-  
 hulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu añña-  
 tarasmim āvāse vassaṃ upagacchimhā. tesāṃ no bhante  
 ambhākaṃ etad aho: kena nu kho mayaṃ upāyena samaggā  
 sammodamānā avivadamānā phāsukaṃ vassaṃ vaseyyāma na

ca piṇḍakena kilameyyāma 'ti. tesam no bhante amhākaṃ etad ahoṣi: sace kho mayam . . . evaṃ kho mayam samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vasseyyāma na ca piṇḍakena kilameyyāma 'ti. atha kho mayam bhante aññamaññaṃ n' eva ālapimhā na sallapimhā. yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakaṃ . . . vācam bhindati. evaṃ kho mayam bhante samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vasimhā na ca piṇḍakena kilamimhā 'ti. || 11 || atha kho bhagavā bhikkhū āmantesi: aphāsuñ ñeva kira 'me bhikkhave moghapurisaṃ vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, pasusaṃvāsañ ñeva kira 'me bhikkhave moghapurisaṃ vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, ekaṣaṃvāsañ ñeva kira 'me bhikkhave moghapurisaṃ vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, paṭṭasāṃvāsañ ñeva kira 'me bhikkhave moghapurisaṃ vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti. kathaṃ hi nāma ime bhikkhave moghapurisaṃ mūgabbataṃ tittiyasamādanam samādiyissanti. || 12 || n' etaṃ bhikkhave appasannānaṃ vā pasādaya. vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave mūgabbataṃ tittiyasamādanam samādiyitabbaṃ. yo samādiyeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ tīhi tthānehi pavāretum diṭṭhena vā sutena vā parisāṅkāya vā. sā vo bhavissati aññamaññānulomatā āpattivutthānatā vinayapurekkhārātā. || 13 || evañ ca pana bhikkhave pavāretabbaṃ. vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo: suṇātu me bhante saṃgho. ajja pavāraṇā. yadi saṃghassa pattakallaṃ saṃgho pavāreyyā 'ti. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikaṃ nisiditvā añjalim paggahetvā evam assa vacanīyo: saṃgham āvuso pavāremi diṭṭhena vā sutena vā parisāṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso saṃgham pavāremi diṭṭhena vā sutena vā parisāṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmiti. navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikaṃ nisiditvā añjalim paggahetvā evam assa vacanīyo: saṃgham bhante pavāremi

ditṭhena vā . . . dutiyam pi . . . tatiyam pi . . . passanto paṭīkarissāmīti. ||14||1||

tena kho pana samayena chabbaggiyā bhikkhū there-su bhikkhūsu ukkuṭikaṃ nisinnesu pavārayamānesu āsanesu acchanti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū thesesu bhikkhūsu ukkuṭikaṃ nisinnesu pavārayamānesu āsanesu acchissantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. saccaṃ kira bhikkhave chabbaggiyā bhikkhū thesesu . . . acchantīti. saccaṃ bhagavā. vigarahi bu-ddho bhagavā: kathaṃ hi nāma ce bhikkhave moghapurisā thesesu . . . acchissanti. n' etam bhikkhave appasannānaṃ vā pasādāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave thesesu bhikkhūsu ukkuṭikaṃ nisinnesu pavārayamānesu āsanesu acchitabbam. yo accheyya, āpatti dukkaṭassa. anujānāmi bhikkhave sabbehe' eva ukkuṭikaṃ nisinnhehi pavāretuṃ ti. ||1|| tena kho pana samayena aññataro thero jarādubbalo yāva sabbe pavārentīti ukkuṭikaṃ nisiṃno āgamayamāno mucchito papatī. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave tadantaraṃ ukkuṭikaṃ nisīdituṃ yāva 'pavāreti, pavāretvā āsane nisīdituṃ ti. ||2||2||

atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho pavāraṇā 'ti. bhagavato etam atthaṃ ārocesuṃ. dve 'mā bhikkhave pavāraṇā cātuddasikā pannarasikā ca. imā kho bhikkhave dve pavāraṇā 'ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho pavāraṇakammānīti. bhagavato etam atthaṃ ārocesuṃ. cattāra' imāni bhikkhave pavāraṇakammāni, adhammena vaggam pavāraṇakammam . . . (= II. 14. 2, 3. *Read pavāraṇakammam instead of uposathakammam*) . . . sikkhitabban ti. ||2|| atha kho bhagavā bhikkhū āmantesi: sannipatatha bhikkhave, saṃgho pavāressatīti. evaṃ vutte aññataro bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena bhikkhunā pavāraṇam dātuṃ. evaṃ ca pana bhikkhave dātabbā. tena gilānena bhikkhunā ekaṃ

bhikkhū upasaṃkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭṭikaṃ nisīditvā añjaliṃ paggaheṭvā evaṃ assa vacanīyo : pavāraṇaṃ dammi, pavāraṇaṃ me hara, mam' atthāya pavārehīti. kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pavāraṇā. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pavāraṇā. ||3|| evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ. no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā piṭhena vā saṃghamaññhe ānetvā pavāretabbam. sace bhikkhave gilānupaṭṭhākānaṃ bhikkhūnaṃ evaṃ hoti : sace kho mayaṃ gilānaṃ ṭhānā cāveśsāma, ābādho vā abhivaḍḍhissati kālāṃkiriyaṃ vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo, saṃghena tattha gantvā pavāretabbam, na tv eva vaggeta saṃghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassa. ||4|| pavāraṇāhārako ce bhikkhave dinnāya pavāraṇāya . . . (= II. 22. 3, 4. *Read* pavāraṇā, pavāraṇāya, pavāraṇāhārako *instead of* pārisuddhi, pārisuddhiyā, pārisuddhihārako) . . . pavāraṇāhārakassa āpatti dukkaṭassa. anujānāmi bhikkhave tadahu pavāraṇāya pavāraṇaṃ dentena chandam pi dātuṃ santi saṃghassa karaṇīyaṃ ti. ||5||3||

tena kho pana samayena aññatarāṃ bhikkhūnaṃ tadahu pavāraṇāya ñātakā gaṇhiṃsu. bhagavato etaṃ atthaṃ arocesuṃ. idha pana bhikkhave bhikkhūnaṃ tadahu pavāraṇāya ñātakā gaṇhanti. te ñātakā bhikkhūhi evaṃ assu vacanīyā : iṅgha tumhe āyasmanto imaṃ bhikkhūnaṃ muhuttaṃ muñcatha yāvāyaṃ bhikkhu pavāretīti. ||1|| evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ, no ce labhetha, te ñātakā bhikkhūhi evaṃ assu vacanīyā : iṅgha tumhe āyasmanto muhuttaṃ ekamantaṃ hotha yāvāyaṃ bhikkhu pavāraṇaṃ detīti. evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ, no ce labhetha, te ñātakā bhikkhūhi evaṃ assu vacanīyā : iṅgha tumhe āyasmanto imaṃ bhikkhūnaṃ muhuttaṃ nissīmaṃ netha yāva saṃgho pavāreteti. evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ, no ce labhetha, na tv eva vaggena saṃghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassa. ||2|| idha pana bhikkhave bhikkhūnaṃ tadahu pavāraṇāya rājāno gaṇhanti, corā gaṇ-



hanti, dhuttā gaṇhanti, bhikkhū paccatthikā gaṇhanti. te bhikkhū paccatthikā bhikkhūhi evam assu vacanīyā: iṅgha . . . (*comp.* § 1. 2) . . . na tv eva vaggena saṃghena pavāretabbaṃ. pavāreyya ce, āpatti dukkaṭṭassā 'ti. ||3||4||

tena kho pana samayena aññatarasmiṃ āvāse tadahu pavāraṇāya pañca bhikkhū viharanti. atha kho tesam bhikkhūnaṃ etad ahosi: bhagavatā paññattaṃ saṃghena pavāretabban ti, mayaṃ c' amhā pañca janā. kathaṃ nu kho amhehi pavāretabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pañcannaṃ saṃghe pavāretuṃ ti. ||1|| tena kho pana samayena aññatarasmiṃ āvāse tadahu pavāraṇāya cattāro bhikkhū viharanti. atha kho tesam bhikkhūnaṃ etad ahosi: bhagavatā anuññātaṃ pañcannaṃ saṃghe pavāretuṃ, mayaṃ c' amhā cattāro janā. kathaṃ nu kho amhehi pavāretabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave catunnaṃ aññamaññaṃ pavāretuṃ. ||2|| evañ ca pana bhikkhave pavāretabbaṃ: vyattena bhikkhunā paṭibaleṇa te bhikkhū ñāpetabbā: suṇantu me āyasmanto. ajja pavāraṇā. yad' āyasmantānaṃ pattakallaṃ mayam aññamaññaṃ pavāreyyāma 'ti. therena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisiditvā añjalim paggahe tvā te bhikkhū evam assu vacanīyā: ahaṃ āvuso āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso . . . paṭikarissāmi. navakena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisiditvā añjalim paggahe tvā te bhikkhū evam assu vacanīyā: ahaṃ bhante āyasmante pavāremi diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmi. ||3|| tena kho pana samayena aññatarasmiṃ āvāse tadahu pavāraṇāya tayo bhikkhū viharanti. atha kho tesam bhikkhūnaṃ etad ahosi: bhagavatā anuññātaṃ pañcannaṃ saṃghe pavāretuṃ, catunnaṃ aññamaññaṃ pavāretuṃ, mayaṃ c' amhā tayo janā. kathaṃ nu kho amhehi pavāretabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave tiṇṇannaṃ aññamaññaṃ pavāretuṃ. evañ ca pana bhikkhave pavāretabbaṃ. vyattena . . . (= § 3)

. . . paṭikarissāmīti. ||4|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya dve bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā anuññātaṃ pañcannaṃ saṃghe pavāretum, catunnaṃ aññamaññānaṃ pavāretum, tiṇṇannaṃ aññamaññānaṃ pavāretum, mayaṃ c' amhā dve janā. kathaṃ nu kho amhehi pavāretabbān ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave dvinnānaṃ aññamaññānaṃ pavāretum. ||5|| evañ ca pana bhikkhave pavāretabbānaṃ. therena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjalim paggahe tvā navo bhikkhu evam assa vacanīyo: ahaṃ āvuso āyasmantaṃ pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadatu maṃ āyasmā anukampaṃ upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso . . . paṭikarissāmīti. navakena bhikkhunā ekamsaṃ . . . paggahe tvā thero bhikkhu evam assa vacanīyo: ahaṃ bhante āyasmantaṃ pavāremi diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmīti. ||6|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahosi: bhagavatā anuññātaṃ pañcannaṃ saṃghe pavāretum, catunnaṃ aññamaññānaṃ pavāretum, tiṇṇannaṃ aññamaññānaṃ pavāretum, dvinnānaṃ aññamaññānaṃ pavāretum, ahaṃ c' amhi ekako. kathaṃ nu kho mayā pavāretabbān ti. bhagavato etam atthaṃ ārocesum. ||7|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya eko bhikkhu viharati. tena bhikkhave bhikkhunā yuttha bhikkhū paṭikkamanti upatṭhānasālāya vā maṇḍape vā rukkhamaṭṭhe vā, sa deso sammajjitvā pāniyaṃ paribhojanīyaṃ upatṭhāpetvā āsanaṃ paññāpetvā padīpaṃ katvā nisiditabbānaṃ. sacce añño bhikkhū āgacchanti, tehi saddhiṃ pavāretabbānaṃ, no ce āgacchanti, ajja me pavāraṇā 'ti adhiṭṭhātabbānaṃ. no ce adhiṭṭhaheyya, āpatti dukkaṭassa. ||8|| tatra bhikkhave yattha pañca bhikkhū viharanti, na ekassa pavāraṇaṃ āhar.vā catūhi saṃghe pavāretabbānaṃ. pavāreyyumaṃ ce, āpatti dukkaṭassa. tatra bhikkhave yattha catthāro bhikkhū viharanti, na ekassa pavāraṇaṃ āharitvā tīhi aññamaññānaṃ pavāretabbānaṃ. pavāreyyumaṃ ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti,

na ekassa pavāraṇaṃ āharitvā dvīhi aññamaññaṃ pavāretabbam. pavāreyyumaṃ ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pavāraṇaṃ āharitvā ekena adhiṭṭhabbam. adhiṭṭhaheyya ce, āpatti dukkaṭassā 'ti. ||9||5||

tena kho pana samayena aññataro bhikkhu tadahu pavāraṇāya āpattiṃ āpanno hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ na sâpattikena pavāretabban ti, ahañ c' amhi āpattiṃ āpanno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesum. idha pana . . . (comp. II. 27. 1, 2. *Read* tadahu pavāraṇāya *instead of* tadah' uposathe) . . . paṭikarissāmīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kâtabbo 'ti. ||1|| tena kho pana samayena aññataro bhikkhu pavārayamāno āpattiṃ sarati. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ na sâpattikena pavāretabban ti, ahañ c' amhi āpattiṃ āpanno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesum. idha pana bhikkhave bhikkhu pavārayamāno āpattiṃ sarati. tena bhikkhave bhikkhunā sâmantā bhikkhū evam assa vacanīyo: ahaṃ āvuso ithannāmaṃ āpattiṃ āpanno, ito vuṭṭhahitvā tam āpattiṃ paṭikarissāmīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kâtabbo. ||2|| idha pana bhikkhave bhikkhu pavārayamāno āpattiyaṃ vematiko hoti. tena bhikkhave bhikkhunā . . . (comp. II. 27. 4-8) . . . paṭikarissatīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kâtabbo 'ti. ||3||6||

paṭhamabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatimsu pañca vā atirekā vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samagga-saññino pavāresum. tehi pavāriyamāne atth' aññe āvāsikā bhikkhū āgacchimsu bahutarā. bhagavato etam atthaṃ ārocesum. ||1|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti

pañca vā atirekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. to dhammasaññino vinayasaññino vaggā samaggasaññino pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti. ||2|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti samasamā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti. ||4|| idha pana . . . tehi pavāritamatte avuṭṭhitāya parisāya ath' aññe . . . (= § 4) . . . pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ekacceya vuṭṭhitāya parisāya . . . (= § 4) . . . pavāritānam anāpatti. idha pana . . . tehi pavāritamatte sabbāya vuṭṭhitāya parisāya . . . (= § 4) . . . pavāritānam anāpatti. ||5||

anāpattipannarasakam niṭṭhitam. ||7||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. to dhammasaññino vinayasaññino vaggā vaggasaññino pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkaṭassa. ||1|| idha pana . . . tehi pavāriyamāne ath' aññe āvāsikā

bhikkhū āgacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. idha pana . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. ||2|| idha pana . . . tehi pavāritamatte — la — avuṭṭhitāya parisāya — la — ekaccāya vuṭṭhitāya parisāya — la — sabbāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. ||3||  
vaggāvaggasaññinopannarasakam niṭṭhitam. ||8||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti ath' aññe āvāsikā bhikkhū anāgatā 'ti. te kappati nu kho amhākam pavāretum na nu kho kappatīti vematikā pavārentī. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3) . . . tesam santike pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. ||2||

vematikāpannarasakam niṭṭhitam. ||9||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti ath' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākam pavāretum, n' amhākam na kappatīti kukkucapakatā pavārentī. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3) . . . tesam santike pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. ||2||

kukkucapakatāpannarasakam niṭṭhitam. ||10||

idha pana bhikkhave aññatarasmim āvāse tadahu pavā-

raṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. to nassante te vinassante te ko tehi attho 'ti bheda-purekkhārā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūñi puna pavāretabbam, pavāritānam apatti thullaccayassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3. *Read* āpatti thullaccayassa *instead of* āpatti dukkaṭassa; *in the case of* āgacchanti samasamā *read* pavāritā supavāritā, avaseshi pavāretabbam) . . . tesam santi ke pavāretabbam, pavāritānam āpatti thullaccayassa. ||2||

bhedapurekkhārāpannarasakam niṭṭhitam. ||11||  
pañcasattatikam niṭṭhitam.

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti aññe āvāsikā bhikkhū antosiṃmam okkamantīti. te jānanti aññe āvāsikā bhikkhū antosiṃmam okkantā 'ti. te passanti aññe āvāsike bhikkhū antosiṃmam okkamante. te passanti aññe āvāsike bhikkhū antosiṃmam okkante. te suṇanti aññe āvāsikā bhikkhū antosiṃmam okkamantīti. te suṇanti aññe āvāsikā bhikkhū antosiṃmam okkantā 'ti. āvāsikena āvāsikā eka-satapañcasattati tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikasatāni honti. ||1||12||

idha pana bhikkhave āvāsikānam bhikkhūnam cātuddaso hoti, āgantukānam pannaraso . . . (= II. 32. 1-33, 5. *Read* pavāretabbam, pavārenti, tadahu pavāraṇāya *instead of* uposatho kātabbo, uposatham karonti, tadah' uposathe) . . . ajj' eva gantun ti. ||1||13||

na bhikkhav. bhikkhunīyā nisinnaparīsāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na bhikkhave sikkhamānāya, na sāmānerassa, na sāmāneriyā, na sikkham paṇḍakātakassa, na antīmaṇḍittham ajjhāpannakassa nisinnaparīsāya pavāretabbam. yo pavāreyya, āpatti dukka-

ṭassa. ||1|| na āpattiya adussane ukkhittakassa nisinnaparisāya pavāretabbam. yo pavāreyya, yathādhhammo kāretabbo. na āpattiya appaṭikamme ukkhittakassa, na pāpikāya diṭṭhiya appaṭinissagge ukkhittakassa nisinnaparisāya pavāretabbam. yo pavāreyya, yathādhhammo kāretabbo. ||2|| na paṇḍakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na theyyasamvāsakassa, na titthiyapakkantakassa, na tiracchānagatassa, na mātugbhātakassa, na pitugbhātakassa, na arahantaghātakassa, na bhikkhunīdūsakassa, na saṃghabhedakassa, na lohituppādakassa, na ubhatovyañjanakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. ||3|| na bhikkhave pārivāsikassa pavāraṇādanena pavāretabbam aññatra avuṭṭhitāya parisāya. na ca bhikkhave apavāraṇāya pavāretabbam aññatra saṃghasāmaggiyā 'ti. ||4||14||

tena kho pana samayena Kosalesu janapadesu aññatarasmiṃ āvāse tadahu pavāraṇāya savarabhayakam ahosi. bhikkhū nāsakkhimsu tevācikaṃ pavāretum. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave dvevācikaṃ pavāretun ti. bālhataṃ savarabhayakam ahosi. bhikkhū nāsakkhimsu dvevācikaṃ pavāretum. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave ekavācikaṃ pavāretun ti. bālhataṃ savarabhayakam ahosi. bhikkhū nāsakkhimsu ekavācikaṃ pavāretum. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave samānavassikaṃ pavāretun ti. ||1|| tena kho pana samayena aññatarasmiṃ āvāse tadahu pavāraṇāya manussehi dānaṃ dentehi yebhuyyena ratti khepitā hoti. atha kho tesam bhikkhūnam etad ahosi: manussehi dānaṃ dentehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārito 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesum. ||2|| idha pana bhikkhave aññatarasmiṃ āvāse tadahu pavāraṇāya manussehi dānaṃ dentehi yebhuyyena ratti khepitā hoti. tatra ce bhikkhūnam evam hoti: manussehi . . . vibhāyissatīti, vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. manussehi

dānaṃ dentehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārito 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya bhikkhūhi dhammaṃ bhaṇantehi suttantikehi suttantaṃ saṃgāyantehi vinayadharehi vinayaṃ vinicchinantehi dhammakathikehi dhammaṃ sākacchantehi bhikkhūhi kalahaṃ karontehi yebhuyyena ratti khepitā hoti. tatra ce bhikkhūnaṃ evaṃ hoti : bhikkhūhi kalahaṃ karontehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārito 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissatīti, vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. bhikkhūhi kalahaṃ . . . khepitā. sace saṃgho tevācikaṃ pavāressati, apavārito 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||4|| tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse tadahu pavāraṇāya mahā bhikkhusaṃgho sannipatito hoti parittaṃ ca anovassikaṃ hoti mahā ca meghe uggato hoti. atha kho tesāṃ bhikkhūnaṃ etad ahosi : ayaṃ kho mahā bhikkhusaṃgho sannipatito parittaṃ ca anovassikaṃ mahā ca meghe uggato. sace saṃgho tevācikaṃ pavāressati, apavārito 'va saṃgho bhavissati, athāyaṃ meghe pavassissati. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etaṃ atthaṃ ārocesuṃ. ||5|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya mahā bhikkhusaṃgho sannipatito hoti parittaṃ ca anovassikaṃ hoti mahā ca meghe uggato hoti. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho mahā . . . (= § 5) . . . pavassissatīti, vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ mahā . . . pavassissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||6|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya rājantarāyo hoti — la — corantarāyo h., agyantarāyo h., udakant. h., manussant. h., amanussant. h., vāḷant. h., sirimsapant. h., jīvitant. h., brahmacariyantarāyo hoti. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho brah-



macariyantarāyo. sace saṅgho tevācikaṃ pavāressati, apavārito 'va saṅgho bhavissati, athāyaṃ brahmacariyantarāyo bhavissatīti, vyattena bhikkhunā paṭibaleṇa saṅgho ñāpetabbo : suṇātu me bhante saṅgho. ayaṃ brahmacariyantarāyo. sace saṅgho tevācikaṃ pavāressati, apavārito 'va saṅgho bhavissati, athāyaṃ brahmacariyantarāyo bhavissati. yadi saṅghassa pattakallaṃ, saṅgho dvevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||7||15||

tena kho pana samayena chabbaggiyā bhikkhū sâpattikā pavārenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sâpattikena pavāretabbāṃ. yo pavāreyya, âpatti dukkaṭassa. anujānāmi bhikkhave yo sâpattiko pavāreti, tassa okāsaṃ kârâpetvâ âpattiyaṃ codetun ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū okāsaṃ kârâpiyamānâ na icchanti okāsaṃ kâtuṃ. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave okāsaṃ akarontassa pavāraṇaṃ ṭhapetun. evañ ca pana bhikkhave ṭhapetabbâ. tadahu pavāraṇāya cātuddase vâ pannarase vâ tasmim puggalo sammukhîbhûte saṅghamajje udâharitabbāṃ : suṇātu me bhante saṅgho. itthanāmo puggalo sâpattiko, tassa pavāraṇaṃ ṭhapemi, na tasmim sammukhîbhûto pavāretabban ti ṭhapitâ hoti pavāraṇâ 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū pur' amhâkaṃ pesalâ bhikkhû pavāraṇaṃ ṭhapentīti paṭigacc' eva suddhānaṃ bhikkhūnaṃ anâpattikānaṃ avatthusmim akāraṇe pavāraṇaṃ ṭhapenti pavāritānaṃ pi pavāraṇaṃ ṭhapenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave suddhānaṃ bhikkhūnaṃ anâpattikānaṃ avatthusmim akāraṇe pavāraṇâ ṭhapetabbâ. yo ṭhapeyya, âpatti dukkaṭassa. na bhikkhave pavāritānaṃ pi pavāraṇâ ṭhapetabbâ. yo ṭhapeyya, âpatti dukkaṭassa. ||3|| evañ kho bhikkhave ṭhapitâ hoti pavāraṇâ, evañ atṭhapitâ. kathañ ca bhikkhave atṭhapitâ hoti pavāraṇâ. tevācikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyositāya pavāraṇaṃ ṭhapeti, atṭhapitâ hoti pavāraṇâ. dvevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyositāya pavāraṇaṃ ṭhapeti,

aṭṭhapitā hoti pavāraṇā. evaṃ kho bhikkhave aṭṭhapitā hoti pavāraṇā. ||4|| kathaṃ ca bhikkhave ṭhapitā hoti pavāraṇā. tevācikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya puriyosītāya pavāraṇaṃ ṭhabeti, ṭhapitā hoti pavāraṇā. dhevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya apariyosītāya pavāraṇaṃ ṭhabeti, ṭhapitā hoti pavāraṇā. evaṃ kho bhikkhave ṭhapitā hoti pavāraṇā. ||5|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhabeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā aparissuddhakāyasamācāro aparissuddhacārisamācāro aparissuddhaājīvo bālo avyatto na paṭibalo anuyūñjīyamāno anuyogaṃ dātun ti, alaṃ bhikkhu, mā bhaṇḍanaṃ mā kulahaṃ mā viggahaṃ mā vivādan ti omadditvā saṃghena pavāretabbam. ||6|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhabeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro aparissuddhacārisamācāro aparissuddhaājīvo bālo avyatto na paṭibalo anuyūñjīyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbam. ||7|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhabeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhacārisamācāro aparissuddhaājīvo bālo avyatto na paṭibalo anuyūñjīyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbam. ||8|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhabeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhacārisamācāro parisuddhaājīvo bālo avyatto na paṭibalo anuyūñjīyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbam. ||9|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhabeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhacārisamācāro parisuddhaājīvo paṇḍito vyatto paṭibalo anuyūñjīyamāno anuyogaṃ dātun ti, so evaṃ assa vacanīyo : yaṃ kho tvaṃ āvuso imassa bhikkhuno pavāraṇaṃ ṭhapesi, kimhi naṃ ṭhapesi, silavipattiyā ṭhapesi, ācāravipattiyā ṭhapesi,

diṭṭhivipattiyaṃ ṭhapesīti. ||10|| so ce evaṃ vadeyya: sīlavipattiyaṃ ṭhāpemi, ācāravip. ṭh., diṭṭhivip. ṭhāpemi, so evaṃ assa vacanīyo: jānāti panāyasmā sīlavipattiṃ, jānāti ācāravipattiṃ, jānāti diṭṭhivipattiṃ ti. so ce evaṃ vadeyya: jānāmi kho ahaṃ āvuso sīlavipattiṃ, jānāmi ācāravipattiṃ, jānāmi diṭṭhivipattiṃ ti, so evaṃ assa vacanīyo: katamā panāvuso sīlavipatti, katamā ācāravipatti, katamā diṭṭhivipatti. ||11|| so ce evaṃ vadeyya: cattāri ca pārājikāni terasa saṃghādisesā ayaṃ sīlavipatti, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ayaṃ ācāravipatti, micchādiṭṭhi antaggāhikā diṭṭhi ayaṃ diṭṭhivipatti, so evaṃ assa vacanīyo: yaṃ kho tvaṃ āvuso imassa bhikkhuno pavāraṇaṃ ṭhāpesi, diṭṭhena ṭhāpesi, sutena ṭhāpesi, parisaṅkāya ṭhāpesīti. ||12|| so ce evaṃ vadeyya: diṭṭhena vā ṭhāpemi, sutena vā ṭhāpemi, parisaṅkāya vā ṭhāpemi, so evaṃ assa vacanīyo: yaṃ kho tvaṃ āvuso imassa bhikkhuno diṭṭhena pavāraṇaṃ ṭhāpesi, kiṃ te diṭṭhaṃ, kinti te diṭṭhaṃ, kadā te diṭṭhaṃ, kattha te diṭṭhaṃ, pārājikaṃ ajjhāpajjanto diṭṭho, saṃghādisesaṃ ajjhāpajjanto diṭṭho, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpajjanto diṭṭho, kattha ca tvaṃ aḥosi, kattha cāyaṃ bhikkhu aḥosi, kiṃ ca tvaṃ karosi, kiṃ cāyaṃ bhikkhu karotīti. ||13|| so ce evaṃ vadeyya: na kho ahaṃ āvuso imassa bhikkhuno diṭṭhena pavāraṇaṃ ṭhāpemi, api ca sutena pavāraṇaṃ ṭhāpemi, so evaṃ assa vacanīyo: yaṃ kho tvaṃ āvuso imassa bhikkhuno sutena pavāraṇaṃ ṭhāpesi, kiṃ te sutāṃ, kinti te sutāṃ, kadā te sutāṃ, kattha te sutāṃ, pārājikaṃ ajjhāpanno 'ti sutāṃ, saṃghādisesaṃ ajjhāpanno 'ti sutāṃ, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti sutāṃ, bhikkhussa sutāṃ, bhikkhuniyā s., sikkhamānāya s., sāmaṇcrassa s., sāmaṇeriyā s., upāsakassa s., upāsikāya s., rājūnaṃ s., rājumahāmatānaṃ s., tiṭṭhiyānaṃ s., tiṭṭhiyasāvakaṇaṃ sutāṃ ti. ||14|| so ce evaṃ vadeyya: na kho ahaṃ āvuso imassa bhikkhuno sutena pavāraṇaṃ ṭhāpemi, api ca parisaṅkāya pavāraṇaṃ ṭhāpemi, so evaṃ assa vacanīyo: yaṃ kho tvaṃ āvuso imassa bhikkhuno parisaṅkāya pavāraṇaṃ ṭhāpesi, kiṃ parisaṅkasi, kinti parisaṅkasi, kadā parisaṅkasi, kattha parisaṅkasi, pārā-

jikaṃ ajjhāpanno 'ti parisāṅkasi, saṃghādisesaṃ ajjhāpanno 'ti parisāṅkasi, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti parisāṅkasi, bhikkhussa sutvā parisāṅkasi . . . titthiyasāvakānaṃ sutvā parisāṅkasi. ||15|| so ce evaṃ vadeyya : na kho ahaṃ āvuso imassa bhikkhuno parisāṅkāya pavāraṇaṃ ṭhapemi, api ca ahaṃ na jānāmi kena ahaṃ imassa bhikkhuno pavāraṇaṃ ṭhapemi, so ce bhikkhave codako bhikkhu anuyogena viññūnaṃ sabrahmacāriṇaṃ cittaṃ na ārādheti ananuvādo cudito bhikkhū 'ti alaṃ vacanāya. so ce bhikkhave codako bhikkhu anuyogena viññūnaṃ sabrahmacariṇaṃ cittaṃ ārādheti sānuvādo cudito bhikkhū 'ti alaṃ vacanāya. ||16|| so ce bhikkhave codako bhikkhu amūlakena pārājikena anuddhamsitāṃ paṭijānāti, saṃghādisesaṃ ropetvā saṃghena pavāretabbam. so ce bhikkhave codako bhikkhu amūlakena saṃghādisesena anuddhamsitāṃ paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbam. so ce bhikkhave codako bhikkhu amūlakena thullaccayena pācittiyena pāṭidesanīyena dukkaṭena dubbhāsitena anuddhamsitāṃ paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbam. ||17|| so ce bhikkhave cudito bhikkhu pārājikaṃ ajjhāpanno 'ti paṭijānāti, nāsetvā saṃghena pavāretabbam. so ce bhikkhave cudito bhikkhu saṃghādisesaṃ ajjhāpanno 'ti paṭijānāti, saṃghādisesaṃ ropetvā saṃghena pavāretabbam. so ce bhikkhave cudito bhikkhu thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbam. ||18|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayaṃ ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū saṃghādisesadiṭṭhino honti. ye te bhikkhave bhikkhū thullaccayadiṭṭhino, tehi so bhikkhave bhikkhu ekamantaṃ apanetvā yathādhammaṃ kārāpetvā saṃghaṃ upasaṃkamitvā evaṃ assa vacanīyo : yaṃ kho so āvuso bhikkhu āpattiṃ āpanno, sāssa yathādhammaṃ paṭikata. yadi saṃghassa pattakallaṃ, saṃgho pavāreyyā 'ti. ||19|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayaṃ ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū pācittiyadiṭṭhino honti. ekacce bhi-

kkhū thullaccayaditthino honti, ekacce bhikkhū pāṭidesanīyaditthino honti. ek. bh. thullaccayad. h., ek. bh. dukkaṭad. h., ek. bh. thullaccayad. h., ek. bh. dubbhāsītad. h. ye te bhikkhave bhikkhū thullaccayaditthino, tehi . . . (= § 19) . . . saṃgho pavāreyyā 'ti. ||20|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya pācittiyaṃ ajjhāpanno hoti, pāṭidesanīyaṃ ajjhāp. hoti, dukkaṭaṃ ajjhāp. hoti, dubbhāsītāṃ ajjhāp. hoti. ekacce bhikkhū dubbhāsītaditthino honti, ekacce bhikkhū saṃghādisesaditthino honti. ye te bhikkhave bhikkhū dubbhāsītaditthino, tehi . . . (= § 19) . . . saṃgho pavāreyyā 'ti. ||21|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya dubbhāsītāṃ ajjhāpanno hoti. ekacce bhikkhū dubbhāsītaditthino honti, ek. bh. thullaccayad. h., ek. bh. dubbhāsītad. h., ek. bh. pācittiyad. h., ek. bh. dubbhāsītad. h., ek. bh. pāṭidesanīyad. h., ek. bh. dubbhāsītad. h., ek. bh. dukkaṭad. honti. ye te bhikkhave bhikkhū dubbhāsītaditthino, tehi . . . saṃgho pavāreyyā 'ti. ||22|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya saṃghamajjhe udāhareyya: suṇātu me bhante saṃgho. idaṃ vatthuṃ paññāyati na puggalo. yadi saṃghassa pattakallaṃ, vatthuṃ ṭhapetvā saṃgho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho āvuso visuddhānaṃ pavāraṇā paññattā. sace vatthuṃ paññāyati na puggalo, idān' eva naṃ vadehīti. ||23|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya saṃghamajjhe udāhareyya: suṇātu me bhante saṃgho. ayaṃ puggalo paññāyati na vatthuṃ. yadi saṃghassa pattakallaṃ, puggalaṃ ṭhapetvā saṃgho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho āvuso samaggānaṃ pavāraṇā paññattā. sace puggalo paññāyati na vatthuṃ, idān' eva naṃ vadehīti. ||24|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya saṃghamajjhe udāhareyya: suṇātu me bhante saṃgho. idaṃ vatthuṃ ca puggalo ca paññāyati. yadi saṃghassa pattakallaṃ, vatthuṃ ca puggalaṃ ca ṭhapetvā saṃgho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho āvuso visuddhānaṃ ca samaggānaṃ ca pavāraṇā paññattā. sace vatthuṃ ca puggalo ca paññāyati, idān' eva naṃ vadehīti. ||25|| pubbe ce bhikkhave pavāraṇāya vatthuṃ paññāyati, pacchā puggalo, kallaṃ vacanāya. pubbe ce bhikkhave

pavāraṇāya puggalo paññāyati, pacchā vatthum, kallaṃ vacanāya. pubbe ce bhikkhave pavāraṇāya vatthuṃ ca puggalo ca paññāyati, taṃ ce katāya pavāraṇāya ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ ti. ||26||**16**||

tena kho pana samayena sambahulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassaṃ upagacchimsu. tesāṃ sāmāntā aññe bhikkhū bhaṇḍana-kārakā kalahakārakā vivāḍakārakā bhassakārakā saṃgho adhikaraṇakārakā vassaṃ upagacchimsu mayāṃ tesāṃ bhikkhūnaṃ vassaṃ vutthānaṃ pavāraṇāya pavāraṇaṃ ṭhappessāma 'ti. assosum kho te bhikkhū: amhākaṃ kira sāmāntā aññe bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā vassaṃ upagatā mayāṃ . . . ṭhappessāma 'ti. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etaṃ atthaṃ ārocesum. ||1|| idha pana bhikkhave sambahulā sandiṭṭhā sambhattā bhikkhū aññatarasmim āvāse vassaṃ upagacchanti. tesāṃ sāmāntā aññe bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā vassaṃ upagacchanti mayāṃ . . . ṭhappessāma 'ti. anujānāmi bhikkhave tehi bhikkhūhi dve tayo uposathe cātuddasike kātuṃ kathaṃ mayāṃ tehi bhikkhūhi paṭhamataraṃ pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā āvāsaṃ āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi lahum-lahum sannipatitvā pavāretabbam, pavāretvā vattabbā: pavāritā kho mayāṃ āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||2|| te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā asaṃvhiṭā taṃ āvasaṃ āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi āsanaṃ paññāpetabbam, pādodakaṃ pādapiṭhaṃ pādakathalikaṃ upanikkhipitabbam, paccuggantvā pattacivaraṃ paṭiggahetabbam, pāniyena pucchitabbā, tesāṃ vikkhitvā nissīmaṃ gantvā pavāretabbam, pavāretvā vattabbā: pavāritā kho mayāṃ āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||3|| evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ, no ce labhetha, āvāsikena bhikkhunā vyattena paṭibaleṇa āvāsikā bhikkhū nāpetabbā: suṇanta me āyasmantā āvāsikā. yad' āyasmantānaṃ patta-kallaṃ, idāni uposathaṃ kareyyāma pātimokkhaṃ uddiseyyā-

ma, āgame kāle pavāreyyāma' ti. te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikaraṇakāraḥ te bhikkhū evaṃ vadēyyuṃ : sād'h' āvuso idān' eva no pavārethā' ti, te evaṃ assu vacanīyā : anissarā kho tumhe āvuso amhākaṃ pavāraṇāya, na tāva mayaṃ pavāressāma' ti. || 4 || te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikaraṇakāraḥ taṃ kālāṃ anuvaseyyuṃ, āvāsikena bhikkhave bhikkhunā vyattena paṭibalena āvāsikā bhikkhū nāpetabbā : suṇantu me āyasmantā . . . uddiseyyāma, āgame juṇhe pavāreyyāma' ti. te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikaraṇakāraḥ te bhikkhū evaṃ vadēyyuṃ : sād'h' āvuso idān' eva no pavārethā' ti, te evaṃ assu vacanīyā : anissarā kho tumhe āvuso amhākaṃ pavāraṇāya, na tāva mayaṃ pavāressāma' ti. || 5 || te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikaraṇakāraḥ tam pi juṇhaṃ anuvaseyyuṃ, tehi bhikkhave bhikkhūhi sabbe' eva āgame juṇhe komudiyā cātumāsiniyā akāma pavāretabbā. || 6 || tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno agilānassa pavāraṇaṃ ṭhapeti, so evaṃ assa vacanīyo : āyasmaṃ kho gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogo hosi, ārogo ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pacittiyā. || 7 || tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno gilānassa pavāraṇaṃ ṭhapeti, so evaṃ assa vacanīyo : ayaṃ kho āvuso bhikkhu gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāvāyaṃ bhikkhu ārogo hoti, ārogaṃ ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pacittiyā. || 8 || tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno gilānassa pavāraṇaṃ ṭhapeti, so evaṃ assa vacanīyo : āyasmantā kho gilānā, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogā hotha, ārogaṃ ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pacittiyā. || 9 || tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno agilānassa pavāraṇaṃ ṭhapeti, ubho saṃghena samanuyuñjitvā samanuggāhitvā yathādhammaṃ kārāpetvā saṃghena pavāretabbā ti. || 10 || **17** ||

tena kho pana samayena sambahulā sanditṭhā sambhattā

bhikkhū Kosalesu janapadesu aññatarasmiṃ āvāse vassam upagacchimsu. tesam samaggānaṃ sammodamānānaṃ avivadamānānaṃ viharataṃ aññataro phāsuvihāro adhigato hoti. atha kho tesam bhikkhūnaṃ etad ahoṣi: ambhakaṃ kho samaggānaṃ . . . adhigato. sace mayaṃ idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikaṃ pakkameyyuṃ, evaṃ mayaṃ imambhā phāsuvihārā paribāhirā bhavissāma. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. ||1|| idha pana bhikkhave sambahulā sandiṭṭhā sambhattā bhikkhū aññatarasmiṃ āvāse vassam upagacchanti. tesam samaggānaṃ . . . adhigato hoti. tatra ce bhikkhūnaṃ evaṃ hoti: ambhakaṃ kho samaggānaṃ . . . paribāhirā bhavissāma 'ti. anujānāmi bhikkhave tehi bhikkhūhi pavāraṇāsaṃgahaṃ kātuṃ. ||2|| evañ ca pana bhikkhave kātabbo. sabbe' eva ekajjhaṃ sannipatitabbaṃ, sannipatitvā vyattena bhikkhūnaṃ paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ambhakaṃ samaggānaṃ sammodamānānaṃ avivadamānānaṃ viharataṃ aññataro phāsuvihāro adhigato. sace mayaṃ idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikaṃ pakkameyyuṃ, evaṃ mayaṃ imambhā phāsuvihārā paribāhirā bhavissāma. yudi saṃghassa pattakallaṃ, saṃgho pavāraṇāsaṃgahaṃ kareyya, idāni uposathaṃ kareyya pātimokkhaṃ uddiseyya, āgame komudiyā cātumāsiniyā saṃgho pavāreyya. esā ñatti. ||3|| suṇātu me bhante saṃgho. ambhakaṃ samaggānaṃ . . . paribāhirā bhavissāma. saṃgho pavāraṇāsaṃgahaṃ karoti, idāni uposathaṃ karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati. yassāyasmato khamati pavāraṇāsaṃgahassa karaṇaṃ idāni uposathaṃ karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati, so tuṇh' assa. yassa na khamati, so bhāseyya. kato saṃghena pavāraṇāsaṃgaho idāni uposathaṃ karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmiti. ||4|| tehi ce bhikkhave bhikkhūhi kato pavāraṇāsaṃgahe aññataro bhikkhu evaṃ vadeyya: icchāma' ahaṃ āvuso janapadacārikaṃ pakkamituṃ, atthi me janapado karaṇiyan ti, so evaṃ assa vacaniyo: sādha' āvuso pavāretvā gacchāhīti. so



ce bhikkhave bhikkhu pavārayamāno aññatarassa bhikkhuno pavāraṇaṃ ṭhapeti, so evam assa vacaṇiyo : anissaro kho me tvaṃ āvuso pavāraṇāya, na tāvāhaṃ pavāressāmiti. tassa ce bhikkhave bhikkhuno pavārayamānassa aññataro bhikkhu tassa bhikkhuno pavāraṇaṃ ṭhapeti, ubho saṃghena samanuyuñjivā samanuggāhitvā yathādhammaṃ kārāpetabbā. || 5 || so ce bhikkhave bhikkhu janapade taṃ karaṇiyaṃ tīretvā punad eva anto komūdiyā cātumāsiniyā taṃ āvāsaṃ āgacchati, tehi ce bhikkhave bhikkhūhi pavāriyamāne aññataro bhikkhu tassa bhikkhuno pavāraṇaṃ ṭhapeti, so evam assa vacaṇiyo : anissaro kho me tvaṃ āvuso pavāraṇāya, pavārito ahan ti. tehi ce bhikkhave bhikkhūhi pavāriyamāne so bhikkhu aññatarassa bhikkhuno pavāraṇaṃ ṭhapeti, ubho saṃghena samanuyuñjivā samanuggāhitvā yathādhammaṃ kārāpetvā saṃghena pavāretabban ti. || 6 || 18 ||

pavāraṇakkhandhakaṃ catuttham.

imamhi khandhake vatthu chacattārisā. tassa uddānaṃ :  
 vassaṃ vutthā Kosalesu agamum satthu dassanaṃ  
 aphāsupasusaṃvāsaṃ aññamaññānulanomātā,  
 pavārentāpaṇā, dve ca, kammaṃ, g'āna-ñātakā,  
 rājā, corā ca, dhuttā ca, bhikkhū paccatthikā tathā,  
 pañca, catu, tayo, dve, 'ko, āpanno, vemati, sari,  
 sabbo saṃgho, vematiko, bahū samā ca thokikā,  
 āvāsikā, cātuddasā, līṅga-saṃvāsakā ubho,  
 gantabbaṃ, na nisinnāya, chandadān', apavāraṇā,  
 savarehi, khepitā, meghe, antarā ca, pavāraṇā,  
 5 na karonti, pur' amhākaṃ, atṭhapitā ca, bhikkhuno,  
 kimhi vā 'ti katamañ ca diṭṭhena sutasāṅkāya,  
 codako cuditako ca, thullaccaya-vatthu-bhaṇḍanaṃ,  
 pavāraṇasaṃgaho ca, anissaro, pavāraye 'ti.

## M A H Â V A G G A .

## V.

Tena samayena buddho bhagavâ Râjagahe viharati Gijjhakûṭṭe pabbato. tena kho pana samayena râjâ Mâgadho Seniyo Bimbisâro asîtiyâ gâmasahassesu issarâdhipaccam rajjam kâreti. tena kho pana samayena Campâyam Soṇo nâma Koḷiviso seṭṭhiputto sukhumâlo hoti, tassa pâdatalesu lomâni jâtâni honti. atha kho râjâ Mâgadho Seniyo Bimbisâro tâni asitîm gâmikasahassâni sannipâtâpetvâ kenacid eva karaṇiyena Soṇassa Koḷivissassa santike dûtam pâhesi, âgacchatu Soṇo icchâmi Soṇassa âgatan ti. ||1|| atha kho Soṇassa Koḷivissassa mâtâpitaro Soṇam Koḷivissam etad avocum : râjâ te tâta Soṇa pâde dakkhitukâmo. mâ kho tvam tâta Soṇa yena râjâ tena pâde abhippasâreyyâsi, raṇṇo purato pallaṅkena nisîda, nisinnassa te râjâ pâdo dakkhissatîti. atha kho Soṇam Koḷivissam sivikâya ânesum. atha kho Soṇo Koḷiviso yena râjâ Mâgadho Seniyo Bimbisâro ten' upasaṃkami, upasaṃkamtivâ râjânam Mâgadham Seniyam Bimbisâram abhivâdetvâ raṇṇo purato pallaṅkena nisîdi. addasa kho râjâ Mâgadho Seniyo Bimbisâro Soṇassa Koḷivissassa pâdatalesu lomâni jâtâni. ||2|| atha kho râjâ Mâgadho Seniyo Bimbisâro tâni asitîm gâmikasahassâni diṭṭhadhammiko atthe anusâsitvâ uyyojesi : tumhe khv attha bhane mayâ diṭṭhadhammiko atthe anusâsitâ, gacchatha tam bhagavantam payirupâsatha, so no bhagavâ samparâyiko atthe anusâsissatîti. atha kho tâni asîti gâmikasahassâni yena Gijjhakûṭṭo pabbato ten' upasaṃkamimsu. ||3|| tena kho pana samayena âyasmâ Sâgato bhagavaṭo upatṭhâko hoti. atha kho tâni asîti gâmikasahassâni yenâyasmâ Sâgato ten' upasaṃkamimsu, upasaṃkamtivâ âyasmantar Sâgataṃ

etad avocum : imāni bhante asīti gāmikasahassāni idh' upasaṃkantāni bhagavantam dassanāya. sādhu mayam bhanto labheyyāma bhagavantam dassanāyā 'ti. tena hi tumhe āyasmanto muhuttam idh' eva tāva lotha yāvāham bhagavantam paṭivedemīti. ||4|| atha kho āyasmā Sāgato tesam asītiyā gāmikasahassānam purato pekkhamānānam pāṭikāya nimujjivā bhagavato purato ummujjivā bhagavantam etad avoca : imāni bhante asīti gāmikasahassāni idh' upasaṃkantāni bhagavantam dassanāya, yassa dāni bhante bhagavā kalam maññatīti. tena hi tvaṃ Sāgata vihārapacchāyāyam āsanam paññāpehīti. ||5|| evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunivā piṭham gahetvā bhagavato purato nimujjivā tesam asītiyā gāmikasahassānam purato pekkhamānānam pāṭikāya ummujjivā vihārapacchāyāyam āsanam paññāpesi. atha kho bhagavā vihārā nikkhamitvā vihārapacchāyāyam paññatte āsane nisīdi. ||6|| atha kho tāni asīti gāmikasahassāni yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantam nisidimsu. atha kho tāni asīti gāmikasahassāni āyasmantam yeva Sāgataṃ samannāharanti, no tathā bhagavantam. atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivitakkam aññāya āyasmantam Sāgataṃ āmanatesi : tena hi tvaṃ Sāgata bhiyyosomattāya uttarimanussa-dhammam iddhipāṭihāriyam dassēhīti. evam bhanto 'ti kho āyasmā Sāgato bhagavato paṭisunivā vēhāsam abbhuggantvā ākāse antalikkhe caṅkamati pi tiṭṭhati pi nisīdati pi seyyam pi kappeti dhūpāyati pi pajjalati pi antaradhāyati pi. ||7|| atha kho āyasmā Sāgato ākāse antalikkhe anekavihitam uttarimanussadhammam iddhipāṭihāriyam dassetvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca : satthā me bhante bhagavā, sāvako 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmīti. atha kho tāni asīti gāmikasahassāni acchāriyam vata bho, abbhutam vata bho, sāvako pi nāma evam mahiddhiko bhavissati evam mahānubhāvo, aho nūna satthā 'ti bhagavantam yeva samannāharanti, no tathā āyasmantam Sāgataṃ. ||8|| atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idam : dānakatham silakatham

saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhammo ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukkamsikā dhammadesanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakam sammad eva rajanaṃ patigaṇheyya, evam eva tesam asītiyā gāmikasahassānaṃ tasmīṃ yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||9|| te diṭṭhadhammā patta-dhammā viditadhammā pariyogāhadhammā tiṇṇavicikicchā vigatakathamkāthā vesārajappattā aparappaccayā satthu sāsane bhagavantaṃ etad avocaṃ : abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintiti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. ete mayaṃ bhante bhagavantaṃ saraṇaṃ gacchāma dhammañ ca bhikkhusaṃghaṃ ca, upāsake no bhagavā dhāretu ajjatagge paṇupete saraṇaṃ gate 'ti. ||10|| atha kho Soṇassa Koḷivissa etad ahoṣi : yathā-yathā kho ahaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, na yidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipunṇaṃ ekantaparissuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritaṃ. yaṃ nūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ ti. atha kho tāni asīti gāmikasahassāni bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamimsu. ||11|| atha kho Soṇo Koḷiviso acirapakkantesu tesu asītiyā gāmikasahassesu yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho Soṇo Koḷiviso bhagavantaṃ etad avoca : yathā-yathāhaṃ bhante bhagavatā dhammaṃ desitaṃ . . . brahmacariyaṃ caritaṃ. icchāmaṃ bhante kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitūṃ, pabbājetu maṃ bhante bhagavā 'ti. alatta kho Soṇo Koḷiviso bhagavato santike pabbajjaṃ, alatta upasampadaṃ. acirūpasampanno

ca panāyasmā Soṇo Sītavane viharati. ||12|| tassa accāradhaviyassa caṅkamato pādā bhijjimsu, caṅkamo lohiteṇa phuṭo hoti seyyathāpi gavāghātanaṃ. atha kho āyasmato Soṇassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko uḍapādi: ye kho keci bhagavato sāvaka āradhaviyā viharanti, ahaṃ tesam aññataro, atha ca pana me nānupādāya āsavehi cittaṃ vimuccati, samvijjanti kho pana me kulē bhoga. sakkā bhoge ca bhuñjitum puññāni ca kātum. yaṃ nūnāhaṃ hināyavattitvā bhoge ca bhuñjeyyaṃ puññāni ca kareyyan ti. ||13|| atha kho bhagavā āyasmato Soṇassa cetasa cetoparivitaṅkaṃ aññāya seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, evam eva Gijjhakūṭe pabbate antarahito Sītavane pāturahosi. atha kho bhagavā sambahulehi bhikkhūhi saddhiṃ senāsanacārikaṃ āhiṇḍanto yenāyasmato Soṇassa caṅkamo ten' upasaṃkami. addasa kho bhagavā āyasmato Soṇassa caṅkamaṃ lohiteṇa phutaṃ, disvāna bhikkhū āmanatesi: kassa nū āyaṃ bhikkhave caṅkamo lohiteṇa phuṭo seyyathāpi gavāghātanaṃ ti. āyasmato bhante Soṇassa accāradhaviyassa caṅkamato pādā bhijjimsu, tassāyaṃ caṅkamo lohiteṇa phuṭo seyyathāpi gavāghātanaṃ ti. ||14|| atha kho bhagavā yenāyasmato Soṇassa vihāro ten' upasaṃkami, upasaṃkamitvā paññatte āsano nisīdi. āyasmāpi kho Soṇo bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ Soṇaṃ bhagavā etad avoca: nanu te Soṇa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko uḍapādi: ye kho keci . . . puññāni ca kareyyan ti. evaṃ bhante 'ti. taṃ kiṃ maññasi Soṇa, kusalo tvam pubbe agārikabhūto vīṇāya tantissare 'ti. evaṃ bhante. taṃ kiṃ maññasi Soṇa, yadā te vīṇāya tantiyo accāyatā honti, api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā 'ti. no h' etaṃ bhante. ||15|| taṃ kiṃ maññasi Soṇa, yadā te vīṇāya tantiyo atisīthilā honti, api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā 'ti. no h' etaṃ bhante. taṃ kiṃ maññasi Soṇa, yadā te vīṇāya tantiyo n' eva accāyatā honti nātisīthilā same guṇe patitṭhitā, api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā 'ti. evaṃ bhante. evam eva kho Soṇa accāradhaviyaṃ uddhaccāya samvatta-

ti, atilīnaviriyam kosajjāya samvattati. ||16|| tasmāt iha tvam Soṇa viriyasamataṃ adhiṭṭhaha indriyānaṃ ca samataṃ paṭivijjha tattha ca nimittaṃ gaṇhāhīti. evaṃ bhante 'ti kho āyasmā Soṇo bhagavato paccassosi. atha kho bhagavā āyasmantaṃ Soṇam iminā ovādena ovaditvā seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, evam eva Sitaṇe āyasmato Soṇassa sammukhe antarahito Gijjhakūṭe pabbate pāturaḥosi. ||17|| atha kho āyasmā Soṇo āparena samayena viriyasamataṃ adhiṭṭhāsi indriyānaṃ ca samataṃ paṭivijjhi tattha ca nimittaṃ aggaḥesi. atha kho āyasmā Soṇo eko vūpakatṭho appamatto ātāpi pahitatto viharanto na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyaṃ pabbajanti, tad anuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā 'ti abbhāññāsi, aññataro ca panāyasmā Soṇo arahataṃ aḥosi. ||18|| atha kho āyasmato Soṇassa arahattaṃ pattassa etad aḥosi: yaṃ nūnāhaṃ bhagavato santike aññaṃ vyākareyyan ti. atha kho āyasmā Soṇo yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho āyasmā Soṇo bhagavantaṃ etad avoca: ||19|| yo so bhante bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppatasadattho parikkhīṇaḥhavasamyojano sammadaññāvimutto, so cha tṭhānāni adhimutto hoti: nekkhammādhimutto hoti, pavivekādhimutto hoti, avyāpajjhādhimutto hoti, upādāna-kkhayādhimutto hoti, taṇhakkhayādhimutto hoti, asammohādhimutto hoti. ||20|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa: kevalaṃ saddhāmatkataṃ nūna ayam āyasmā nissāya nekkhammādhimutto 'ti. na kho pan' etaṃ bhante evaṃ daṭṭhabbam. khīṇāsavo bhante bhikkhu vusitavā katakaraṇīyo karaṇiyaṃ attānaṃ asamanupassanto katassa vā paṭiyaṃ khayā rāgassa vītaraḡattā nekkhammādhimutto hoti, khayā dosassa vītadosattā nekkhammādhimutto hoti, khayā mohassa vītamohattā nekkhammādhimutto hoti. ||21|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa: lābhasakkārasilokaṃ nūna ayam āyasmā nikā-

mayamāno pavivekādhimutto 'ti. na kho pan' etaṃ . . .  
 khayā rāgassa vītārāgattā pavivekādhimutto hoti, khayā do-  
 sassa vītadosattā pavivekādhimutto hoti, khayā mohassa vi-  
 tamohattā pavivekādhimutto hoti. ||22|| siyā kho pana  
 bhante idh' ekaccassa āyasmato evaṃ assa: silabbataparā-  
 māsaṃ nūna ayam āyasmā sārato paccāgacchanto avyāpajjhā-  
 dhimutto 'ti. na kho pan' etaṃ . . . khayā rāgassa vītārā-  
 gattā avyāpajjhādhimutto hoti, khayā dosassa vītadosattā  
 avyāpajjhādhimutto hoti, khayā mohassa vitamohattā avyā-  
 pajjhādhimutto hoti, ||23|| khayā rāgassa vītārāgattā  
 upādānakkhayādhimutto hoti, khayā dosassa vītadosattā  
 upādānakkhayādhimutto hoti, khayā mohassa vitamohattā  
 upādānakkhayādhimutto hoti, khayā rāgassa vītārāgattā  
 taṇhakkhayādhimutto hoti, khayā dosassa vītadosattā taṇha-  
 kkhayādhimutto hoti, khayā mohassa vitamohattā taṇhakkha-  
 yādhimutto hoti, khayā rāgassa vītārāgattā asammohādhim-  
 utto hoti, khayā dosassa vītadosattā asammohādhimutto  
 hoti, khayā mohassa vitamohattā asammohādhimutto hoti.  
 ||24|| evaṃ sammāvimuttacittassa bhante bhikkhuno bhusā  
 ce pi cakkhuviññeyyā rūpā cakkhussa āpāthaṃ āgacchanti,  
 n' ev' assa cittaṃ pariyādiyanti, amissikatam ev' assa cittaṃ  
 hoti t̥hitaṃ ānejjappattaṃ vayaṇ c' assānupassati. bhusā ce  
 pi sotaviññeyyā saddā, ghānaviññeyyā gandhā, jivhāviññeyyā  
 rasā, kāyaviññeyyā phoṭṭhabbā, manoviññeyyā dhammā ma-  
 nassa āpāthaṃ āgacchanti, n' ev' assa cittaṃ pariyādiyanti,  
 amissikatam ev' assa cittaṃ hoti t̥hitaṃ ānejjappattaṃ  
 vayaṇ c' assānupassati. ||25|| seyyathāpi bhante selo pabba-  
 to acchiddo asusiro ekaghano puratthimāya ce pi disāya  
 āgaccheyya bhusā vātavut̥thi, n' eva naṃ saṃkampeyya na  
 sampakampeyya na sampavedheyya, pacchimāya ce pi disāya  
 — la — uttarāya ce pi disāya — la — dukkhiṇāya ce pi disā-  
 ya . . . na sampavedheyya, evaṃ eva kho bhante evaṃ  
 sammāvimuttacittassa bhikkhuno bhusā ce pi cakkhuviññe-  
 yyā rūpā . . . manoviññeyyā dhammā manassa āpāthaṃ  
 āgacchanti, n' ev' assa cittaṃ . . . vayaṇ c' assānupassa-  
 t̥ti. ||26||

nekkhammaṃ adhimuttassa pavivekaṇ ca cetaso  
 avyāpajjhādhimuttassa upādānakkhayassa ca |

taṇhakkhayādhimuttassa asammohaṇi ca cetaso  
 disvā āyatanuppādaṃ sammā cittaṃ vimuccati. |  
 tassa sammāvimuttassa santacittassa bhikkhuno  
 katassa paṭicayo n' atthi karaṇīyaṇi ca na vijjati. |  
 selo yathā ekaghano vātena na samirati,  
 evaṃ rūpā rasā saddā gandhā phassā ca kevalā |  
 itṭhā dhammā anitṭhā ca na pavedhenti tādino.  
 tṭhitam cittaṃ vippamuttaṃ vayaṇi c' assānupassatīti. ||27||

atha kho bhagavā bhikkhū āmantesi: evaṃ kho bhikkhave  
 kulaputtā aññaṃ vyākaronṭi. attho ca vutto attā ca anupanīto.  
 atha ca pan' idh' ekacce moghapurisā hasamānakaṃ mañño  
 aññaṃ vyākaronṭi, te pacchā vighātaṃ āpajantīti. ||28|| atha  
 kho bhagavā āyasmantaṃ Soṇaṃ āmantesi: tvaṃ kho 'si  
 Soṇa sukhumālo. anujānāmi te Soṇa ekapālāsikaṃ upāhanan  
 ti. ahaṃ kho bhante asītisakaṭavāhehi raññaṃ ohāya agā-  
 rasmā anagāriyaṃ pabbajito sātthahatthikaṇi ca anikaṃ. tassa  
 me bhavissanti vattāro: Soṇo Koliyiso asītisakaṭavāhehi  
 raññaṃ ohāya agārasmā anagāriyaṃ pabbajito sātthahatthi-  
 kaṇi ca anikaṃ, so dān' āyaṃ ekapālāsikāsu upāhanāsu satto  
 'ti. ||29|| sace bhagavā bhikkhusamghassa anujānissati,  
 ahaṃ pi paribhuñjissāmi, no ce bhagavā bhikkhusamghassa  
 anujānissati, ahaṃ pi na paribhuñjissāmīti. atha kho bha-  
 gavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āman-  
 tesi: anujānāmi bhikkhave ekapālāsikaṃ upāhanaṃ. na  
 bhikkhave diguṇā upāhanā dhāretabbā, na tiguṇā upāhanā  
 dhāretabbā, na gaṇaṃgaṇupāhanā dhāretabbā. yo dhāreyya,  
 āpatti dukkaṭassā 'ti. ||30||1||

tena kho pana samayena chabbaggiyā bhikkhū sabba-  
 nilikā upāhanāyo dhārenti — la — sabbapītikā upāhanāyo  
 dhārenti, sabbalohitikā up. dh., sabbamañjettṭhikā up. dh.,  
 sabbakaṇhā up. dh., sabbamahāraṅgarattā up. dh., sabbama-  
 hānāmarattā up. dhārenti. manussā ujjhāyanti khīyanti vi-  
 pācenti: seyyuchāpi gihī kāmabbhogino 'ti. bhagavato etam  
 atthaṃ ārocesuṃ. na bhikkhave sabbanīlikā upāhanā dhā-  
 retabbā, na sabbapītikā upāhanā dhāretabbā . . . na sabba-  
 mahānāmarattā upāhanā dhāretabbā. yo dhāreyya, āpatti  
 dukkaṭassā 'ti. ||1|| tena kho pana samayena chabbaggi-



yā bhikkhū nilakavattikā upāhanāyo dhārenti, pītakavattikā up. dh., lohita-kavattikā up. dh., mañjetthakavattikā up. dh., kaṇhavattikā up. dh., mahāraṅgarattavattikā up. dh., mahānāmarattavattikā up. dhārenti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave nilakavattikā upāhanā dhāretabbā . . . na mahānāmarattavattikā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū khallakabaddhā upāhanāyo dhārenti, puṭabaddhā up. dhārenti, pālīgūṭhimā up. dh., tūlapuṇṇikā up. dh., tittirapattikā up. dh., meṇḍavisaṇabandhikā up. dh., ajavisāṇabandhikā up. dh., vicchikālikā up. dh., morapicchaparissibbitā up. dh., citrā up. dhārenti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave khallakabaddhā upāhanā dhāretabbā . . . na citrā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū sihacamma-parikkhaṭā upāhanāyo dhārenti, vyagghacamma-parikkhaṭā up. dh., dīpicamma. up. dh., ajinacamma. up. dh., uddacamma. up. dh., majjāricamma. up. dh., kālācamma. up. dh., ulūkacamma. up. dhārenti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sihacamma-parikkhaṭā upāhanā dhāretabbā . . . na ulūkacamma. up. dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||4|| 2 ||

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivarāṃ ādāya Rājagahaṃ piṇḍāya pāvīsi aññātarena bhikkhunā pacchāsamāyena. atha kho so bhikkhu khañjamāno bhagavantam piṭṭhito-piṭṭhito anubandhi. addasa kho aññātaro upāsako gaṇaṃ gaṇūpāhanam ārohitvā bhagavantam dūrato 'va āgacchantam, disvā upāhanā orohitvā yena bhagavā ten' upasaṃkami, upasaṃkamtvā bhagavantam abhivādetvā yena so bhikkhu ten' upasaṃkami, upasaṃkamtvā tam bhikkhum abhivādetvā etad avoca: ||1|| kissa bhante ayyo khañjatīti. pādā me āvuso phālītā 'ti. handa bhante upāhanāyo 'ti.

alaṃ āvuso paṭikkhittā bhagavatā gaṇaṃgaṇupāhanā 'ti. gaṇhāh' etā bhikkhu upāhanāyo 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave omukkaṃ gaṇaṃgaṇupāhanaṃ. na bhikkhave navā gaṇaṃgaṇupāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2||3||

tena kho pana samayena bhagavā ajjhokāse anupāhano caṅkamati. satthā anupāhano caṅkamatīti therāpi bhikkhū anupāhanā caṅkamanti. chabbaggiyā bhikkhū satthari anupāhane caṅkamamāne thesū pi bhikkhūsu anupāhanesu caṅkamamānesu saupāhanā caṅkamanti. ye te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti : kathaṃ hi nāma chabbaggiyā bhikkhū satthari anupāhane caṅkamamāne thesū pi bhikkhūsu anupāhanesu caṅkamamānesu saupāhanā caṅkamissantīti. ||1|| atha kho te bhikkhū bhagavato etaṃ atthaṃ āroccuṃ. saccaṃ kira bhikkhave chabbaggiyā bhikkhū satthari . . . saupāhanā caṅkamantīti. saccaṃ bhagavā 'ti. vīgarahi buddho bhagavā : kathaṃ hi nāma te bhikkhave moghapurisa satthari . . . saupāhanā caṅkamissanti. imo hi nāma bhikkhave gihi odātavasanā abhijjīvanikassa sippassa kāraṇā ācariyesu sagāravā sappatissā sabhāgavuttikā viharissanti. ||2|| idha kho taṃ bhikkhave sobbheṭṭha yaṃ tumho evaṃ svākkhāte dhammavinaye pabbajitā samānā ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu sagāravā sappatissā sabhāgavuttikā vihareyyātha. n' etaṃ bhikkhave appasannānaṃ vā pasāddāya — la — vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu anupāhanesu caṅkamamānesu saupāhanena caṅkamitabbā. yo caṅkameyya, āpatti dukkaṭassa. na ca bhikkhave ajjhārāme upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3||4||

tena kho pana samayena aññatarassa bhikkhuno pādakkhīlābādho hoti. taṃ bhikkhuṃ pariggahetvā uccāraṃ pi passāvaṃ pi nikkhāmenti. addasa kho bhagavā senāsana-cārikam āhiṇḍanto te bhikkhū taṃ bhikkhuṃ pariggahetvā

uccāram pi passāvam pi nikkhāmente, disvāna yena te bhikkhū ten' upasamkāmī, upasamkamitvā te bhikkhū etad avoca : ||1|| kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante āyasmato pādakhilābādho, imaṃ mayam pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave yassa pādā vā dukkhā pādā vā phālītā pādakhilā vā ābādho upāhanam dhāretun ti. ||2||5||

tena'kho pana samayena bhikkhū adhotēhi pādehi mañcam pi piṭham pi abhirūhanti, cīvaram pi senāsanam pi dussati. bhagavato etam attham ārocesum. anujānāmi bhikkhave idāni mañcam vā piṭham vā abhirūhissāmiti upāhanam dhāretun ti. ||1|| tena kho pana samayena bhikkhū rattiya uposathaggaṃ pi sannisajjam pi gacchantā andhakāre khānum pi kaṇṭakam pi akkamanti, pādā dukkhā honti. bhagavato etam attham ārocesum. anujānāmi bhikkhave ajjhāraṃ upāhanam dhāretum ukkaṃ padīpaṃ kattaradaṇḍan ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū rattiya paccūsasamayam paccuṭṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṇkamanti uccāsaddā mahāsaddā khaṭṭhaṭṭhasaddā anekavihiṭam tiracchānakatham kathentā seyyath' idam : rājakatham, corakatham, mahāmattak., senāk., bhayak., yuddhak., annak., pānak., vatthak., sayanak., mālāk., gandhak., ũātik., yānak., gāmak., nigamak., nagarak., janapadak., itthik., sūrak., visikhāk., kumbhaṭṭhānak., pubbapetak., nānatthak., lokakkhāyikam samuddakkhāyikam itibhavābhavakatham iti vā kiṇṭakam pi akkamitvā mārenti bhikkhū pi samādhimhā cāventi. ||3|| ye te bhikkhū appicchā te ujjhāyanti khyanti vipācenti : katham hi nāma chabbaggiyā bhikkhū rattiya paccūsasamayam paccuṭṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṇkamissanti uccāsaddā . . . akkamitvā māressanti bhikkhū pi samādhimhā cāvessanti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū rattiya paccūsasamayam paccuṭṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṇkamanti uccāsaddā . . . akkamitvā mārenti bhikkhū pi

samādhimhā cāventīti. saccam bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave kaṭṭhapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||4||6||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikam pakkāmi. anupubbena cārikam caramāno yena Bārāṇasī tad avasari. tatra sudam bhagavā Bārāṇasiyaṃ viharati Isipatane migadāye. tena kho pana samayena chabbaggiyā bhikkhū bhagavatā kaṭṭhapādukā paṭikkhittā 'ti tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinnāni milāyanti. manussā ujjhāyanti khyanti vipācenti: katham hi nāma samaṇā Sakyaputtiyā tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinnāni milāyanti. ekindriyaṃ samaṇā Sakyaputtiyā jīvaṃ viheṭhentīti. ||1|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinnāni milāyanti. saccam bhagavā. vigarahi buddho bhagavā: katham hi nāma te bhikkhave moghapurisā tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinnāni milāyanti. jīvasaññino hi bhikkhave manussā rukkhasmim. n' etam bhikkhave appasannānam vā pasādāya — la — vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave tālapattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā tālapattapādukā paṭikkhittā 'ti velutaruṇe chedāpetvā velupattapādukāyo dhārenti, tāni . . . (= § 1. 2. *Read velu° instead of tāla°*) . . . na bhikkhave velupattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3||7||

atha kho bhagavā Bārāṇasiyaṃ yathābhirantaṃ viharitvā yena Bhaddiyaṃ tena cārikam pakkāmi. anupubbena cārikam caramāno yena Bhaddiyaṃ tad avasari. tatra sudam bhagavā Bhaddiye viharati Jātiyāvane. tena

kho pana samayena Bhaddiyā bhikkhū anekavihiṭaṃ pādukaṃ maṇḍanānuyogam anuyuttā viharanti, tiṇapādukaṃ karonti pi kārāpenti pi, muñjapād. k. pi k. pi, babbajapād. k. pi k. pi, hintālapād. k. pi k. pi, kamalapād. k. pi k. pi, kambalapād. k. pi k. pi, riñcanti uddesaṃ paripuccham adhiśiṇaṃ adhiccittaṃ adhipaññaṃ. ||1|| ye te bhikkhū appi-  
cchā, te ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma Bhaddiyā bhikkhū anekavihiṭaṃ pādukaṃ maṇḍanānuyogam anuyuttā viharissanti, tiṇapādukaṃ karissanti pi kārāpessanti pi . . . riñcissanti uddesaṃ paripuccham adhiśiṇaṃ adhiccittaṃ adhipaññaṃ ti. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. saccaṃ kira bhikkhave Bhaddiyā bhikkhū anekavihiṭaṃ pādukaṃ maṇḍanānuyogam anuyuttā viharanti, tiṇapādukaṃ karonti pi kārāpenti pi — la — riñcanti uddesaṃ . . . adhipaññaṃ ti. saccaṃ bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma te bhikkhave moghapurisaṃ anekavihiṭaṃ pādukaṃ maṇḍanānuyogam anuyuttā viharissanti, tiṇapādukaṃ karissanti pi kārāpessanti pi — la — riñcissanti uddesaṃ paripuccham adhiśiṇaṃ adhiccittaṃ adhipaññaṃ. n' etaṃ bhikkhave appasannānaṃ vā pasādayā. ||2|| vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave tiṇapādukā dhāretabbā, na muñjapādukā dhāretabbā, na babbajap. dh., na hintālap. dh., na kamalap. dh., na kambalap. dh., na sovaṇṇamayā p. dh., na rūpiyamayā p. dh., na maṇimayā p. dh., na veḷuriyamayā p. dh., na phalikamayā p. dh., na kaṃsamayā p. dh., na kācamayā p. dh., na tipumayā p. dh., na sisamayā p. dh., na tambalohamayā p. dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. na ca bhikkhave kāci saṃkamanīyā pādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave tisso pādukāyo dhuvatṭhānīyā asaṃkamanīyāyo, vaccapādukaṃ, passāvapādukaṃ, ācamanapādukaṃ ti. ||3||8||

atha kho bhagavā Bhaddiye yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti taḍ avasari. tatra sudaṃ bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena chabbaggiyā

bhikkhū Aciravatiyā nadiyā gāvīnaṃ tarantīnaṃ visāṇesu pi gaṇhanti, kaṇṇesu pi gaṇhanti, gīvāya pi gaṇhanti, cheppāya pi gaṇhanti, piṭṭhim pi abhirūhanti, rattacittāpi aṅgajātaṃ chupanti, vacchatarī pi ogāhetvā mārenti. ||1|| manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā gāvīnaṃ tarantīnaṃ visāṇesu pi gahessanti — gha — seyyathāpi gihī kāmabhogino 'ti. assosum kho bhikkhū tesam manussānaṃ ujjhāyantaṃ khīyantaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saccaṃ kira bhikkhave — la — saccaṃ bhagavā. ||2|| vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave gāvīnaṃ visāṇesu gahetabbam, na kaṇṇesu gahetabbam, na gīvāya gahetabbam, na cheppāya gahetabbam, na piṭṭhī abhirūhitabbā. yo abhirūheyya, āpatti dukkaṭassa. na ca bhikkhave rattacittena aṅgajātaṃ chupitabbam. yo chupeyya, āpatti thullaccayassa. na vacchatarī māretabbā. yo māreyya, yathādhammo kāretabbo 'ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū yānena yāyanti, itthiyuttena pi purisantarena, purisayuttena pi itthantarena. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi Gaṅgāmahiyāyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yānena yāyitabbam. yo yāyeyya, āpatti dukkaṭassā 'ti. ||4||9||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu Sāvatthiṃ gacchanto bhagavantam dassanāya antarā magge gilāno hoti. atha kho so bhikkhu maggā okkamma aññatarasmim rukkhamūle nisīdi. manussā taṃ bhikkhum disvā etad avocum: kahaṃ ayyo bhante gamissatīti. Sāvatthiṃ kho ahaṃ āvuso gamissāmi bhagavantam dassanāyā 'ti. ||1|| ehi bhante gamissamā 'ti. nāhaṃ āvuso sakkomi, gilāno 'mhi. ehi bhante yānaṃ abhirūhā 'ti. alaṃ āvuso paṭikkhittaṃ bhagavatā yānaṃ ti kukkuccāyanto yānaṃ nābhīrūhi. atha kho so bhikkhu Sāvatthiṃ gantvā bhikkhūnaṃ etam atthaṃ ārocesi. bhikkhū bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave gilānassa yānaṃ ti. ||2|| atha kho bhikkhūnaṃ etad ahosi: itthiyuttaṃ nu kho purisayuttaṃ nu kho 'ti. bhagavato etam atthaṃ ārocesum.

anujānāmi bhikkhave purisayuttam hatthavattakan ti. tena  
 kho pana samayena aññatarassa bhikkhuno yānugghātena  
 bālhataraṃ aphāsu ahoṣi. bhagavato etam atthaṃ ārocesuṃ.  
 anujānāmi bhikkhave sivikaṃ pātāṅkin ti. ||3|| tena kho  
 pana samayena chabbaggiyā bhikkhū uccāsayanamahāsaya-  
 nāni dhārenti seyyath' idam : āsandiṃ, pallaṅkaṃ, goṇakaṃ,  
 cittaṃ, paṭikaṃ, paṭalikaṃ, tūlikaṃ, vikatikaṃ, uddhalo-  
 miṃ, ekantalomiṃ, kaṭṭhissaṃ, koseyyaṃ, kuttakaṃ, hattha-  
 ttaraṃ, assattharaṃ, rathattharaṃ, ajinappaveṇiṃ, kadali-  
 migapavarapaccattharaṃ, sauttaracchadaṃ, ubhatolohita-  
 kūpadhānaṃ. manussā vihāraccārikaṃ āhiṇḍantā passitvā  
 ujjhāyanti khīyanti vipācenti : seyyathāpi gihi kāmabhogino  
 'ti. bhagavato etam atthaṃ ārocesuṃ. ||4|| na bhikkhave  
 uccāsayanamahāsayanāni dhāretabbāni seyyath' idam :  
 āsandi, pallaṅko, goṇako, cittaṃ, paṭikā, paṭalikā, tūlikā, vi-  
 katikā, uddhalomi, ekantalomi, kaṭṭhissaṃ, koseyyaṃ, ku-  
 ttakaṃ, hatthattaraṃ, assattharaṃ, rathattharaṃ, aji-  
 nappaveṇi, kadalmigapavarapaccattharaṃ, sauttaraccha-  
 daṃ, ubhatolohitakūpadhānaṃ. yo dhāreyya, āpatti dukka-  
 ṭassā 'ti. ||5|| tena kho pana samayena chabbaggiyā  
 bhikkhū bhagavatā uccāsayanamahāsayanāni paṭikkhittānīti  
 mahācammāni dhārenti, sihacammaṃ, vyagghacammaṃ, di-  
 picammaṃ. tāni mañcappamāṇena pi chinnāni honti, pi-  
 ṭhappamāṇena pi chinnāni honti, anto pi mañce paññattāni  
 honti, bahi pi mañce paññattāni honti, anto pi piṭhe pañña-  
 ttāni honti, bahi pi piṭhe paññattāni honti. manussā vihā-  
 raccārikaṃ āhiṇḍantā passitvā ujjhāyanti khīyanti vipācenti :  
 seyyathāpi gihi kāmabhogino 'ti. bhagavato etam atthaṃ  
 ārocesuṃ. na bhikkhave mahācammāni dhāretabbāni, si-  
 hacammaṃ, vyagghacammaṃ, dipicammaṃ. yo dhāreyya,  
 āpatti dukkaṭassā 'ti. ||6|| tena kho pana samayena cha-  
 bbaggiyā bhikkhū bhagavatā mahācammāni paṭikkhittā-  
 nīti gocammāni dhārenti. tāni mañcappamāṇena pi chinnā-  
 ni honti . . . bahi pi piṭhe paññattāni honti. aññataro  
 pāpabhikkhu aññatarassa pāpupāsakassa kulūpako hoti. atha  
 kho so pāpabhikkhu pubbaṇhasamayaṃ nivāsetvā pattacīva-  
 raṃ ādāya yena tassa papupāsakassa nivesanaṃ ten' upa-  
 saṃkamī, upasaṃkamitvā paññatte āsane nisīdi. atha kho

so pāpupāsako yena so pāpabhikkhu ten' upasamkami, upasamkamitvā taṃ pāpabhikkhuṃ abhivādetvā ekamantaṃ nisīdi. ||7|| tena kho pana samayena tassa papupāsakassa vacchako hoti taruṇako abhirūpo dassaniyo pāsādiko citro seyyathāpi dīpicchāpo. atha kho so pāpabhikkhu taṃ vacchakaṃ sakkaccaṃ upanijjhāyati. atha kho so pāpupāsako taṃ pāpabhikkhuṃ etad avoca : kissa bhante ayyo imaṃ vacchakaṃ sakkaccaṃ upanijjhāyatīti. attho me āvuso imassa vacchakassa cammenā 'ti. atha kho so pāpupāsako taṃ vacchakaṃ vadhitvā cammaṃ vidhūnitvā tassa pāpabhikkhuno pādāsi. atha kho so pāpabhikkhu taṃ cammaṃ saṃghāṭiyā paṭicchādetvā agamāsi. ||8|| atha kho sā gāvī vacchagiddhiṇī taṃ pāpabhikkhuṃ piṭṭhito-piṭṭhito anubandhi. bhikkhū evaṃ āhaṃsu : kissa ty āyaṃ āvuso gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. aham pi kho āvuso na jānāmi kena my āyaṃ gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. tena kho pana samayena tassa pāpabhikkhuno saṃghāṭī lohitena makkhitā hoti. bhikkhū evaṃ āhaṃsu : ayaṃ pana te avuso saṃghāṭī kiṃ katā 'ti. atha kho so pāpabhikkhu bhikkhūnaṃ etam atthaṃ ārocesi. kiṃ pana tvaṃ āvuso pāṇātipāte samādapessīti. evaṃ āvuso 'ti. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma bhikkhu pāṇātipāte samādapessati. nana bhagavatā anekapariyāyena pāṇātipāto garahito pāṇātipatā veramaṇī pasatthā 'ti. atha kho te bhikkhū bhagavaṭo etam atthaṃ ārocesuṃ. ||9|| atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā taṃ pāpabhikkhuṃ paṭipucchi : saccāṃ kira tvaṃ bhikkhu pāṇātipāte samādapessīti. saccāṃ bhagavā. kathaṃ hi nāma tvaṃ moghapurisa pāṇātipāte samādapessasi. nana mayā moghapurisa anekapariyāyena pāṇātipāto garahito, pāṇātipatā veramaṇī pasatthā. n' etam moghapurisa appasannānaṃ vā pasādāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave pāṇātipāto samādapetabbā. yo samādapeyya, ya-thādhammo kāretabbo. na bhikkhave gocammaṃ dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. na ca bhikkhave kiñci cammaṃ dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||10|| **10** ||



tena kho pana samayena manussānaṃ mañcam pi piṭham pi cammonaddhāni honti cammavinaddhāni. bhikkhū kukkuccāyanta nābhiniṣidanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gihi vikataṃ abhinisidituṃ, na tv eva abhinipajjitun ti. tena kho pana samayena viharā cammabandhehi ogumphiyanti. bhikkhū kukkuccāyanta nābhiniṣidanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave bandhanamattaṃ abhinisidituṃ ti. ||1||**11**||

tena kho pana samayena chabbaggiyā bhikkhū saupāhanā gāmaṃ pavisanti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihi kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave saupāhanena gāmo pavisitabbo. yo paviseyya, āpatti dukkaṭassā 'ti. tena kho pana samayena aññatara bhikkhu gilāno hoti, na sakkoti upāhanena vinā gāmaṃ pavisituṃ. bhagavato etam atthaṃ ārocesuṃ. anajānāmi bhikkhave gilānena bhikkhunā saupāhanena gāmaṃ pavisituṃ ti. ||1||**12**||

tena kho pana samayena āyasmā Mahākaccāno Avantīsu viharati Kuraragharo Papāte pabbate. tena kho pana samayena Soṇo upāsako Kuṭikaṇṇo āyasmato Mahākaccānassa upatṭhāko hoti. atha kho Soṇo upāsako Kuṭikaṇṇo yenāyasmā Mahākaccāno ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Soṇo upāsako Kuṭikaṇṇo āyasmantaṃ Mahākaccānaṃ etad avoca: yathā-yathāhaṃ bhante ayyena Mahākaccānena dhammaṃ desitaṃ ājānāmi, na yidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ carituṃ. icchāmi ahaṃ bhante kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ, pabbājetu maṃ bhante ayyo Mahākaccāno 'ti. ||1|| dukkaraṃ kho Soṇa yāvajivaṃ ekaseyyaṃ ekabhattaṃ brahmacariyaṃ, iṅha tvaṃ Soṇa tatth' eva agārikabhūto buddhānaṃ sāsanaṃ anuyuñja kālāyuttaṃ ekaseyyaṃ ekabhattaṃ brahmacariyaṃ ti. atha kho Soṇassa upāsakassa Kuṭikaṇṇassa yo ahosi pabbajjābhisamkhāro so paṭipassambhi. dutiyaṃ pi kho Soṇo upāsako

Kuṭikaṇṇo — la — tatiyam pi kho Soṇo up. Kuṭ. yenāyasmā Mahākaccāno ten' upasaṃkami . . . pabbājetu maṃ bhante ayyo Mahākaccāno 'ti. atha kho āyasmā Mahākaccāno Soṇaṃ upāsakaṃ Kuṭikaṇṇaṃ pabbājesi. tena kho pana samayena Avantidakkhiṇāpatho appabbhikkhuko hoti. atha kho āyasmā Mahākaccāno tiṇṇaṃ vassānaṃ accayena kicche-na kasirena tato-tato dasavaggaṃ bhikkhusaṃghaṃ sannipā-tāpetvā āyasmantaṃ Soṇaṃ upasampādesi. ||2|| atha kho āyasmato Soṇassa vassaṃ vutthassa rahogatassa paṭisallīnassa evaṃ cetaso parivatakkō udapādi: suto yeva kho me so bha-gavā ediso ca ediso cā 'ti na ca mayā sammukhā diṭṭho. ga-ccehyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammā-sambuddhaṃ sace maṃ upajjhāyo anujāneyyā 'ti. atha kho āyasmā Soṇo sāyaṇhasamayāṃ paṭisallānā vuṭṭhito yenā-yasmā Mahākaccāno ten' upasaṃkami, upasaṃkamitvā āya-smantaṃ Mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi, ekam-antaṃ nisinno kho āyasmā Soṇo āyasmantaṃ Mahākaccā-naṃ etad avoca: ||3|| idha mayhaṃ bhante rahogatassa paṭisallīnassa evaṃ cetaso parivatakkō udapādi: suto yeva kho me so bhagavā ediso ca ediso cā 'ti, na ca mayā sammukhā diṭṭho. gaccehyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammā-sambuddhaṃ sace maṃ upajjhāyo anujāneyyā 'ti. gaccehyyāhaṃ bhante taṃ bhagavantaṃ dassanāya arahantaṃ sammā-sambuddhaṃ sace maṃ upajjhāyo anujānā-tīti. sādhu sādhu Soṇa, gaccha tvāṃ Soṇa taṃ bhagavantaṃ dassanāya arahantaṃ sammā-sambuddhaṃ. ||4|| dakkhissasi tvāṃ Soṇa taṃ bhagavantaṃ pasādikaṃ pasādanīyaṃ santin-driyaṃ santamānaṃ uttamadamathasamathaṃ anuppattaṃ dantaṃ guttaṃ yatindriyaṃ nāgaṃ. tena hi tvāṃ Soṇa mama vacanena bhagavato pāde sirasā vanda upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandatī-ti, evaṃ ca vadehi: Avantidakkhiṇāpatho bhante appa-bhikkhuko, tiṇṇaṃ me vassānaṃ accayena kicche-na kasirena tato-tato dasavaggaṃ bhikkhusaṃghaṃ sannipā-tāpetvā upa-sampadaṃ alatthaṃ. app eva nāma bhagavā Avantidakkhi-ṇāpathe appatarena gaṇena upasampadaṃ anujāneyya. ||5|| Avantidakkhiṇāpathe bhante kaṇhuttarā bhūmi kharā go-kaṇṭakahatā. app eva nāma bhagavā Avantidakkhiṇāpa-

the gaṇaṃgaṇūpāhanaṃ anujāneyya. Avantidakkhiṇāpathe bhante nahānagarukā manussā udakasuddhikā. app eva nāma bhagavā Avantidakkhiṇāpathe dhuvanahānaṃ anujāneyya. Avantidakkhiṇāpathe bhante cammāni attharaṇāni elakacammaṃ ajacammaṃ migacammaṃ. seyyathāpi bhante majjhimesu janapadesu cragu moragu majjhāru jantu, evam eva kho bhante Avantidakkhiṇāpathe cammāni attharaṇāni elakacammaṃ ajacammaṃ migacammaṃ. app eva nāma bhagavā Avantidakkhiṇāpatho cammāni attharaṇāni anujāneyya elakacammaṃ ajacammaṃ migacammaṃ. ||6|| etarahi bhante manussā nissīmagatānaṃ bhikkhūnaṃ cīvaraṃ denti imaṃ cīvaraṃ itthannāmassa demā 'ti, te āgantvā ārocenti itthannāmehi te āvuso manussehi cīvaraṃ dinnan ti, te kukkucāyantā na sādīyanti mā no nissaggiyaṃ ahoṣīti. app eva nāma bhagavā cīvare pariyāyaṃ ācikkheyyā 'ti. evaṃ bhante 'ti kho āyasmā Soṇo āyasmato Mahākaccānassa paṭisūnitvā utthāyāsanaṃ āyasmantaṃ Mahākaccānaṃ abhivādetvā padakkhiṇaṃ katvā senāsanaṃ saṃsāmetvā pattacīvaraṃ ādāya yena Sāvatti tena pakkāmi. ||7|| anupubbena yena Sāvatti Jetavanaṃ Anāthapiṇḍikassa ārāmo yena bhagavā ten' upasaṃkama, upasaṃ'āmitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: imassānanda āgantukassa bhikkhuno senāsanaṃ paññāpehīti. atha kho āyasmā Ānando yassa kho maṃ bhagavā ānāpeti imāssa Ānanda āgantukassa bhikkhuno senāsanaṃ paññāpehīti, icchati bhagavā tena bhikkhunā saddhiṃ ekavihāre vatthum, icchati bhagavā āyasmatā Soṇena saddhiṃ ekavihāre vatthun ti yasmim vihāre bhagavā viharati tasmim vihāre āyasmato Soṇassa senāsanaṃ paññāpesi. ||8|| atha kho bhagavā bahud eva rattiṃ ajjhokāse vitināmetvā vihāraṃ pāvisi. āyasmāpi kho Soṇo bahud eva rattiṃ ajjhokāse vitināmetvā vihāraṃ pāvisi. atha kho bhagavā rattiyaṃ paccūsasamayaṃ paccutthāya āyasmantaṃ Soṇaṃ ajjhesi: paṭibhātu taṃ bhikkhu dhammo bhāsitan ti. evaṃ bhante 'ti kho āyasmā Soṇo bhagavato paṭisūnitvā sabbān' eva aṭṭhakavaggikāni sarena abhāsi. atha kho bhagavā āyasmato Soṇassa sarabhaññāpariyosāne abbhanumodi: sādhu sādhu bhikkhu sugguhitāni kho te bhikkhu aṭṭhaka-

vaggikāni sumanasikatāni sūpadhāritāni kalyāṇiyāpi 'si vācāya samannāgato vissatṭhāya aneḷagalāya atthassa viññāpaniyā. kativasso si tvaṃ bhikkhū 'ti. ekavasso ahaṃ bhagavā 'ti. ||9|| kissa pana tvaṃ bhikkhu evaṃ ciraṃ akāsīti. ciraṃ diṭṭho me bhante kāmesu ādinavo, api ca sambādhā gharāvāsā bahukiccā bahukaraṇiyā 'ti. atha kho bhagavā etam atthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

disvā ādinavaṃ loke ñatvā dhammaṃ nirūpadhi  
ariyo na ramati pāpe sāsane ramati sucīti. ||10||

atha kho āyasmā Soṇo paṭisammodati kho maṃ bhagavā, ayaṃ khv assa kālo yaṃ me upajjhāyo paridassīti utṭhāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etad avoca : upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandati evaṃ ca vadati : Avanti-dakkhiṇāpatho . . . pariyāyaṃ ācikkheyyā 'ti. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi : Avanti-dakkhiṇāpatho bhikkhave appabhiikkhuko. anujānāmi bhikkhave sabbapaccantimesu janapadesu vinayadharapañcamena gaṇena upasampadaṃ. ||11|| tatr' ime paccantimā janapadā : puratthimāya disāya Kajaṅgalaṃ nāma nigamo, tassa parena Mahāsālā, tato parā paccantimā janapadā, orato majjhe. puratthimadakkhiṇāya disāya Sallavati nāma nadī, tato parā paccantimā janapadā, orato majjhe. dakkhiṇāya disāya Setakaṇṇikaṃ nāma nigamo, tato parā paccantimā janapadā, orato majjhe. pacchimāya disāya Thūnaṃ nāma brāhmaṇagāmo, tato parā paccantimā janapadā, orato majjhe. uttarāya disāya Usīraddhajo nāma pabbato, tato parā paccantimā janapadā, orato majjhe. anujānāmi bhikkhave evarūpesu paccantimesu janapadesu vinayadharapañcamena gaṇena upasampadaṃ. ||12|| Avanti-dakkhiṇāpathe bhikkhave kaṇhuttarā bhūmi kharā gokaṇṭakahatā. anujānāmi bhikkhave sabbapaccantimesu janapadesu gaṇaṃgaṇupāhanaṃ. Avanti-dakkhiṇāpathe bhikkhave nahānagarukā manussā udakasuddhikā. anujānāmi bhikkhave sabbapaccantimesu janapadesu dhuvanahānaṃ. Avanti-dakkhiṇāpathe bhikkhave cammāni attharaṇāni eḷakacammaṃ

ajacammaṃ migacammaṃ. seyyathāpi bhikkhave majjhi-  
mesu janapadesu eragu moragu majjhāru jantu, evam eva  
kho bhikkhave Avantidakkhiṇāpathe cammāni attharaṇāni  
eḷakacammaṃ ajacammaṃ migacammaṃ. anujānāmi bhi-  
kkhave sabbapaccantimesu janapadesu cammāni attharaṇāni  
eḷakacammaṃ ajacammaṃ migacammaṃ. idha pana bhi-  
kkhave manussā nissīmagatānaṃ bhikkhūnaṃ cīvaraṃ denti  
imaṃ cīvaraṃ itthannāmassa demā 'ti. anujānāmi bhi-  
kkhave sādītum. na tāva taṃ gaṇanūpagam yāva na ha-  
tthaṃ gacchatīti. ||13||13||

· cammakkhandhakam pañcamam.

imamhi khandhake vatthu tesatthi. tass' uddānaṃ :

rājā Māgadho Soṇo ca asītisahassissaro  
Sāgato Gijjhakūṭasmim bahum dassesi uttarim |  
pabbajjāraddha-bhijjimsu viṇaṃ ekapālāsikam,  
nilā, pītā, lohitikā, mañjetthā, kaṇham eva ca, |  
mahāraṅga-mahānāmā vaṭṭikā ca paṭikkhipi,  
khallakā, puṭa-pālī ca, tūla-tittira-menḍ'-ajā, |  
vicchikā mora-citrā ca, siha-vyagghā ca, dipikā,  
ajin'-uddā, majjārī ca, kāḷa-luvaparikkhaṭā, |  
phālit-upāhanā, khilā, 'dhotā-khānu-khaṭakhaṭā,  
5 tāla-velu-tiṇaṃ c' eva, muñja-babbaja-hintalā, |  
kamala-kambala-sovaṇṇā, rūpikā, maṇi, veluriyā,  
phalīkā, kaṃsa-kācā ca, tipu-sīsaṇi ca, tambakā, |  
gāvī, yānaṃ, gilāno ca, purisayutta-sivikā,  
sayanāni, mahācammaṃ, gocammehi ca pāpako, |  
gihinam, cammabaddhehi, pavisanti, gilāyano,  
Mahākaccāyano Soṇo saren' atthakavaggikam |  
upasampadam pañcagaṇam gaṇaṃgaṇā dhuvasinā  
cammattaraṇānuññāsi na tāva gaṇanūpagam  
adās' ime vare pañca Soṇattherassa nāyako 'ti.

## MAHĀVAGGA.

## VI.

Tena samayena buddho bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena bhikkhūnam sārādikena ābādhena phutṭhānam yāgu pi pitā uggacchati bhattam pi bhuttam uggacchati, te tena kisā honti lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhammanisanthatagattā. addasa kho bhagavā te bhikkhū kisse lūkhe dubbhaṇṇe uppaṇḍuppaṇḍukajāte dhammanisanthatagatte, disvāna āyasmantaṃ Ānandaṃ āmantesi: kim nu kho Ānanda etarahi bhikkhū kisā lūkhā . . . dhammanisanthatagattā 'ti. etarahi bhante bhikkhūnam sārādikena ābādhena phutṭhānam yāgu pi pitā uggacchati bhattam pi bhuttam uggacchati, te tena kisā lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhammanisanthatagattā 'ti. ||1|| atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivattakko udapādi: etarahi kho bhikkhūnam sārādikena ābādhena phutṭhānam — la — dhammanisanthatagattā. kim nu kho ahaṃ bhikkhūnam bhesajjam anujāneyyam, yaṃ bhesajjaṃ c' eva assa bhesajjasammataṃ ca lokassa āhārattaṃ ca phareyya na ca olāriko āhāro paññāyeyyā 'ti. atha kho bhagavato etad aho si imāni kho pañca bhesajjāni seyyath' idam sappi navanītam telam madhu phāṇitam bhesajjāni c' eva bhesajjasammataṃ ca lokassa āhārattaṃ ca pharanti na ca olāriko āhāro paññāyati. yaṃ nūnāhaṃ bhikkhūnam imāni pañca bhesajjāni anujāneyyam aāle paṭiggahetvā kāle paribhuñjitun ti. ||2|| atha kho bhagavā sāyaṇhasamayam paṭisallānā vuṭṭhito eṭasmim nidāne dhammikaṭham katvā bhikkhū āmantesi: idha mayhaṃ bhikkhave rahogatassa . . . paññāyeyyā 'ti. tassa mayhaṃ bhikkhave etad aho si: imāni kho pañca bhe-

sajjāni — la — yaṃ nūnāhaṃ bhikkhūnaṃ imāni pañca bhesajjāni anujāneyyaṃ kāle paṭiggahetvā kāle paribhuñjitun ti. anujānāmi bhikkhave tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjitun ti. ||3|| tena kho pana samayena bhikkhū tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjanti. tesam yāni pi tāni pākatikāni lūkhāni bhojanāni tāni pi na cchādenti, pag eva senesikāni. te tena c' eva sārādikena ābādhena phutṭhā iminā ca bhattācchanda-kena tadubhayena bhiyyosomattāya kisā honti lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthataḡattā. addasa kho bhagavā te bhikkhū bhiyyosomattāya — la — dhamanisanthataḡatte, disvāna āyasmantaṃ Ānandaṃ āmantesi: kiṃ nu kho Ānanda etarahi bhikkhū bhiyyosomattāya kisā — la — dhamanisanthataḡattā 'ti. ||4|| etarahi bhanto bhikkhū tāni ca pañca bhesajjāni kāle . . . tadubhayena bhiyyosomattāya kisā lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthataḡattā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave tāni pañca bhesajjāni paṭiggahetvā kāle pi vikāle pi paribhuñjitun ti. ||5||1||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ vasehi bhesajjehi attho hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave vasāni bhesajjāni acchavasam macchavasam susukāvasam sūkaravasam ḡadrabhavasam kāle paṭiggahitaṃ kāle nipakkaṃ kāle saṃsatṭhaṃ telaparibhogena paribhuñjitum. ||1|| vikāle ce bhikkhave paṭiggahitaṃ, vikāle nipakkaṃ, vikāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, āpatti tiṇṇaṃ dukkaṭānaṃ. kāle ce bhikkhave paṭiggahitaṃ, vikāle nipakkaṃ, vikāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, āpatti dvinnāṃ dukkaṭānaṃ. kāle ce bhikkhave paṭiggahitaṃ, kāle nipakkaṃ, vikāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, āpatti dukkaṭassa. kāle ce bhikkhave paṭiggahitaṃ, kāle nipakkaṃ, kāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, anāpattīti. ||2||2||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ mūlehi bhesajjehi attho hoti. bhagavato etam atthaṃ ārocesuṃ.

anujānāmi bhikkhave mûlāni bhesajjāni haliddaṃ siṅgi-  
veraṃ vacaṃ vacatthaṃ ativisaṃ kaṭukarohipiṃ usīraṃ  
bhaddamuttakaṃ yāni vā pan' aññāni pi atthi mûlāni bhe-  
sajjāni, n' eva khādaniye khādaniyattaṃ pharanti, na bho-  
janiye bhojaniyattaṃ pharanti, tāni paṭiggahetvā yāvajivaṃ  
pariharituṃ, sati paccaye paribhuñjitum. asati paccaye pa-  
ribhuñjantassa āpatti dukkaṭassā 'ti. ||1|| tena kho pana  
samayena gilânānaṃ bhikkhûnaṃ mûlehi bhesajjehi piṭṭhehi  
attho hoti. bhagavato etam atthaṃ ārocesum. anujānāmi  
bhikkhave nisadaṃ nisadapotaṃ ti. ||2||3||

tena kho pana समयena gilânānaṃ bhikkhûnaṃ kasāvehi  
bhesajjehi attho hoti. bhagavato etam atthaṃ ārocesum.  
anujānāmi bhikkhave kasāvāni bhesajjāni nimbakasāvaṃ  
kuṭajak. pakkavak. nattamālak. yāni vā pan' aññāni pi atthi  
kasāvabhesajjāni, n' eva khādaniye khādaniyattaṃ pharanti  
na bhojaniye bhojaniyattaṃ pharanti, tāni paṭiggahetvā yā-  
vajiṃ pariharituṃ, sati paccaye paribhuñjitum. asati  
paccaye paribhuñjantassa āpatti dukkaṭassā 'ti. ||1||4||

tena kho pana समयena gilânānaṃ bhikkhûnaṃ paṇṇehi  
bhesajjehi attho hoti. bhagavato etam atthaṃ ārocesum.  
anujānāmi bhikkhave paṇṇāni bhesajjāni nimbapaṇṇaṃ  
kuṭajap. paṭolap. sulasip. kappāsikap. yāni vā pan' aññāni  
pi atthi paṇṇāni bhesajjāni, n' eva khādaniye khādaniyattaṃ  
pharanti na bhojaniye bhojaniyattaṃ pharanti — la —.  
||1||5||

tena kho pana समयena gilânānaṃ bhikkhûnaṃ phalehi  
bhesajjehi attho hoti — la — anujānāmi bhikkhave phalāni  
bhesajjāni vilaṅgaṃ pippalaṃ maricaṃ haritakaṃ vibhīta-  
kaṃ āmalakaṃ goṭhaphalaṃ yāni vā pan' aññāni pi atthi  
phalāni bhesajjāni, n' eva khādaniye khādaniyattaṃ pha-  
ranti, na bhojaniye bhojaniyattaṃ pharanti — la —. ||1||6||

tena kho pana समयena gilânānaṃ bhikkhûnaṃ jatûhi  
bhesajjehi attho hoti — la — anujānāmi bhikkhave jatûni  
bhesajjāni hīngu hīngujatu hīngusipāṭikaṃ takam takapattim



takapaṇṇim sajjulasam yāni vā pan' aññāni pi atthi jatūni  
bhesajjāni, n' eva khādaniye khādaniyattam pharanti — la —.  
||1||7||

tena kho pana samayena gilānānam bhikkhūnam loṇehi  
bhesajjehi attho hoti — la — anujānāmi bhikkhave loṇāni  
bhesajjāni sāmuddam kālaloṇam sindhavam ubbhidaṃ bilam  
yāni vā pan' aññāni pi atthi loṇāni bhesajjāni, n' eva khā-  
daniye khādaniyattam pharanti, na bhojaniye bhojaniyattam  
pharanti, tāni patiggahetvā yāvajjivam pariharitum, sati pa-  
ccaye paribhuñjitum. asati paccaye paribhuñjantassa āpatti  
dukkatassā 'ti. ||1||8||

tena kho pana samayena āyasmato Ānandassa upajjhā-  
yassa āyasmato Belaṭṭhasāsassa thullakacchābādho hoti.  
tassa lasikāya cīvarāni kāye lagganti. tāni bhikkhū uda-  
kena temetvā-temetvā apakaḍḍhanti. addasa kho bhagavā  
senāsanacārikam āhiṇḍanto te bhikkhū tāni cīvarāni uda-  
kena temetvā-temetvā apakaḍḍhante, disvāna yena te bhi-  
kkhū ten' upasamkami, upasamkamitvā te bhikkhū etad  
avoca: kim imassa bhikkhave bhikkhu. ābādho 'ti. imassa  
bhante āyasmato thullakacchābādho, lasikāya cīvarāni kāye  
lagganti, tāni mayam udakena temetvā-temetvā apakaḍḍhā-  
mā 'ti. ||1|| atha kho bhagavā etasmim nidāne dhammi-  
katham katvā bhikkhū āmantesi: anujānāmi bhikkhave  
yassa kaṇḍu vā piḷakā vā assāvo vā thullakacchā vā ābādho  
kāyo vā duggandho, cuṇṇāni bhesajjāni, agilānassa cha-  
kanam mattikam rajananipakkam. anujānāmi bhikkhave  
udukkhalam musalan ti. ||2||9||

tena kho pana samayena gilānānam bhikkhūnam cuṇṇehi  
bhesajjehi cālītehi attho hoti — la — anujānāmi bhikkhave  
cuṇṇacālanin ti. saṇhehi attho hoti. anujānāmi bhikkhave  
dussacālanin ti. ||1|| tena kho pana samayena aññatarassa  
bhikkhuno amanussikābādho hoti. tam ācariyupajjhāyā  
upatṭhahantā nāsakkhimsu ārogam kātum. so sūkarasūṇam  
gantvā āmakamaṃsam khādi āmakalohitam pivi, tassa so  
amanussikābādho paṭippassambhi. bhagavato etam attham

ārocesum. anujānāmi bhikkhave amanussikābādhe āma-  
maṃsaṃ āmakalohitan ti. ||2||10||

tena kho pana samayena aññatarassa bhikkhuno cakkhu-  
rogābādho hoti. taṃ bhikkhuṃ pariggahetvā uccāram pi  
passāvam pi nikkhāmenti. addasa kho bhagavā senāsana-  
cārikaṃ āhiṇḍanto te bhikkhū taṃ bhikkhuṃ pariggahetvā  
uccāram pi passāvam pi nikkhāmente, disvāna yena te bhi-  
kkhū ten' upasaṃkama, upasaṃkamitvā te bhikkhū etad  
avoca: kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. ||1||  
imassa bhanto āyasmato cakkhurogābādho, imaṃ mayaṃ  
pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti. atha  
kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū  
āmantesi: anujānāmi bhikkhave añjanaṃ kālāñjanaṃ ra-  
sañjanaṃ sotañjanaṃ gerukaṃ kapallan ti. añjanupapisanehi  
attho hoti — gha — anujānāmi bhikkhave candanaṃ taga-  
raṃ kālānusāriyaṃ tālisaṃ bhaddamuttakan ti. ||2||11||

tena kho pana samayena bhikkhū piṭṭhāni añjanāni thāli-  
kesu pi sarāvakesu pi nikkhipanti. tiṇacunṇehi pi paṃsu-  
kehi pi okiriyanti — gha — anujānāmi bhikkhave añjanin  
ti. tena kho pana samayena chabbaggiyā bhikkhū uccā-  
vacā añjaniyo dhārenti sovaṇṇamayaṃ rūpiyamayaṃ. ma-  
nussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāma-  
bhogino 'ti. bhagavatō etam atthaṃ ārocesum. na bhi-  
kkhave uccāvacā añjanī dhāretabbā. yo dhāreyya, āpatti  
dukkatassa. anujānāmi bhikkhave atṭhimayaṃ dantamayaṃ  
visāṇamayaṃ naḷamayaṃ veḷumayaṃ kaṭṭhamayaṃ jatuma-  
yaṃ phalamayaṃ lohamayaṃ saṅkhanābhimayaṃ ti. ||1||  
tena kho pana samayena añjanī apārutā honti. tiṇacunṇehi  
pi paṃsukehi pi okiriyanti — la — anujānāmi bhikkhave  
apidhānan ti. apidhānaṃ nipatati. anujānāmi bhikkhave  
suttakena bandhitvā añjaniyā bandhitun ti. añjanī nipatati.  
anujānāmi bhikkhave suttakena sibbetun ti. ||2|| tena kho  
pana samayena bhikkhū āṅguliyaṃ añjanti. akkhini dukkhā-  
ni honti — la — anujānāmi bhikkhave añjanisalākan ti.  
tena kho pana samayena chabbaggiyā bhikkhū uccāvacā  
añjanisalākāyo dhārenti sovaṇṇamayaṃ rūpiyamayaṃ. ma-

nussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti — la — na bhikkhave uccāvacā añjanisalakā dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave aṭṭhimayaṃ — la — sañkhanābhimayaṃ ti. ||3|| tena kho pana samayena añjanisalakā bhūmiyaṃ patitā pharusā hoti — la — anujānāmi bhikkhave salākodhāniyaṃ ti. tena kho pana samayena bhikkhū añjanim pi añjanisalakam pi hatthena pariharanti — la — anujānāmi bhikkhave añjanithavikaṇṭhaṃ ti. aṃsabandhako na hoti — la — anujānāmi bhikkhave aṃsabandhakam bandhanasuttakan ti. ||4||12||

tena kho pana samayena āyasmato Pilindavacchassa sisābhitāpo hoti — la — anujānāmi bhikkhave muddhani telakan ti. na kkhamaṇiyo hoti — la — anujānāmi bhikkhave natthukammaṃ ti. natthu galati — la — anujānāmi bhikkhave natthukaraṇiṃ ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacā natthukaraṇiyo dhārenti sovaṇṇamayaṃ rūpiyamayaṃ. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. na bhikkhave uccāvacā natthukaraṇi dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave aṭṭhimayaṃ — la — sañkhanābhimayaṃ ti. ||1|| natthum visamaṃ āsiṇṇanti. anujānāmi bhikkhave yamakaṃ natthukaraṇiṃ ti. na kkhamaṇiyo hoti. anujānāmi bhikkhave dhūmaṃ pātun ti. tañ ñeva vaṭṭim ālimpetvā pivanti. kaṇṭham dahati — la — anujānāmi bhikkhave dhūmanettan ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacāni dhūmanettāni dhārenti . . . (comp. § 1.) . . . sañkhanābhimayaṃ ti. tena kho pana samayena dhūmanettāni apārutāni honti, paṇakā pavisaṇti — la — anujānāmi bhikkhave apidhānaṃ ti. tena kho pana samayena bhikkhū dhūmanettāni hatthena pariharanti. anujānāmi bhikkhave dhūmanettathavikaṇṭhaṃ ti. ekato ghaṃsiyanti — la — anujānāmi bhikkhave yamakathavikaṇṭhaṃ ti. aṃsabandhako na hoti — la — anujānāmi bhikkhave aṃsabandhakam bandhanasuttakan ti. ||2||13||

tena kho pana samayena āyasmato Pilindavacchassa

vātābādho hoti. vejjā evaṃ āhamsu : telam pacitabban ti. anujānāmi bhikkhave telapākaṃ ti. tasmim kho pana telapāke majjaṃ pakkhipitabbaṃ hoti. anujānāmi bhikkhave telapāke majjaṃ pakkhipitun ti. tena kho pana samayena chaḍḍaggiyā bhikkhū atipakkhittamajjāni telāni pacanti. tāni pivitvā majjanti. na bhikkhave atipakkhittamajjaṃ telam pātābbaṃ. yo piveyya, yathāddhammo kâretabbo. anujānāmi bhikkhave yasmim telapāke majjassa na vaṇṇo na gandho na raso paññāyati, evarūpaṃ majjapakkhittam telam pātun ti. || 1 || tena kho pana samayena bhikkhūnaṃ bahum atipakkhittamajjaṃ telam pakkaṃ hoti. atha kho bhikkhūnaṃ etad ahoṣi : kathaṃ nu kho atipakkhittamajje tele paṭipajjitabban ti. anujānāmi bhikkhave abbhañjanaṃ adhiṭṭhātun ti. tena kho pana samayena āyasmato Pilindavacchassa bahutaraṃ telam pakkaṃ hoti, telabhājanaṃ na samvijjati. anujānāmi bhikkhave tīṇi tumbāni lohatumbaṃ kaṭṭhatumbaṃ phalatumban ti. || 2 || tena kho pana samayena āyasmato Pilindavacchassa aṅgavāto hoti. anujānāmi bhikkhave sedakamman ti. na kkhamanīyo hoti. anujānāmi bhikkhave sambhārasedan ti. na kkhamanīyo hoti. anujānāmi bhikkhave mahāsedan ti. na kkhamanīyo hoti. anujānāmi bhikkhave bhaṅgodakan ti. na kkhamanīyo hoti. anujānāmi bhikkhave udakakoṭṭhakan ti. || 3 || tena kho pana samayena āyasmato Pilindavacchassa pabbavāto hoti. anujānāmi bhikkhave lohitaṃ mocetun ti. na kkhamanīyo hoti. anujānāmi bhikkhave lohitaṃ mocetvā visāpēna gahetun ti. tena kho pana samayena āyasmato Pilindavacchassa pādā phālitaṃ honti. anujānāmi bhikkhave pādabbhañjanan ti. na kkhamanīyo hoti. anujānāmi bhikkhave pajjaṃ abhisamkharitun ti. tena kho pana samayena aññatarassa bhikkhuno guṇḍābādho hoti. anujānāmi bhikkhave satthakammaṃ. kasāvodakena attho hoti. anujānāmi bhikkhave kasāvodakan ti. tilakakkena attho hoti. anujānāmi bhikkhave tilakakkan ti. || 4 || kabalikāya attho hoti. anujānāmi bhikkhave kabalikan ti. vaṇabandhanacolena attho hoti. anujānāmi bhikkhave vaṇabandhanacolan ti. vaṇo kaṇḍuvati. anujānāmi bhikkhave sāsapakutṭhena phositun ti. vaṇo kilijjittha.

anujānāmi bhikkhave dhūtaṃ kātun ti. vaṇamamsaṃ  
 vuṭṭhāti. anujānāmi bhikkhave loṇasakkaṃ rāṇāya  
 chinditun ti. vaṇo na rūhati. anujānāmi bhikkhave va-  
 ṇatelan ti. telam galati. bhagavato etaṃ atthaṃ āroce-  
 sum. anujānāmi bhikkhave vikāsikaṃ sabbam vaṇapaṭi-  
 kamman ti. ||5|| tena kho pana samayena aññataro bhikkhu  
 ahiṇā daṭṭho hoti. bhagavato etaṃ atthaṃ ārocesum. anu-  
 jānāmi bhikkhave cattāri mahāvikaṭāni dātum gūthaṃ  
 muttaṃ chārikaṃ mattikaṃ ti. atha kho bhikkhūnaṃ etaḍ  
 ahoṣi: appaṭiggahitāni nu kho udāhu paṭiggahetabbāni.  
 bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave  
 sati kappiyakārake paṭiggahāpetum, asati kappiyakārake  
 sāmam gahetvā paribhuñjitun ti. tena kho pana samayena  
 aññatarena bhikkhūnaṃ viṣaṃ pītaṃ hoti. anujānāmi bhi-  
 kkhave gūthaṃ pāyetun ti. atha kho bhikkhūnaṃ etaḍ  
 ahoṣi: appaṭiggahito nu kho udāhu paṭiggahāpetabbo 'ti.  
 anujānāmi bhikkhave yaṃ karonto paṭiggaṇhāti sv eva  
 paṭiggaho kato, na puna paṭiggahāpetabbo 'ti. ||6|| tena  
 kho pana samayena aññatarassa bhikkhuno gharadinnakā-  
 bādho hoti. anujānāmi bhikkhave sītāloḷiṃ pāyetun ti.  
 tena kho pana samayena aññataro bhikkhu dutṭhagahaṇiko  
 hoti. anujānāmi bhikkhave āmisakhāraṃ pāyetun ti.  
 tena kho pana samayena aññatarassa bhikkhuno paṇḍuro-  
 gābādho hoti. anujānāmi bhikkhave muttahaṇitakam  
 pāyetun ti. tena kho pana samayena aññatarassa bhikkhuno  
 chavidosābādho hoti. anujānāmi bhikkhave gandhālepam  
 kātun ti. tena kho pana samayena aññataro bhikkhu abhi-  
 sannakāyo hoti. anujānāmi bhikkhave virecanam pātun  
 ti. acchakañjiyā attho hoti. anujānāmi bhikkhave accha-  
 kañjikaṃ ti. akatayūsenā attho hoti. anujānāmi bhi-  
 kkhave akatayūsaṃ ti. kaṭakaṭena attho hoti. anujānāmi  
 bhikkhave kaṭakaṭaṇ ti. paṭicchādaniyena attho hoti.  
 anujānāmi bhikkhave paṭicchādaniyaṃ ti. ||7||14||

tena kho pana samayena āyasmā Pilindavaccho Rāja-  
 gahe pabbhāraṃ sodhāpeti leṇaṃ kattukāmo. atha kho  
 rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilinda-  
 vaccho ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Pilin-

davacchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyo Bimbisāro āyasmantaṃ Pilindavacchaṃ etad avoca : kiṃ bhante thero kārāpetīti. pabbhāraṃ mahārāja sodhāpemi leṇaṃ kattukāmo 'ti. attho bhante ayyassa ārāmikenā 'ti. na kho mahārāja bhagavatā ārāmiko anuññāto 'ti. tena hi bhante bhagavantaṃ paṭipucchitvā mama āroceyyāthā 'ti. evaṃ mahārāja 'ti kho āyasmā Pilindavaccho rañño Māgadhassa Seniyassa Bimbisārassa paccassosi. ||1|| atha kho āyasmā Pilindavaccho rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. atha kho rājā Māgadho Seniyo Bimbisāro āyasmatā Pilindavacchena dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanā āyasmantaṃ Pilindavacchaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho āyasmā Pilindavaccho bhagavato santike dūtaṃ pāhesi : rājā bhante Māgadho Seniyo Bimbisāro ārāmikaṃ dātukāmo. kathaṃ nu kho bhante paṭipajjitabbaṃ ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave ārāmikaṃ ti. ||2|| dutiyam pi kho rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilindavaccho ten' upasaṃkamaṃ, upasaṃkamtvā āyasmantaṃ Pilindavacchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyo Bimbisāro āyasmantaṃ Pilindavacchaṃ etad avoca : anuññāto bhante bhagavatā ārāmiko 'ti. evaṃ mahārāja 'ti. tena hi bhante ayyassa ārāmikaṃ dammiti. atha kho rājā Māgadho Seniyo Bimbisāro āyasmato Pilindavacchassa ārāmikaṃ paṭisunītvā vissaritvā cirena satim paṭilabbhitvā aññataraṃ sabbatthakaṃ mahāmattaṃ āmantesi : yo mayā bhaṇe ayyassa ārāmiko paṭissuto dinno so ārāmiko 'ti. na kho deva ayyassa ārāmiko dinno 'ti. kīvaciraṃ nu kho bhaṇe ito hitaṃ hotīti. ||3|| atha kho so mahāmatto rattiyo vigaṇetvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : pañca deva rattisatānīti. tena hi bhaṇe ayyassa pañca ārāmkasatāni dethā 'ti. evaṃ devā 'ti kho so mahāmatto rañño Māgadhassa Seniyassa Bimbisārassa paṭisunītvā āyasmato Pilindavacchassa pañca ārāmkasatāni pādāsi, pāṭiyekko gāmo nivisi. Ārāmkagāmo 'ti pi nam

āhamsu, Pilindagāmo 'ti pi naṃ āhamsu. tena kho pana samayena āyasmā Pilindavaccho tasmim̐ gāmake kulūpako hoti. atha kho āyasmā Pilindavaccho pubbaṇhasamayam̐ nivāsetvā pattacīvaram̐ ādāya Pilindagāmam̐ piṇḍāya pāvisi. ||4|| tena kho pana samayena tasmim̐ gāmake ussavo hoti, dārikā alaṃkatā mālākitā kīlanti. atha kho āyasmā Pilindavaccho Pilindagāmake sapadānam̐ piṇḍāya cāramāno yena aññatarassa ārāmikassa nivesanam̐ ten' upasaṃkami, upasaṃkamtvā paññatte āsane nisīdi. tena kho pana samayena tassā ārāmikiniyā dhītā aññe dārake alaṃkate mālākite passitvā rodati : mālāṃ me detha, alaṃkāraṃ me dethā 'ti. atha kho āyasmā Pilindavaccho taṃ ārāmikiniṃ etad avoca : kissāyaṃ dārikā rodatīti. ayaṃ bhante dārikā aññe dārake alaṃkate mālākite passitvā rodati : mālāṃ me detha, alaṃkāraṃ me dethā 'ti. kuto amhākaṃ duggatānam̐ mālā, kuto alaṃkāro 'ti. ||5|| atha kho āyasmā Pilindavaccho aññataram̐ tiṇaṇḍupakaṃ gahetvā taṃ ārāmikiniṃ etad avoca : haṇḍ' imaṃ tiṇaṇḍupakaṃ tassā dārikāya sīse paṭimuṇḍā 'ti. atha kho sā ārāmikiniṃ taṃ tiṇaṇḍupakaṃ gahetvā tassā dārikāya sīse paṭimuṇḍi. sā ahoṣi suvaṇṇamālā abhirūpā dassaniyā pāsādikā, n' atthi tādisā rañño pi antepure suvaṇṇamālā. manussā rañño Māgadhasa Seniyassa Bimbisārassa ārocesum̐ : amukassa deva ārāmikassa ghare suvaṇṇamālā abhirūpā dassaniyā pāsādikā, n' atthi tādisā devassa pi antepure suvaṇṇamālā. kuto tassa duggatassa. nissamsayaṃ corikāya ābhatā 'ti. atha kho rājā Māgadho Seniyo Bimbisāro taṃ ārāmikakulaṃ bandhāpesi. ||6|| dutiyam pi kho āyasmā Pilindavaccho pubbaṇhasamayam̐ nivāsetvā pattacīvaram̐ ādāya Pilindagāmam̐ piṇḍāya pāvisi. Pilindagāmake sapadānam̐ piṇḍāya cāramāno yena tassa ārāmikassa nivesanam̐ ten' upasaṃkami, upasaṃkamtvā paṭivissake pucchi : kahaṃ imaṃ ārāmikakulaṃ gatan ti. etissā bhante suvaṇṇamālāya kāraṇā rañña bandhāpitan ti. atha kho āyasmā Pilindavaccho yena rañño Māgadhasa Seniyassa Bimbisārassa nivesanam̐ ten' upasaṃkami, upasaṃkamtvā paññatte āsane nisīdi. atha kho rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilindavaccho ten' upasaṃkami, upasaṃkamtvā āyasmantaṃ Pilindavacchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnam̐

kho rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ āyasmā Pilindavaccho etad avoca: ||7|| kissa mahārāja ārāṃmikakulaṃ bandhāpitaṃ ti. tassa bhante ārāṃmikassa ghare suvaṇṇamālā abhirūpā dassaniyā pāsādikā, n' atthi tādīsā amhākaṃ pi antepure suvaṇṇamālā. kuto tassa duggatassa. nissamsayaṃ corikāya ābhatā 'ti. atha kho āyasmā Pilindavaccho rañño Māgadhasa Seniyassa Bimbisārassa pāsādaṃ suvaṇṇaṃ ti adhimucci, so ahosi sabbo sovaṇṇamayo. idaṃ pana te mahārāja tāvabahuṃ suvaṇṇaṃ kuto 'ti. aññātaṃ bhante, ayyassa eso iddhānubhāvo 'ti taṃ ārāṃmikakulaṃ muñcāpesi. ||8|| manussā ayyena kira Pilindavacchena sarājīkāya parisāya uttarimanussadhammaṃ iddhipātīhāriyaṃ dassitaṃ ti attamaṇā abhippasannā āyasmato Pilindavacchassa pañca bhesajjāni abhiharimṣu seyyath' idaṃ: sappiṃ navaṇitaṃ telaṃ madhuṃ phāṇitaṃ ti. pakatīyāpi ca āyasmā Pilindavaccho lābhi hoti, pañcannaṃ bhesajjānaṃ laddhaṃ-laddhaṃ parisāya vissajjesi. parisā c' assa hoti bāhullikā, laddhaṃ-laddhaṃ kolambe pi ghaṭe pi pūretvā paṭisāmeti, parissāvaṇāni pi thavikāyo pi pūretvā vātapānesu lagganti, tāni olina-vilīnāni tiṭṭhanti, undurehi pi viharā okiṇṇavikiṇṇā honti. manussā viharacārikaṃ āhiṇḍantā passitvā ujjhāyanti khīyanti vipācenti: antokotṭhāgarikā ime samaṇā Sakyaputtiyā seyyathāpi rājā Māgadho Seniyo Bimbisāro 'ti. ||9|| assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma bhikkhū evarūpāya bāhullāya cetessantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saccaṃ kira bhikkhavo bhikkhū evarūpāya bāhullāya cotentīti. saccaṃ bhagavā. vīgarahitvā dhammakathaṃ katvā bhikkhū āmantesi: yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyaniyāni bhesajjāni seyyath' idaṃ: sappi navaṇitaṃ telaṃ madhu phāṇitaṃ, tāni paṭiggahetvā sattāhaparamaṃ sannidhikārakaṃ paribhuñjitabbāri, taṃ atikkāmayato yathāddhammo kāretabbo 'ti. ||10||15||

bhesajjaanuññātābhāṇavāraṃ paṭhamam.

•  
atha kho bhagavā Sāvattthiyaṃ yathābhirantaṃ viha-



ritvā yena Rājagahaṃ tena cārikaṃ pakkāmi. addasa kho āyasmā Kaṅkhārevato antarā magge gulakaraṇaṃ okkamitvā guḷe piṭṭhaṃ pi chārikam pi pakkhipante, disvāna akappiyo guḷo sāmiso, na kappati guḷo vikāle paribhuñjitun ti kukkuccāyanto sapaṛiso guḷaṃ na paribhuñjati, ye pi 'ssa sotabbaṃ maññanti, te pi guḷaṃ na paribhuñjanti. bhagavato etam atthaṃ ārocesuṃ. kimatthiyā bhikkhave guḷe piṭṭhaṃ pi chārikam pi pakkhipantīti. thaddhanatthāya bhagavā 'ti. sace bhikkhave thaddhanatthāya guḷe piṭṭhaṃ pi chārikam pi pakkhipanti so ca guḷo tv eva saṃkhaṃ gacchati, anujānāmi bhikkhave yathāsukhaṃ guḷaṃ paribhuñjitun ti. ||1|| addasa kho āyasmā Kaṅkhārevato antarā magge vacce muggaṃ jātaṃ, passitvā akappiyā muggā, pakkāpi muggā jāyantīti kukkuccāyanto sapaṛiso muggaṃ na paribhuñjati, ye pi 'ssa sotabbaṃ maññanti, te pi muggaṃ na paribhuñjanti. bhagavato etam atthaṃ ārocesuṃ. sace bhikkhave pakkāpi muggā jāyanti, anujānāmi bhikkhave yathāsukhaṃ muggaṃ paribhuñjitun ti. ||2|| tena kho pana samayena aññatarassa bhikkhuno udaravâtâbâdho hoti, so loṇasovirakaṃ apāyi, tassa so udaravâtâbâdho paṭipassambhi. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gilānassa loṇasovirakaṃ, agilānassa udakasambhinnaṃ pānaparibhogena paribhuñjitun ti. ||3||16||

atha kho bhagavā anupubbena cārikaṃ caramāno yena Rājagahaṃ tad avasari. tatra sudaṃ bhagavā Rājagaha viharati Veḷuvane Kalandakanivāpe. tena kho pana samayena bhagavato udaravâtâbâdho hoti. atha kho āyasmā Ānando pubbe pi bhagavato udaravâtâbâdho tekaṭulāya yāguyā phāsu hotīti sāmaṃ tilaṃ pi taṇḍulaṃ pi muggaṃ pi paññāpetvā anto vāsetvā anto sāmaṃ pacitvā bhagavato upanāmesi pivatu bhagavā tekaṭulayāgun ti. ||1|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālaṃ viditvā pucchanti, kālaṃ viditvā na pucchanti, atthasaṃhitā tathāgatā pucchanti no anattasaṃhitā, anattasaṃhite setu-ghāto tathāgatānaṃ. dvihi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammaṃ vā dcesessāma, sāvakāṇaṃ vā sikkhāpadaṃ paññāpessāma 'ti. atha kho bhagavā āyas-

mantam Ānandam āmantesi: kut' āyam Ānanda yāgū 'ti.  
 atha kho āyasmā Ānando bhagavato etam attham ārocesi.  
 ||2|| vigarahi buddho bhagavā: ananucchaviyam Ānanda  
 ananulomikam appatirūpaṃ assāmaṇakam akappiyam aka-  
 raṇiyam. katham hi nāma tvam Ānanda evarūpāya bāhullāya  
 cetessasi. yad api Ānanda anto vuttham tad api akappiyam,  
 yad api anto pakkam tad api akappiyam, yad api sāmam  
 pakkam tad api akappiyam. n' etam Ānanda appasannānam  
 vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū  
 āmantesi: na bhikkhave anto vuttham anto pakkam  
 sāmam pakkam paribhuñjitabbam. yo paribhuñjeyya,  
 āpatti dukkaṭassa. ||3|| anto ce bhikkhave vuttham anto  
 pakkam sāmam pakkam, tañ ce paribhuñjeyya, āpatti tiṇṇam  
 dukkaṭānam. anto ce bhikkhave vuttham anto pakkam  
 aññehi pakkam, tañ ce paribhuñjeyya, āpatti dvinnam  
 dukkaṭānam. anto ce bhikkhave vuttham bhi pakkam  
 sāmam pakkam, tañ ce paribhuñjeyya, āpatti dvinnam dukka-  
 ṭānam. ||4|| bhi ce bhikkhave vuttham anto pakkam  
 sāmam pakkam, tañ ce paribhuñjeyya, āpatti dvinnam dukka-  
 ṭānam. anto ce bhikkhave vuttham bhi pakkam aññehi  
 pakkam, tañ ce paribhuñjeyya, āpatti dukkaṭassa. bhi ce  
 bhikkhave vuttham anto pakkam aññehi pakkam, tañ ce  
 paribhuñjeyya, āpatti dukkaṭassa. bhi ce bhikkhave vu-  
 ttham bhi pakkam sāmam pakkam, tañ ce paribhuñjeyya,  
 āpatti dukkaṭassa. bhi' ce bhikkhave vuttham bhi pakkam  
 aññehi pakkam, tañ ce paribhuñjeyya, anāpattīti. ||5|| tena  
 kho pana samayena bhikkhū bhagavatā sāmampāko paṭi-  
 kkhitto 'ti punapāke kukkuccāyanti. bhagavato etam attham  
 ārocesum. anujānāmi bhikkhave punapākaṃ pacitun ti.  
 ||6|| tena kho pana samayena Rājagahaṃ dubbhikkham ho-  
 ti. manussā loṇam pi telam pi taṇḍulam pi khādaniyam pi  
 ārāmaṃ āharanti, tāni bhikkhū bhi vāsentī, ukkapiṇḍakāpi  
 khādanti corāpi haranti. bhagavato etam attham ārocesum.  
 anujānāmi bhi' khave anto vāsetun ti. anto vāsetvā bhi  
 pācentī, damakā parivārentī. bhikkhū avissatthā pari-  
 buñjanti. bhagavato etam attham ārocesum. anujānāmi  
 bhikkhave anto pacitun ti. dubbhikkhe kappiyakārakā  
 bahutaram haranti, appataram bhikkhūnam denti. bhaga-

vato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sāmāṃ pacituṃ. anujānāmi bhikkhave anto vutthaṃ anto pakkaṃ sāmāṃ pakkaṃ ti. ||7|| tena kho pana samayena sambahulā bhikkhū Kāsīsu vassaṃ vutthā Rājagahaṃ gacchantā bhagavantāṃ dassanāya antarā magge na labhiṃsu lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, bahuñ ca phalakhādaniyaṃ ahosi, kappiyakārako ca na ahosi. atha kho te bhikkhū kilantarūpā yena Rājagahaṃ Veḷuvanaṃ Kalandakanivāpo yena bhagavā ten' upasaṃkamimṃsu, upasaṃkamitvā bhagavantāṃ abhivādetvā ekamantaṃ nisīdimṃsu. āciṇṇaṃ kho paṇ' etaṃ buddhānaṃ bhagavantānaṃ āgantukehi bhikkhūhi saddhiṃ paṭisammodituṃ. atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamanīyaṃ, kacci yāpanīyaṃ, kacci 'ttha appakilamathena addhānaṃ āgatā, kuto ca tumhe bhikkhave āgacchathā 'ti. ||8|| khamanīyaṃ bhagavā, idha mayaṃ bhante Kāsīsu vassaṃ vutthā Rājagahaṃ āgacchantā bhagavantāṃ dassanāya antarā magge na labhimhā lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, bahuñ ca phalakhādaniyaṃ ahosi, kappiyakārako ca na ahosi, tena mayaṃ kilantarūpā addhānaṃ āgatā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave yattha phalakhādaniyaṃ passati kappiyakārako ca na hoti, sāmāṃ gahetvā baritvā kappiyakāraṃ passitvā bhūmiyaṃ nikkhipitvā paṭiggahāpetvā paribhuñjitūṃ. anujānāmi bhikkhave uggahitaṃ paṭiggahitūṃ ti. ||9||17||

tena kho pana samayena aññatarassa brāhmaṇassa navā ca tilā navañ ca madhuṃ uppannā honti. atha kho tassa brāhmaṇassa etad ahosi: yaṃ nūnāhaṃ nave ca tile navañ ca madhuṃ buddhapamukhassa bhikkhusaṃghassa dadeyyan ti. atha kho so brāhmaṇo yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavatā saddhiṃ sammodi. saṃmodanīyaṃ kathaṃ saraṇīyaṃ vitisāretvā ekamantaṃ atthāsi, ekamantaṃ thito kho so brāhmaṇo bhagavantāṃ etad avoca: adhivāsetu me bhante bhavaṃ Gotamo svātānāya bhattāṃ saddhiṃ bhikkhusaṃghenā 'ti. adhivāsesi bhagavā tuṇhi-

bhāvena. atha kho so brāhmaṇo bhagavato adhiṇāsaṇaṃ viditvā pakkāmi. ||1|| atha kho so brāhmaṇo tassā rattiyā accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi : kālo bho Gotama, niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena tassa brāhmaṇassa nivesanaṃ ten' upasaṃkamaṃ, upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṃghena. atha kho so brāhmaṇo buddhapamukhaṃ bhikkhusaṃghaṃ paṇitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantaṃ bhuttāvaṃ onītapattapāṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taṃ brāhmaṇaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanā pakkāmi. ||2|| atha kho tassa brāhmaṇassa acirapakkantassa bhagavato etad aho si : yesaṃ kho mayā atthāya buddhapamukho bhikkhusaṃgho nimantito nave ca tile navañ ca madhuṃ dassāmi, te mayā pamuṭṭhā dātuṃ. yaṃ nūnāhaṃ nave ca tile navañ ca madhuṃ kolambehi ca ghaṭehi ca āraṃaṃ harāpeyyaṃ ti. atha kho so brāhmaṇo nave ca tile navañ ca madhuṃ kolambehi ca ghaṭehi ca āraṃaṃ āharāpetvā yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā ekamantaṃ atthāsi, ekamantaṃ tṭhito kho so brāhmaṇo bhagavantaṃ etad avoca : ||3|| yesaṃ kho mayā bho Gotama atthāya buddhapamukho bhikkhusaṃgho nimantito nave ca tile navañ ca madhuṃ dassāmi, te mayā pamuṭṭhā dātuṃ. paṭigaṇhātu me bhavaṃ Gotamo nave ca tile navañ ca madhuṃ ti. tena hi brāhmaṇa bhikkhūnaṃ dehīti. tena kho pana samayena bhikkhū dubbhikkhe appamattaṃ pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkuccāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave tato nīhataṃ bhuttāvinā pavāritena anatirittaṃ paribhuñjitun ti. ||4||18||

tena kho pana samayena āyasmato Upanandassa Sakya-puttassa upatthākakulaṃ saṃghassa' atthāya khādaniyaṃ pāhesi : ayyassa Upanandassa dassetvā saṃghassa dātabbaṃ ti. tena kho pana samayena āyasmā Upanando

Sakyaputto gāmaṃ piṇḍāya pavittṭho hoti. atha kho te manussā āramaṃ gantvā bhikkhū pucchimsu : kamaṃ bhante ayyo Upanando 'ti. esāvuso āyasmā Upanando Sakyaputto gāmaṃ piṇḍāya pavittṭho 'ti. idam bhante khādaniyaṃ ayyassa Upanandassa dassetvā saṃghassa dātābbaṃ ti. bhagavato etam atthaṃ ārocesuṃ. tena hi bhikkhave paṭigga-hetvā nikkhipatha yāva Upanando āgacchatīti. ||1|| atha kho āyasmā Upanando Sakyaputto purebhattaṃ kulāni payirupāsivā divā āgacchi. tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkuccāyantā na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave purebhattaṃ paṭiggaḥhitva bhuttāvinā pavāritena anātirittaṃ paribhuñjitun ti. ||2|| **19**||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa kāyadāhābādho hoti. atha kho āyasmā Mahāmoggallāno yenāyasmā Sāriputto ten' upasaṃkamaṃ, upasaṃkamitvā āyasmantaṃ Sāriputtaṃ etad avoca : pubbe te āvuso Sāriputta kāyadāhābādho kena phāsu 'hotīti. bhisehi ca me āvuso muḍālikāhi cā 'ti. atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, evam eva Jetavane antarahito Mandākinīyā pokkharaniyā tīre pāturahosi. ||1|| addasa kho aññataro nāgo āyasmantaṃ Mahāmoggallānaṃ dūrato 'va āgacchantam, disvāna āyasmantaṃ Mahāmoggallānaṃ etad avoca : etu kho bhante ayyo Mahāmoggallāno, svāgataṃ bhante ayyassa Mahāmoggallānassa, kena bhante ayyassa attho, kiṃ dammiti. bhisehi ca me āvuso attho muḍālikāhi cā 'ti. atha kho so nāgo aññataraṃ nāgaṃ āpāpesi : tena hi bhante ayyassa bhise ca muḍālikāyo ca yāvadaṃ atthaṃ dehīti. atha kho so nāgo Mandākinīyaṃ pokkharaniyaṃ ogāhetvā soṇḍāya bhisāṇi ca muḍāliṇi ca abbāhitvā suvi-

kkhālitam vikkhāletvā bhaṇḍikaṃ bandhitvā yenāyasmā Mahāmoggallāno ten' upasaṃkami. ||2|| atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, evam eva Mandākiniyā pokkharaniyā tīre antarahito Jetavane pāturahosi, so pi kho nāgo Mandākiniyā pokkharaniyā tīre antarahito Jetavane pāturahosi. atha kho so nāgo āyasmato Mahāmoggallānassa bhise ca muḍālikāyo ca paṭiggahāpetvā Jetavane antarahito Mandākiniyā pokkharaniyā tīre pāturahosi. atha kho āyasmā Mahāmoggallāno āyasmato Sāriputtassa bhise ca muḍālikāyo ca upanāmesi. atha kho āyasmato Sāriputtassa bhise ca muḍālikāyo ca paribhuttassa kāyaḍāhābādho paṭippassambhi. bahū bhisā ca muḍālikāyo ca avasiṭṭhā honti. ||3|| tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkuccāyantā na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave vanaṭṭhaṃ pokkharatṭhaṃ bhuttāvinā pavāritena anatirittaṃ paribhuñjitun ti. ||4|| **20**||

tena kho pana samayena Sāvatthiyaṃ bahum phalakhādanīyaṃ ussannaṃ hoti kappiyakārako ca na hoti. bhikkhū kukkuccāyantā phalaṃ na paribhuñjanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave abījaṃ nibbatta-bījaṃ akatakaṃ phalaṃ paribhuñjitun ti. ||1|| **21**||

atha kho bhagavā Sāvatthiyaṃ yathābhirantaṃ viharitvā yena Rājagahaṃ tena cārikaṃ pakkāmi. anupubbenā cārikaṃ caramāno yena Rājagahaṃ tad avasari. tatra sudam bhagavā Rājagahaṃ viharati Veḷuvane Kalanda-kaniyāpe. tena kho pana samayena aññatarass= bhikkhuno bhagandalābādho hoti. Ākāsaḡotto vejjo sattakammaṃ karoti. atha kho bhagavā senāsanacārikaṃ āhiṇḍanto yena tassa bhikkhuno vihāro ten' upasaṃkami. ||1|| addasa kho Ākāsaḡotto vejjo bhagavantaṃ dūrato 'va āgacchantam, disvāna bhagavantaṃ etad avoca: āgacchatu bhavaṃ Gotamo imassa bhikkhuno vaccamaggaṃ passatu seyyathāpi godhā-

mukhan ti. atha kho bhagavā mamaṃ khv āyaṃ moghapuri-so uppaṇḍetīti tuṇhibhūto 'va paṭinivattitvā etasmim̐ nidāne etasmim̐ pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā bhikkhū paṭipucchi: atthi kira bhikkhave amukasmim̐ vihāre bhikkhu gilāno 'ti. atthi bhagavā 'ti. kiṃ tassa bhikkhave bhikkhuno ābādho 'ti. tassa bhante āyasmato bhagandalābādho, Ākā-sagotto vejjo satthakammaṃ karotīti. ||2|| vigarahi buddho bhagavā: ananucchaviyaṃ bhikkhave tassa moghapurisassa ananulomikaṃ appaṭirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇiyaṃ. kathaṃ hi nāma so bhikkhave moghapuriso sambādhe satthakammaṃ kārāpessatīti. sambādhe bhikkhave sukhumā chavi, duropayo vaṇo, dupparihāraṃ satthaṃ. n' etaṃ bhikkhave appasannānaṃ vā pasādāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave sambādhe satthakammaṃ kārāpetabbaṃ. yo kārāpeyya, āpatti thullaccayassā 'ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā satthakammaṃ paṭikkhittan ti vatthikammaṃ kārāpenti. yo te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū vatthikammaṃ kārāpessantīti. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. saccaṃ kira bhikkhave chabbaggiyā bhikkhū vatthikammaṃ kārāpentīti. saccaṃ bhagavā. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave sambādhasa sāmantā dvaṅgulā satthakammaṃ vā vatthikammaṃ vā kārāpetabbaṃ. yo kārāpeyya, āpatti thullaccayassā 'ti. ||4||22||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Bārāṇasī tad avasari. tatra suduṃ bhagavā Bārāṇasiyaṃ viharati Isipatane migadāye. tena kho pana samayena Bārāṇasiyaṃ Suppiyo ca upāsako Suppiyā ca upāsikā ubhatopasannā hontī dāyaka kārakā saṃghupaṭṭhākā. atha kho Suppiyā upāsikā ārāmaṃ gantvā vihārena vihāraṃ pariveṇena pariveṇaṃ upasaṃkamitvā bhikkhū pucchati: ko bhante gilāno, kassa kiṃ āhariyyatū 'ti. ||1|| tena kho pana samayena aññatarena bhikkhunā

virecanam pītam hoti. atha kho so bhikkhu Suppiyam upāsikam etad avoca : mayā kho bhagini virecanam pītam, attho me paṭicchādaniyenā 'ti. sutthū ayya āhariyissatīti gharam gantvā antevāsim ānāpesi : gaccha bhane pavattamamsam jānāhīti. evam ayye 'ti kho so puriso Suppiyāya upāsikāya paṭisunītvā kevalakappam Bārānasim āhiṇḍanto na addasa pavattamamsam. atha kho so puriso yena Suppiyā upāsikā ten' upasamkami, upasamkamitvā Suppiyam upāsikam etad avoca : n' atth' ayye pavattamamsam, māghāto ajjā 'ti. ||2|| atha kho Suppiyāya upāsikāya etad ahosi : tassa kho gilānassa bhikkhuno paṭicchādaniyam alabbhantassa ātādho vā abhivaḍḍhissati kalamkiriya vā bhavissati, na kho me tam paṭirūpam yāham paṭisunītvā na harāpeyyan ti potthanikam gahetvā ūrumamsam ukkantitvā dāsiyā adāsi : handa je imam mamsam sampādetvā amukasmim vihāre bhikkhu gilāno tassa dajjehi, yo ca mam pucchati gilānā 'ti paṭivedehīti uttarāsaṅgena ūrum veṭhetvā ovarakam pavisitvā mañcake nipajji. ||3|| atha kho Suppiyo upāsako gharam gantvā dāsim pucchi : kham Suppiyā 'ti. esāyya ovarake nipannā 'ti. atha kho Suppiyo upāsako yena Suppiyā upāsikā ten' upasamkami, upasamkamitvā Suppiyam upāsikam etad avoca : kissa nipanuāsīti. gilān' amhīti. kin te ātādho 'ti. atha kho Suppiyā upāsikā Suppiyassa upāsakassa etam attham ārocesi. atha kho Suppiyo upāsako acchariyam vata bho abbhutam vata bho yāva saddhāyam Suppiyā pasannā, yatra hi nāma attano pi mamsāni pariccattāni, kim pana imāya aññam kiñci adeyyam bhavissatīti hattho udaggo yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ||4|| ekamantaṃ nisinno kho Suppiyo upāsako bhagavantam etad avoca : adhivāsetu me bhante bhagavā svātānāya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Suppiyo upāsako bhagavato adhivāsanaṃ viditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Suppiyo upāsako tassā rattiya accayena paṇitam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kalam ārocāpesi : kālo bhante niṭṭhitam bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya yena



Suppiyassa upāsakassa nivesanaṃ ten' upasaṃkamaṃ, upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṃghena. ||5|| atha kho Suppiyo upāsako yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ t̐hitaṃ kho Suppiyaṃ upāsakaṃ bhagavā etad avoca: kahaṃ Suppiyā 'ti. gilānā bhagavā 'ti. tena hi āgacchatū 'ti. na bhagavā ussaṭṭhīti. tena hi pariggahetvāpi ānethā 'ti. atha kho Suppiyo upāsako Suppiyaṃ upāsikaṃ pariggahetvā ānesi. tassā saha dassanena bhagavato tāvamahā vaṇo rūlho ahoṣi succhavi lomajāto. ||6|| atha kho Suppiyo ca upāsako Suppiyā ca upāsikā acchariyaṃ vata bho abbhutaṃ vata bho tathāgatassa mahiddhikā mahānubhāvā, yatra hi nāma saha dassanena bhagavato tāvamahā vaṇo rūlho bhavissati succhavi lomajāto 'ti hatthā udaggā buddhapamukhaṃ bhikkhusaṃghaṃ pañitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantaṃ bhuttāvaṃ onitapattapāṇiṃ ekamantaṃ nisīdīsu. atha kho bhagavā Suppiyaṃ upāsakaṃ Suppiyaṃ ca upāsikaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi. ||7|| atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā bhikkhū paṭipucchi: ko bhikkhave Suppiyaṃ upāsikaṃ maṃsaṃ viññāpesīti. evaṃ vutte so bhikkhu bhagavantaṃ etad avoca: ahaṃ kho bhante Suppiyaṃ upāsikaṃ maṃsaṃ viññāpesiṃ ti. āharyittha bhikkhū 'ti. āharyittha bhagavā 'ti. paribhuñji tvam bhikkhū 'ti. paribhuñj' āhaṃ bhagavā 'ti. paṭivekkhi tvam bhikkhū 'ti. nāhaṃ bhagavā paṭivekkhin ti. ||8|| vigarahi buddho bhagavā: kathaṃ hi nāma tvam moghapurisa appaṭivekkhitvā maṃsaṃ paribhuñjissasi. manussamaṃsaṃ kho tayaṃ moghapurisa paribhuttaṃ. n' etaṃ moghapurisa appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: santi bhikkhave manussā saddhā pasannā, tehi attano pi maṃsāni pariccattāni. na bhikkhave manussamaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti thullaccayassa. na ca bhikkhave appaṭivekkhitvā maṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||9|| tena kho pana samayena rañño hatthi ma-

ranti. manussā dubbhikkhe hatthimaṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ hatthimaṃsaṃ denti, bhikkhū hatthimaṃsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā hatthimaṃsaṃ paribhuñjissanti. rājaṅgaṃ hatthī, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave hatthimaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||10|| tena kho pana samayena rañño assā maranti. manussā dubbhikkhe assamaṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ assamaṃsaṃ denti, bhikkhū assamaṃsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā assamaṃsaṃ paribhuñjissanti. rājaṅgaṃ assā, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave assamaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||11|| tena kho pana samayena manussā dubbhikkhe sunakhamamsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ sunakhamamsaṃ denti, bhikkhū sunakhamamsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā sunakhamamsaṃ paribhuñjissanti, jeguccho sunakho paṭikkūlo 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave sunakhamamsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||12|| tena kho pana samayena manussā dubbhikkhe ahimaṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ ahimaṃsaṃ denti, bhikkhū ahimaṃsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā ahimaṃsaṃ paribhuñjissanti, jeguccho ahi paṭikkūlo 'ti. Supasso pi nāgarājā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ atthāsi. ekamantaṃ tīto kho Supasso nāgarājā bhagavantam etad avoca: santi bhūto nāgā assaddhā appasannā, te appamattake pi bhikkhū vihettheyum. sādhu bhante ayyā ahimaṃsaṃ na paribhuñjeyyū ti. atha kho bhagavā Supassaṃ nāgarājānaṃ dhammiyā kathāya sandassesī — la — padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne

dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave ahimaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||13|| tena kho pana samayena luddakā sihaṃ hantvā maṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ sihamāṃsaṃ denti. bhikkhū sihamāṃsaṃ paribhuñjitvā arañño viharanti, sihā sihamāṃsagandhena bhikkhū paripātentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sihamāṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||14|| tena kho pana samayena luddakā vyagghaṃ hantvā, dīpiṃ hantvā, acchaṃ hantvā, taraccaṃ hantvā maṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ taraccaṃ maṃsaṃ denti. bhikkhū taraccaṃ maṃsaṃ paribhuñjitvā arañño viharanti, taraccaṃ sihamāṃsagandhena bhikkhū paripātentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave taraccaṃ maṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||15|| **23**||

atha kho bhagavā Bārāṇasīyaṃ yathābhirantaṃ viharitvā yena Andhakavindaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ addhā telasehi bhikkhusatehi. tena kho pana samayena jānapadā manussā bahū loṇaṃ pi telam pi taṇḍulam pi khadaniyaṃ pi sakaṭesu āropetvā buddha-pamukhassa bhikkhusaṃghassa piṭṭhito-piṭṭhito anubaddhā honti yadā paṭipāṭiṃ labhissāma tadā bhattaṃ karissāma 'ti, pañcamattāni ca vighāsādasatāni. atha kho bhagavā anupubbena cārikaṃ caramāno yena Andhakavindaṃ tad avasari. ||1|| atha kho aññatarassa brāhmaṇassa paṭipāṭiṃ alabhantassa etad ahoṣi: atitāni kho me dve māsāni buddhapamukhaṃ bhikkhusaṃghaṃ anubaddhassa yadā paṭipāṭiṃ labhissāmi tadā bhattaṃ karissāmi, na ca me paṭipāṭi labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsatto hāyati. yaṃ nūnaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattaggaṃ na addasaṃ taṃ paṭiyādeyyaṃ ti. atha kho so brāhmaṇo bhattaggaṃ olokento dve nāddasa yāguṇi ca madhugolakaṇi ca. ||2|| atha kho so brāhmaṇo yenāyasmā Ānando ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Ānandaṃ etad avoca: idha me bho Ānanda paṭipāṭiṃ alabhantassa etad ahoṣi: atitāni kho

me dve māsāni buddhapamukhaṃ bhikkhusaṃghaṃ anubaddhassa yadā paṭipāṭiṃ labhissāmi tadā bhattaṃ karissāmīti, na ca me paṭipāṭi labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsatto hāyati. yaṃ nūnāhaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattagge na addasaṃ taṃ paṭiyādeyyaṃ ti. so kho ahaṃ bho Ānanda bhattaggaṃ olokento dve na addasaṃ yāguṇ ca madhugolakañ ca. sac' āhaṃ bho Ānanda paṭiyādeyyaṃ yāguṇ ca madhugolakañ ca, paṭigaṇheyya me bhavaṃ Gotamo 'ti. tena hi brāhmaṇa bhagavantaṃ pucchissāmīti. ||3|| atha kho āyasmā Ānando bhagavato etam atthaṃ ārocesi. tena h' Ānanda paṭiyādetū 'ti. tena hi brāhmaṇa paṭiyādehīti. atha kho so brāhmaṇo tassā rattiya accayena pahūtaṃ yāguṇ ca madhugolakañ ca paṭiyādāpetvā bhagavato upanāmesi : paṭigaṇhātu me bhavaṃ Gotamo yāguṇ ca madhugolakañ cā 'ti. tena hi brāhmaṇa bhikkhūnaṃ dehīti. bhikkhū kukkuccāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjathā 'ti. atha kho so brāhmaṇo buddhapamukhaṃ bhikkhusaṃghaṃ pahūtāya yāguyā ca madhugolakena ca suhatthā santappetvā sampavāretvā bhagavantaṃ dhotahatthaṃ onītapattappāṇiṃ ekamantaṃ nisīdi. ||4|| ekamantaṃ nisinnaṃ kho taṃ brāhmaṇaṃ bhagavā etad avoca : das' ime brāhmaṇa ānisaṃsā yāguyā, katame dasa. yaguṃ dento āyuṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balaṃ deti, paṭibhānaṃ deti, yāgu pītā khudaṃ paṭihanati, pipāsaṃ vinodeti, vātaṃ anūlometi, vatthiṃ sodheti, āmāvasesaṃ pāceti. ime kho brāhmaṇa dasānisaṃsā yāguyā 'ti. ||5||

yo saññātānaṃ paradattabhojinaṃ kālena sakkaccaṃ dadāti  
yāguṃ

das' assa ṭhānāni anuppavacchati : āyuṇ ca vaṇṇaṃ ca  
sukhaṃ balañ ca,

paṭibhānaṃ assa upājayati tato, khudaṃ pipāsaṃ ca vyapaneti vātaṃ,  
sodheti vatthiṃ, pariṇāmeti bhattaṃ. bhesajjaṃ etaṃ  
sugatena ,aṇṇitaṃ.

tasmā hi yāguṃ alam eva dātum niccaṃ manussena  
sukhatthikena

dībbāni vā patthayatā sukhāni manussascbhāgyataṃ icchatā  
vā 'ti. ||6||

atha kho bhagavā taṃ brāhmaṇaṃ imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave yāguṇi ca madhugolakaṇi cā 'ti ||7|| **24** ||

assosum kho manussā : bhagavatā kira yāgu anuññatā madhugolakaṇi cā 'ti. te kālāssa' eva bhojjayāguṃ paṭiyādenti madhugolakaṇi ca. bhikkhū kālāssa' eva bhojjayāguyā dhātā madhugolakena ca bhattagge na cittarūpaṃ bhuñjanti. tena kho pana samayena aññatarena taruṇapasannena mahāmattenā svātānāya buddhapamukho bhikkhusaṃgho nimantito hoti. atha kho tassa taruṇapasannassa mahāmattassa etad ahoṣi : yaṃ nūnāhaṃ aḍḍhatelasannaṃ bhikkhusatānaṃ aḍḍhatelasāni maṃsapātīsātāni paṭiyādeyyaṃ ekamekassa bhikkhuno ekamekaṃ maṃsapātīṃ upanāmeyyaṃ ti. ||1|| atha kho so taruṇapasanno mahāmatto tassā rattiyā accayena paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādapetvā aḍḍhatelasāni ca maṃsapātīsātāni bhagavato kālāṃ ārocāpesi : kālo bhante, niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaraṃ ādāya yena tassa taruṇapasannassa mahāmattassa nivesanaṃ te ' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṃghena. ||2|| atha kho so taruṇapasanno mahāmatto bhattagge bhikkhū parivisati. bhikkhū evaṃ āhaṃsu : thokaṃ āvuso dehi thokaṃ āvuso dehīti. mā kho tumhe bhante ayaṃ taruṇapasanno mahāmatto 'ti thokaṃ-thokaṃ paṭigaṇhatha. bahuṃ me khādaniyaṃ bhojaniyaṃ paṭiyattaṃ aḍḍhatelasāni ca maṃsapātīsātāni, ekamekassa bhikkhuno ekamekaṃ maṃsapātīṃ upanāmeṣṣāmīti. paṭigaṇhatha bhante yāvadattthaṃ ti. na kho mayaṃ āvuso etaṃkāraṇaṃ thokaṃ-thokaṃ paṭigaṇhāma, api ca mayaṃ kālāssa' eva bhojjayāguyā dhātā madhugolakena ca, tena mayaṃ thokaṃ-thokaṃ paṭigaṇhāmā 'ti. ||3|| atha kho so taruṇapasanno mahāmatto ujjhāyati khīyati vipāceti : kathaṃ hi nāma bhaddantā mayā nimantitā aññassa bhojjayāguṃ paribhuñjissanti, na cāhaṃ na paṭibalo yāvadattthaṃ dātun ti kupito anattamano āsādanāpekkho bhikkhūnaṃ patte pūrento agamāsi bhuñjatha vā haratha vā 'ti. atha kho so taruṇapasanno mahāmatto buddhapamukhaṃ bhikkhusaṃghaṃ pa-

ñitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taruṇapasannaṃ mahāmattaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi. || 4 || atha kho tassa taruṇapasannassa mahāmattassa acirapakkantassa bhagavato ahud eva kukkucçaṃ ahu vippaṭṭisāro: alābhā vata me, na vata me suladdhaṃ, yo 'haṃ kupito anattamano āsādanāpekkho bhikkhūnaṃ patte pūrento agamāsim bhuñjatha vā haratha vā 'ti. kiṃ nu kho mayā bahum pasūtaṃ puññaṃ vā apuññaṃ vā 'ti. atha kho so taruṇapasanno mahāmatto yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho so taruṇapasanno mahāmatto bhagavantam etad avoca: idha mayhaṃ bhante acirapakkantassa bhagavato ahud eva kukkucçaṃ ahu vippaṭṭisāro: alābhā vata me, na 'vata me lābhā, dulladdhaṃ vata me, na vata me suladdhaṃ, yo 'haṃ kupito anattamano āsādanāpekkho bhikkhūnaṃ patte pūrento agamāsim bhuñjatha vā haratha vā 'ti. kiṃ nu kho mayā bahum pasūtaṃ puññaṃ vā apuññaṃ vā 'ti. kiṃ nu kho mayā bhante bahum pasūtaṃ puññaṃ vā apuññaṃ vā 'ti. || 5 || yadaggena tayā āvuso svātanāya buddhapamukho bhikkhusaṃgho nimantito, tadaggena te bahum puññaṃ pasūtaṃ, yadaggena te ekamekena bhikkhūnaṃ ekamekaṃ sītthaṃ paṭiggahitaṃ, tadaggena te bahum puññaṃ pasūtaṃ, saggā to āraddhā 'ti. atha kho so taruṇapasanno mahāmatto lābhā kira me, suladdhaṃ kira me, bahum kira mayā puññaṃ pasūtaṃ, saggā kira me āraddhā 'ti haṃhe udaggo utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. || 6 || atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṃghaṃ sannipāṭapetvā bhikkhū paṭipucchi: saccam kira bhikkhave bhikkhū aññatra nimantitā aññass bhojjayāguṃ paribhuñjantīti. saccam bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma te bhikkhave moghapurisā aññatra nimantitā aññassa bhojjayāguṃ paṭibhuñjissanti. n' etaṃ bhikkhave appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū ānante-

si: na bhikkhave aññatra nimantitena aññassa bhojjayāgu paribhuñjitabbā. yo paribhuñjeyya, yathā-dhammo kāretabbo 'ti. ||7||**25**||

atha kho bhagavā Andhakavinde yathābhirantaṃ viharitvā yena Rājagahaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ adḍhatelasehi bhikkhusatehi. tena kho pana samayena Belatṭho Kaccāno Rājagahā Andhakavindaṃ addhānamaggapaṭipanno hoti pañca-mattehi sakatasatehi sabbheva gulakumbhapūrehi. addasa kho bhagavā Belatṭhaṃ Kaccānaṃ dūrato 'va āgacchantāṃ, disvāna maggā okkamma aññatarasmiṃ rukkhamaṇe nisīdi. ||1|| atha kho Belatṭho Kaccāno yena bhagavā ten' upasāṃkami, upasāṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atṭhāsi. ekamantaṃ tṛito kho Belatṭho Kaccāno bhagavantaṃ etad avoca: icchāmi ahaṃ bhante ekamekassa bhikkhuno ekamekaṃ gulakumbhaṃ dātun ti. tena hi tvaṃ Kaccāna ekaṃ yeva gulakumbhaṃ āharā 'ti. evaṃ bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisūnitvā ekaṃ yeva gulakumbhaṃ ādāya yena bhagavā ten' upasāṃkami, upasāṃkamitvā bhagavantaṃ etad avoca: āhaṃ bhante gulakumbho, kathāhaṃ bhante paṭipajjāmi. tena hi tvaṃ Kaccāna bhikkhūnaṃ guḷaṃ dehi. ||2|| evaṃ bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisūnitvā bhikkhūnaṃ guḷaṃ datvā bhagavantaṃ etad avoca: dinno bhante bhikkhūnaṃ guḷo bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmi. tena hi tvaṃ Kaccāna bhikkhūnaṃ guḷaṃ yāvadatthaṃ dehi. evaṃ bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisūnitvā bhikkhūnaṃ guḷaṃ yāvadatthaṃ datvā bhagavantaṃ etad avoca: dinno bhante bhikkhūnaṃ guḷo yāvadatto bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmi. tena hi tvaṃ Kaccāna bhikkhū gulehi santappēhi. evaṃ bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisūnitvā bhikkhū gulehi santappesi. ekacce bhikkhū patte pi pūresuṃ parissāvanāni pi thavikāyo pi pūresuṃ. ||3|| atha kho Belatṭho Kaccāno bhikkhū gulehi santappetvā bhagavantaṃ etad avoca: santappitā bhante bhikkhū gulehi bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmi. tena

hi tvaṃ Kaccāna vighāsādānaṃ guḷaṃ dehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunitvā vighāsādānaṃ guḷaṃ datvā bhagavantaṃ etad avoca: dinno bhante vighāsādānaṃ guḷo bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmi. tena hi tvaṃ Kaccāna vighāsādānaṃ yāvadatthaṃ guḷaṃ dehīti. ||4|| evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunitvā vighāsādānaṃ yāvadatthaṃ guḷaṃ datvā bhagavantaṃ etad avoca: dinno bhante vighāsādānaṃ guḷo yāvadattho bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmi. tena hi tvaṃ Kaccāna vighāsāde guḷehi santappehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunitvā vighāsāde guḷehi santappesi. ekacce vighāsādā kolambe pi ghaṭe pi pūresuṃ piṭakāni pi ucchaṅge pi pūresuṃ. ||5|| atha kho Belaṭṭho Kaccāno vighāsāde guḷehi santappetvā bhagavantaṃ etad avoca: santappitā bhante vighāsādā guḷehi bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmi. nāhaṃ taṃ Kaccāna passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇi yā pajāya sadevamanussāya yassa so guḷo paribhutto sammā pariṇāmaṃ gaccheyya aññatra tathāgatassa vā tathāgatasāvukassa vā. tena hi tvaṃ Kaccāna taṃ guḷaṃ appaharite vā chaḍḍehi appāṇake vā uḍake opilāpehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunitvā taṃ guḷaṃ appāṇake uḍake opilāpesi. ||6|| atha kho so guḷo uḍake pakkhitto ciccitāyati cīcīcīyati saṃdhūpāyati sampadhūpāyati. seyyathāpi nāma phālo divasaṃ santatto uḍake pakkhitto ciccitāyati cīcīcīyati saṃdhūpāyati sampadhūpāyati, evaṃ eva so guḷo uḍako pakkhitto ciccitāyati cīcīcīyati saṃdhūpāyati sampadhūpāyati. atha kho Belaṭṭho Kaccāno saṃviggo lomahaṭṭhajāto yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ||7|| ekamantaṃ nisinnassa kho Belaṭṭhassa Kaccānassa bhagavā anupubbikathaṃ kathesi seyyath' idam: dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādīnaṃ okāraṃ saṃkilesaṃ nekkhamme ānisamsaṃ pakāsesi. yadā bhagavā aññāsi Belaṭṭhaṃ Kaccānaṃ kallacittaṃ muducittaṃ vinivaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammaḍḍesaṇā taṃ pakāsesi — la — evaṃ eva Bela-



tṭhassa Kaccānassa tasmim yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||8|| atha kho Belatṭho Kaccāno diṭṭhadhammo pattadhammo vidadhammo pariyo-gāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjapatto aparappaccayo satthu sāsane bhagavantaṃ etad avoca: abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya — la — evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhusaṃghañ ca, upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti. ||9|| **26** ||

atha kho bhagavā anupubbena cārikaṃ caramāno yena Rājagahe tad avasari. tatra sudāṃ bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe. tena kho pana samayena Rājagahe guḷo ussanno hoti. bhikkhū gilānass' eva bhagavatā guḷo anuññāto no agilānassā 'ti kukkucāyantaṃ guḷaṃ na bluñjanti. bhagavato etaṃ atthaṃ āroccuṃ. anujānāmi bhikkhave gilānassa guḷaṃ, agilānassa guḷodakan ti. ||1|| **27** ||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Pāṭaligāmo tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ adḍhatelasehi bhikkhusatchi. atha kho bhagavā anupubbena cārikaṃ caramāno yena Pāṭaligāmo tad avasari. assosūṃ kho Pāṭaligāmikā upāsakā: bhagavā kira Pāṭaligāmaṃ anupatto 'ti. atha kho Pāṭaligāmikā upāsakā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu, ekamantaṃ nisinne kho Pāṭaligāmike upāsake bhagavā dhammiyā kathāya sundassesi samādapesi samuttejesi sampahaṃsesi. ||1|| atha kho Pāṭaligāmikā upāsakā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantaṃ etad avocuṃ: adhivāsetu no bhante bhagavā āvassathāgāraṃ saddhiṃ bhikkhusaṃghena 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Pāṭaligāmikā upāsakā bhagavato adhivāsanaṃ veditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā

padakkhiṇaṃ katvā yena āvasathāgāraṃ ten' upasaṃkamim-su, upasaṃkamitvā sabbasanthariṃ santhatam āvasathāgāraṃ santharitvā āsanāni paññāpetvā udakamaṇikaṃ patitthāpetvā telapadīpaṃ āropetvā yena bhagavā ten' upasaṃkamim-su, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atthamsu. ||2|| ekamantaṃ thitā kho Pāṭaligāmikā upāsakā bhagavantaṃ etad avocum: sabbasanthariṃ santhatam bhante āvasathāgāraṃ, āsanāni paññāntāni, udakamaṇiko patitthāpi-to, telapadīpo āropito, yassa dāni bhante bhagavā kālaṃ maññatīti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaraṃ ādāya saddhiṃ bhikkhusaṃghena yena āvasathāgāraṃ ten' upasaṃkami, upasaṃkamitvā pāde pakkhāletvā āvasathāgāraṃ pavisitvā majjhiṃ tam bhāṇaṃ nissāya puratthimābhimukho nisīdi. bhikkhusaṃgho pi kho pāde pakkhāletvā āvasathāgāraṃ pavisitvā pacchimaṃ bhitthiṃ nissāya puratthimābhimukho nisīdi bhagavantaṃ yeva pura-kkhatvā. Pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā āvasathāgāraṃ pavisitvā puratthimaṃ bhitthiṃ nissāya pa-cchimābhimukhā nisīdim-su bhagavantaṃ yeva purakkha-tvā. ||3||

atha kho bhagavā Pāṭaligāmike upāsake āmantesi: pañc' ime gahapatayo ādīnavā dussīlassa sīlavipattiyā. katame pañca. idha gahapatayo dussīlo sīlavipanno pamādādhikara-ṇaṃ mahatiṃ bhogajāniṃ nigacchati, ayaṃ paṭhamo ādīnavo dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussī-lassa sīlavipannassa pāpako kittisaddo abbhuggacchati, ayaṃ duttiyo ādīnavo dussīlassa sīlavipattiyā. puna ca paraṃ gu-hapatayo dussīlo sīlavipanno yaṇi ñad eva paṇisaṃ upasaṃka-mati yadi khattiyapaṇisaṃ yadi brāhmaṇapaṇisaṃ yadi gaha-patipaṇisaṃ yadi samaṇapaṇisaṃ avisārado upasaṃkamati maṅkubhūto, ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussīlo sīlavipanno sammūlho kālaṃ karoti, ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussīlo sīlavipanno kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upa-pajjati, ayaṃ pañcama ādīnavo dussīlassa sīlavipattiyā. ime kho gahapatayo pañca ādīnavā dussīlassa sīlavipattiyā. ||4||

pañc' ime gahapatayo ānisaṃsā sīlavato sīlasampadāya.

katame pañca. idha gahapatayo sīlavā sīlasampanno appamādhādhikaraṇaṃ mahantaṃ bhogaakkhandhaṃ adhigacchati, ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati, ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavā sīlasampanno yañ ñad eva pariyaṃ upasaṃkamati yadi khattiyapariyaṃ yadi brāhmaṇapariyaṃ yadi gahapatipariyaṃ yadi samaṇapariyaṃ visārado upasaṃkamati amaṇkubhūto, ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavā sīlasampanno asammūlho kālaṃ karoti, ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavā sīlasampanno kāyassa bhedaṃ paraṃ maraṇaṃ sugatim saggaṃ lokaṃ upapajjati, ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya. ime kho gahapatayo pañca ānisaṃsā sīlavato sīlasampadāya 'ti. ||5||

atha kho bhagavā Pāṭaligāmiṃ upāsake bahud eva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi: abbikkantā kho gahapatayo ratti, yassa dāni kālaṃ maññathā 'ti. evaṃ bhante 'ti kho Pāṭaligāmiṃ upāsakā bhagavato paṭisunivā uttāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu. ||6||

atha kho bhagavā acirapakkantesu Pāṭaligāmiṃ upāsakesu suññāgāraṃ pāvīsi. tena kho pana samayena Sunidhavaṃsakāraṃ Magadhamahāmattā Pāṭaligāme nagaraṃ māpenti Vajjinaṃ paṭibāhāya. addasa kho bhagavā rattiyaṃ paccūsasamayaṃ paccuttāhāya dibbena cakkhunā visuddhena atikkantaṃ mānusakena sambahulā devatāyo Pāṭaligāme vatthūni parigaṇhantiyo. yasmim padese mahesakkhā devatā vatthūni parigaṇhanti, mahesakkhānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ, yasmim padese majjhimā devatā vatthūni parigaṇhanti, majjhimānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ, yasmim padese nīcā devatā vatthūni parigaṇhanti, nīcānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. ||7|| atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: ke nu kho te Ānanda Pāṭaligāme nagaraṃ māpentīti. Sunidhavaṃsakā-

râ bhante Magadhamahâmattâ Pâtaligâme nagaram mâpentî Vajjīnaṃ paṭibhāyâ 'ti. seyyathāpi Ānanda deveshi Tāvatiṃsehi saddhiṃ mantetvā eva eva kho Ānanda Sunidhavassakārâ Magadhamahâmattâ Pâtaligâme nagaram mâpentî Vajjīnaṃ paṭibhāyâ. idhāhaṃ Ānanda rattiyaṃ paccūsasamaṃ paccuṭṭhāya addasaṃ dibbena cakkhunā visuddhena atikkantaṃ ānusaṅkena sambahulā devatāyo . . . nīcānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. yāvataṃ Ānanda ariyaṃ āyatanam yāvataṃ vanippatho idaṃ agganagaraṃ bhavissati Pātaliputtaṃ puṭabhedanaṃ. Pātaliputtassa kho Ānanda tayo antarāyā bhavissanti, aggito vā udakato vā abbhantarato vā mithubhedā 'ti. ||8||

atha kho Sunidhavassakārâ Magadhamahâmattâ yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavatā saddhiṃ sammodimsu, sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ aṭṭhaṃsu, ekamantaṃ ṭhitā kho Sunidhavassakārâ Magadhamahâmattâ bhagavantaṃ etad avocum : adhiṇvāsetu no bhavaṃ Gotamo ajjatanāya bhantaṃ saddhiṃ bhikkhusaṃghena 'ti. adhiṇvāsesi bhagavā tuṇhibhāvena. atha kho Sunidhavassakārâ Magadhamahâmattâ bhagavato adhiṇvāsanaṃ viditvā pakkamimsu. ||9|| atha kho Sunidhavassakārâ Magadhamahâmattâ paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesum : kālo bho Gotama, nittihitaṃ bhanta ti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena Sunidhavassakārānaṃ Magadhamahāmattānaṃ parivesanā ten' upasaṃkami, upasaṃkamitvā paṇṇatte āsune nisīdi saddhiṃ bhikkhusaṃghena. atha kho Sunidhavassakārâ Magadhamahāmattâ buddhapamukhaṃ bhikkhusaṃghaṃ paṇitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantaṃ bhuttāviṃ onītapattapaṇiṃ ekamantaṃ nisīdimsu, ekamantaṃ nisinne kho Sunidhavassakāre Magadhamahāmattāte bhagavā imāhi gāhāhi anumodi : ||10||

- yasmim padese kappeti vāsaṃ paṇḍitajātiyo,  
sīlavantettha bhojetvā saññate brahmacariye |  
yā tattha devatā āsum tāsāṃ dakkhiṇaṃ ādisse,  
tā pūjitā pūjayanti, mānitā mānayanti naṃ, |

tato naṃ anukampanti mātā puttāṃ va orasaṃ.  
devatānukampito poso sadā bhadrāni passatīti.

atha kho bhagavā Sunidhavassakāre Magadhamahāmatte imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi. ||11|| tena kho pana samayena Sunidhavassakārā Magadhamahāmatā bhagavantāṃ piṭṭhito-piṭṭhito anubaddhā honti, yen' ajja samaṇo Gotamo dvārena nikkhamissati taṃ Gotamadvāraṃ nāma bhavissati, yena titthena Gaṅgaṃ nadiṃ uttarissati taṃ Gotamatitthaṃ nāma bhavissatīti. atha kho bhagavā yena dvārena nikkhami taṃ Gotamadvāraṃ nāma ahosi. atha kho bhagavā yena Gaṅgā nadi ten' upasaṃkamaṃ. tena kho pana samayena Gaṅgā nadi purā hoti samatitthikā kākapeyyā. manussā aññe nāvaṃ pariyesanti aññe ulumpaṃ pariyesanti aññe kullaṃ bandhanti orā pāraṃ gantukāma. ||12|| addasa kho bhagavā te manusse aññe nāvaṃ pariyesante aññe ulumpaṃ pariyesante aññe kullaṃ bandhante orā pāraṃ gantukāme, disvāna seyyathāpi nāma balavā puriso sammīñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammīñjeyya, evaṃ eva Gaṅgāya nadiyā orimatīre antarahito pārimatīre paccuttāsī saddhiṃ bhikkhusaṃghena. atha kho bhagavā etaṃ atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

ye taranti aṇṇavaṃ saraṃ setuṃ katvāna vissajja pallalāni,  
kullaṃ hi jano bandhati, tiṇṇā medhāvino janā 'ti. ||13|| 28 ||

atho kho bhagavā yena Koṭigāmo ten' upasaṃkamaṃ. tatra sudaṃ bhagavā Koṭigāme viharati. tatra kho bhagavā bhikkhū āmantesi : catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭivedhā evaṃ idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsaritaṃ mamañ c' eva tumhākañ ca. katamesaṃ catunnaṃ. dukkhassa bhikkhave ariyasaccassa ananubodhā appaṭivedhā evaṃ idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsaritaṃ mamañ c' eva tumhākañ ca. dukkhasamudayassa ariyasaccassa, dukkhanirodhassa ariyasaccassa, dukkhanirodhagāminipaṭipadā ariyasaccassa ananubodhā appaṭivedhā evaṃ idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsaritaṃ mamañ c' eva tumhākañ ca. ||1|| tayidaṃ bhikkhave dukkhaṃ ariya-

saccam anubuddham paṭividdham, dukkhasamudayaṃ ariya-saccam anubuddham paṭividdham, dukkhanirodham ariya-saccam anubuddham paṭividdham, dukkhanirodhagāmini pa-paṭipadā ariyasaccam anubuddham paṭividdham, ucchinnā bhavataṇhā, khīṇā bhavanetti, n' atthi dāni punabbhavo 'ti.

catunnam ariyasaccānaṃ yathābhūtaṃ adassanā  
saṃsitaṃ dīgham addhānaṃ tāsu-tāsv eva jātisu.|  
tāni etāni diṭṭhāni, bhavanetti samūhatā,  
ucchinnam mūlaṃ dukkhassa, n' atthi dāni punabbhavo  
'ti. ||2||**29**||

assosi kho Ambapālī gaṇikā: bhagavā kira Koṭigā-maṃ anuppatto 'ti. atha kho Ambapālī gaṇikā bhadraṇi-bhadraṇi yānāni yojāpetvā bhadrāṃ yānaṃ abhirūhitvā bhadrehi-bhadrehi yānehi Vesāliyā niyyāsi bhagavantaṃ dassanāya. yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikā 'va yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ||1|| ekamantaṃ nisinnaṃ kho Ambapālī gaṇikaṃ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. atha kho Ambapālī gaṇikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantaṃ etad avoca: adhivāsetu me bhante bhagavā svātanāya bhaṭṭaṃ saddhiṃ bhikkhusaṃghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Ambapālī gaṇikā bhagavato adhivāsaṇaṃ viditvā utṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. ||2|| assosum kho Vesālikā Licchavī: bhagavā kira Koṭigāmaṃ anuppatto 'ti. atha kho Vesālikā Licchavī bhadraṇi-bhadraṇi yānāni yojāpetvā bhadrāṃ-bhadrāṃ yānaṃ abhirūhitvā bhadrehi-bhadrehi yānehi Vesāliyā niyyāsum bhagavantaṃ dassanāya. appekacce Licchavī nīlā honti nīlavaṇṇā nīlavatthā nīlālamkāra, appekacce Licchavī pītā honti pītavaṇṇā pītavatthā pītālamkāra, appekacce Licchavī lohitakā honti lohitavaṇṇā lohitavatthā lohitalāmkāra, appekacce Licchavī odātā honti odātavaṇṇā odātavatthā odātālamkāra. atha kho Ambapālī gaṇikā daharānaṃ-daharānaṃ Licchavīnaṃ isāya isam yuge-na yugaṃ cakkena cakkam akkheṇa akkham paṭiṭṭhesi. ||3||

atha kho te Licchavī Ambapāliṃ gaṇikaṃ etad avocum :  
 kissa je Ambapāli daharānaṃ-daharānaṃ Licchavīnaṃ īsāya  
 isaṃ yugena yugaṃ cakkena cakkam akkhena akkham  
 paṭivaṭṭhesīti. tathā hi pana mayā ayyaputtā svātanāya  
 buddhapamukho bhikkhusamgho nimantito 'ti. dehi je  
 Ambapāli ambhākaṃ etaṃ bhattaṃ satasahassenā 'ti. sace pi  
 ayyaputtā Vesāliṃ sāhāraṃ dajjeyyātha, n' eva dajjāhaṃ  
 taṃ bhattaṃ ti. atha kho te Licchavī aṅgulī poṭhesum :  
 jit' ambhā vata bho ambakāya, parājit' ambhā vata bho  
 ambakāyā 'ti. ||4|| atha kho te Licchavī yena bhagavā  
 ten' upasaṃkamimsu. addasa kho bhagavā te Licchavī dū-  
 rato 'va āgacchante, disvāna bhikkhū āmantesi : yehi bhi-  
 kkhavo bhikkhūhi devā Tāvatiṃsā aditṭhapubbā, olokettha  
 bhikkhavo Licchaviparisam apaloketha bhikkhavo Licchavi-  
 parisam upasaṃharatha bhikkhavo Licchaviparisam Tāvatiṃ-  
 saparisaṃ ti. atha kho te Licchavī yāvatikā yānassa bhūmi  
 yānena gantvā yānā paccorohitvā pattikā 'va yena bhagavā  
 ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivā-  
 detvā ekamantaṃ nisīdimsu. ekamantaṃ nisinne kho te  
 Licchavī bhagavā dhammiyā kathāya sandassesi samādapesi  
 samuttejesi sampahamsesi. atha kho 'e Licchavī bhagavatā  
 dhammiyā kathāya sandassitā samādapitā samuttejitā sampa-  
 hamsitā bhagavantam etad avocum : adhivāsetu no bhante  
 bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusamghenā 'ti.  
 adhivuttho 'mhi Licchavī svātanāya Ambapāliyā gaṇikāya  
 bhattaṃ ti. atha kho te Licchavī aṅgulī poṭhesum : jit'  
 ambhā vata kho ambakāya, parājit' ambhā vata bho ambakāyā  
 'ti. atha kho te Licchavī bhagavato bhāsitaṃ abhinanditvā  
 anumoditvā utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhi-  
 naṃ katvā pakkamimsu. ||5|| atha kho bhagavā Koṭigāme  
 yathābhirantaṃ viharitvā yena Nātikā ten' upasaṃkami.  
 tatra sudam bhagavā Nātike viharati Giñjakāvasathe.  
 atha kho Ambapāli gaṇikā tassā rattiya accayena sake ārāme  
 paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato  
 kālaṃ ārocāpesi : kālo bhante, niṭṭhitaṃ bhattaṃ ti. atha  
 kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādā-  
 ya yena Ambapāliyā gaṇikāya parivesanā ten' upasaṃkami,  
 upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhu-

samghena. atha kho Ambapālī gaṇikā buddhapamukhaṃ bhikkhusamghaṃ paṇitena khādaniyena bhojaniyena saha-tthā santappetvā sampavāretvā bhagavantaṃ bhuttāvaṃ onī-tapattapāṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Ambapālī gaṇikā bhagavantaṃ etad avoca: imāhaṃ bhanto Ambapālivaṇaṃ buddhapamukhassa bhikkhusamghassa dammiti. paṭiggahesi bhagavā ārāmaṃ. atha kho bhagavā Ambapālīṃ gaṇikaṃ dhammiyā kathāya sandassetvā . . . sampahaṃsetvā utthāyāsanaṃ yena Mahāvanaṃ ten' upa-saṃkamaṃ. tatra sudaṃ bhagavā Vesāliyaṃ viharati Ma-hāvane Kūṭāgārasālāyaṃ. ||6||30||

Licchavibhāṇavāraṃ niṭṭhitam.

tena kho pana samayena abhiññātā-abhiññātā Licchavī santhāgāre sannisinnaṃ sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, samghassa vaṇṇaṃ bhāsanti. tena kho pana samayena Siho senāpati nigaṇṭhasāvako tassaṃ parisāyaṃ nisunno hoti. atha kho Sihassa senāpatissa etad ahosi: nissamsayaṃ kho so bhagavā arahantaṃ sammāsambuddho bhavissati, tathā h' ime abhiññātā-abhiññātā Licchavī santhāgāre sannisinnaṃ sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, samghassa vaṇṇaṃ bhāsanti. yaṃ nūnāhaṃ taṃ bhagavantaṃ dassanāya upasaṃkameyyaṃ arahantaṃ sammāsambuddhaṃ ti. ||1|| atha kho Siho senāpati yena nigaṇṭho Nātaputto ten' upasaṃkamaṃ, upasaṃkamitvā nigaṇṭhaṃ Nātaputtaṃ etad avoca: icchāmi ahaṃ bhanto samaṇaṃ Gotamaṃ dassanāya upasaṃkamtun ti. kiṃ pana tvaṃ Siha kiriyavādo samāno akiriyavādaṃ samaṇaṃ Gotamaṃ dassanāya upasaṃkamissasi. samaṇo hi Siha Gotamo akiriyavādo akiriyāya dhammaṃ deseti tena ca sāvake vinetīti. atha kho Sihassa senāpatissa yo ahosi gamikābhisamkhāro bhagavantaṃ dassanāya so paṭippassambhi. ||2|| dutiyam pi kho abhiññātā-abhiññātā Licchavī santhāgāre sannisinnaṃ sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, samghassa vaṇṇaṃ bhāsanti. dutiyam pi kho Sihassa senāpatissa etad ahosi: nissamsayaṃ . . . sammāsambuddhaṃ ti. dutiyam pi kho Siho senāpati



yena nigaṇṭho Nātaputto . . . vineti. dutiyam pi kho Sīhassa senāpatissa . . . paṭippassambhi. tatiyam pi kho abhiññātā . . . vaṇṇaṃ bhāsanti. tatiyam pi kho Sīhassa senāpatissa etad ahoṣi: nissamsayaṃ . . . saṃghassa vaṇṇaṃ bhāsanti. kiṃ hi me karissanti nigaṇṭhā apalokitā vā anapalokitā vā. yaṃ nūnāhaṃ anapaloketvā 'va nigaṇṭhe taṃ bhagavantam dassanāya upasaṃkameyyaṃ arahantaṃ sammā-sambuddhaṃ ti. || 3 || atha kho Sīho senāpati pañcahi rathasatehi divādivassa Vesāliyā niyyāsi bhagavantam dassanāya. yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko 'va yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Sīho senāpati bhagavantam etad avoca: sutam metam bhante: akiriyavādo samaṇo Gotamo, akiriyāya dhammaṃ deseti tena ca sāvake vinetīti. yo te bhante evam āhaṃsu: akiriyavādo samaṇo Gotamo, akiriyāya dhammaṃ deseti tena ca sāvake vinetīti, kacci te bhante bhagavato vuttavādī na ca bhagavantaṃ abhūtena abbhācikkhanti dhammassa ca anudhammaṃ vyākaronṭi. na ca koci saha-dhammiko vādānuvādo gārayhaṭṭhānaṃ āgacchati, anabbhakkhātukamā hi mayaṃ bhante bhagavantaṃ ti. || 4 ||

atthi Sīha pariyāyo yena maṃ pariyāyena sammā vadamāno vadeyya: akiriyavādo samaṇo Gotamo, akiriyāya dhammaṃ deseti tena ca sāvake vinetīti. atthi Sīha pariyāyo yena maṃ pariyāyena sammā vadamāno vadeyya: kiriyavādo samaṇo Gotamo, kiriyāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: jegucchī samaṇo Gotamo, jegucchitāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: tapassī samaṇo Gotamo, tapassitāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: assattho samaṇo Gotamo, assāsāya . . . vinetīti. || 5 || kaṭamo ca Sīha pariyāyo yena maṃ pariyāyena sammā vadamāno vadeyya: akiriyavādo samaṇo Gotamo, akiriyāya dhammaṃ

deseti tena ca sâvake vinetîti. ahaṃ hi Siha akiriyaṃ vadāmi kâyaduccaritassa vacîduccaritassa manoduccaritassa anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ akiriyaṃ vadāmi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya: akiriyaṃ vādo samaṇo Gotamo, akiriyaṃ . . . vinetîti. katamo ca Siha pariyāyo yena maṃ . . . vadeyya: kiriyaṃ vādo samaṇo Gotamo, kiriyaṃ . . . vinetîti. ahaṃ hi Siha kiriyaṃ vadāmi kâyasucaritassa vacîsucaritassa manosucaritassa anekavihitānaṃ kusalānaṃ dhammānaṃ kiriyaṃ vadāmi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya: kiriyaṃ vādo samaṇo Gotamo, kiriyaṃ . . . vinetîti. ||6|| katamo ca Siha pariyāyo yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetîti. ahaṃ hi Siha ucchedaṃ vadāmi rāgassa dosassa mohassa anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ ucchedaṃ vadāmi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetîti. katamo ca Siha pariyāyo yena maṃ . . . vadeyya: jegucchî samaṇo Gotamo, jegucchitāya . . . vinetîti. ahaṃ hi Siha jigucchāmi kâyaduccaritena vacîduccaritena manoduccaritena anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ samāpattiyaṃ jegucchitāya dhammaṃ desemi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya: jegucchî samaṇo Gotamo, jegucchitāya . . . vinetîti. ||7|| katamo ca Siha pariyāyo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetîti. ahaṃ hi Siha vinayāya dhammaṃ desemi rāgassa dosassa mohassa anekavihitānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ vinayāya dhammaṃ desemi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetîti. katamo ca Siha pariyāyo yena maṃ . . . vadeyya: tapassî samaṇo Gotamo, tapassitāya . . . vinetîti. tapaniṃ' ahaṃ Siha pāpake akusale dhamme vadāmi kâyaduccaritaṃ vacîduccaritaṃ manoduccaritaṃ. yassa kho Siha tapaniṃ pāpakā akusalā dhammā pahīnā ucchinnamūlā tālā vatthukatā anabhāvaṃ katā āyatim anuppādadhammā taṃ ahaṃ tapassîti vadāmi. tathāgatassa kho Siha tapaniṃ pāpakā akusalā dhammā . . . anuppādadhammā. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya: tapassî samaṇo

Gotamo, tapassitāya . . . vinetīti. ||8|| katamo ca Siha pariyāyo yena maṃ . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. yassa kho Siha āyatim gabbhaseyyā punabbhavābbhinibbatti pahinā ucchinnamūlā tālā vattthukatā anabbhavaṃ katā āyatim anuppādadhammā, tam ahaṃ apagabbho 'ti vadāmi. tathāgatassa kho Siha āyatim gabbhaseyyā . . . anuppādadhammā. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. katamo ca Siha pariyāyo yena maṃ . . . vadeyya : assatto samaṇo Gotamo, assāsāya . . . vinetīti. ahaṃ hi Siha assatto paramena assāsena assāsāya ca dhammaṃ desemi tena ca sāvake vinemi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya : assatto samaṇo Gotamo, assāsāya dhammaṃ deseti tena ca sāvake vinetīti. ||9|| evaṃ vutte Siho senāpati bhagavantam etad avoca : abhikkantaṃ bhante — la — upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti. anuvijjakāraṃ kho Siha karo hi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. iminā p' āhaṃ bhante bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evam āha : anuvijjakāraṃ kho Siha karo hi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. mamaṃ hi bhante aññatitthiyā sāvakaṃ labhitvā kevalakappaṃ Vesālīṃ patākaṃ parihareyyuṃ Siho amhākaṃ senāpati sāvakattaṃ upagato 'ti. atha ca pana maṃ bhagavā evam āha : anuvijjakāraṃ kho Siha karo hi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. es' āhaṃ bhante dutiyam pi bhagavantam saraṇaṃ gacchāmi dhammañ ca bhikkhusaṃghaṃ ca, upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti. ||10|| dīgharattaṃ kho te Siha nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesam upagātānaṃ piṇḍapātaṃ dātabbam maññeeyāsīti. iminā p' āhaṃ bhante bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evam āha : dīgharattaṃ kho te Siha nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesam upagātānaṃ piṇḍapātaṃ dātabbam maññeeyāsīti. sutam metam bhante : samaṇo Gotamo evam āha : mayham eva dānaṃ dātabbam, na aññesaṃ dānaṃ dātabbam, mayham eva sāvākānaṃ dānaṃ dātabbam, na aññesaṃ sāvākānaṃ dānaṃ dā-

tabbam, mayham eva dinnam mahapphalam, na aññesam dinnam mahapphalam, mayham eva sāvakānam dinnam mahapphalam, na aññesam sāvakānam dinnam mahapphalan ti. atha ca pana maṃ bhagavā nigaṇṭhesu pi dāne samādapeti. api ca bhante mayam ettha kālam jānissāma. es' āham bhante tatiyam pi bhagavantam saraṇam gacchāmi . . . saraṇam gatan ti. ||11|| atha kho bhagavā Sīhassa senāpatissa anupubbikatham kathesi seyyath' idaṃ: dānakatham — la — aparappaccayo satthu sāsane bhagavantam etad avoca : adhivāsetu me bhante bhagavā svātanāya bhattam saddhiṃ bhikkhusaṃghena 'ti. adhivāsesi bhagavā tuṇḍibhāvena. atha kho Sīho senāpati bhagavato adhivāsanaṃ viditvā utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Sīho senāpati aññātaraṃ purisaṃ ānāpesi : gaccha bhāne pavattamaṃsaṃ jānāhīti. atha kho Sīho senāpati tassā rattiyaṃ accayena paṇitaṃ khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kālam ārocāpesi : kālo bhante, niṭṭhitam bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya yena Sīhassa senāpatissa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā paññāte āsane nisidi saddhiṃ bhikkhusaṃghena. ||12|| tena kho pana samayena sambahulā nigaṇṭhā Vesāliyaṃ rathiyāya rathiyaṃ siṅghātakena siṅghātakam bāhā paggayha kandan ti : ajja Sīhena senāpatinā thullam pasuṃ vadhitvā samassa Gotamassa bhattam kataṃ, tam samaṇo Gotamo jānaṃ uddissakataṃ maṃsaṃ paribhuñjati paṭiccakamman ti. atha kho aññātaro puriso yena Sīho senāpati ten' upasakammi, upasaṃkamitvā Sīhassa senāpatissa upakaṇṇake ārocasi : yagghe bhante jāneyyāsi, ete sambahulā nigaṇṭhā Vesāliyaṃ rathiyāya rathiyaṃ siṅghātakena siṅghātakam bāhā paggayha kandan ti : ajja . . . uddissakataṃ maṃsaṃ paribhuñjati paṭiccakamman ti. alam ayyo dīgharattam pi te āyasmantā avaṇṇakāmā buddhassa avaṇṇakāmā dhammassa avaṇṇakāmā saṃghassa, na ca pana te āyasmantā jiranti tam bhagavantam asatā tucchā musā 'va abhūtena abbhācikkhanā, na ca mayam jīvitaṃ hetu pi sañcieca paṇaṃ jivitā voropeyyāma 'ti. ||13|| atha kho Sīho senāpati buddhapamukham bhikkhusaṃgham paṇitena khādaniyena bhojaniyena sahatthā santa-

ppetvā sampavāretvā bhagavantaṃ bhuttāvaṃ onītapattapā-  
 ñiṃ ekamantaṃ nisīdi, ekamantaṃ nisinnaṃ kho Sīhaṃ  
 senāpatiṃ bhagavā dhammiyā kathāya sandassetvā . . .  
 sampahaṃsetvā utthāyāsanaṃ pakkāmi. atha kho bhagavā  
 etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : na  
 bhikkhave jānaṃ uddissakataṃ maṃsaṃ paribhuñji-  
 tabbā. yo paribhuñjeyya, āpatti dukkaṭassa. anujānāmi  
 bhikkhave tikoti-parisuddhaṃ macchamaṃsaṃ adiṭṭhaṃ  
 asutaṃ aparisaṅkitaṃ ti. || 14 || **31** ||

tena kho pana samayena Vesālī subhikkhā hoti susassā  
 sulabhapiṇḍā sukarā uñchena paggahena yāpetum. atha  
 kho bhagavato rahogataṃ paṭisallīnassa evaṃ cetaso pa-  
 rivitakko udapādi : yāni tāni mayā bhikkhūnaṃ anuññā-  
 tāni dubbhikkhe dussasse dullabhapiṇḍe anto vutthaṃ anto  
 pakkaṃ sāmaṃ pakkaṃ uggahitapaṭiggahitakam tato niha-  
 taṃ purebhattaṃ paṭiggahitaṃ vanatṭhaṃ pokkharatṭhaṃ,  
 ajjāpi nu kho tāni bhikkhū paribhuñjantīti. atha kho  
 bhagavā sāyaṇhasamayam paṭisallānaṃ vutthito āyasmantaṃ  
 Ānandaṃ āmantesi : yāni tāni Ānanda mayā bhikkhū-  
 naṃ anuññātāni . . . paribhuñjantīti, paribhuñjanti bha-  
 gavā 'ti. || 1 || atha kho bhagavā etasmiṃ nidāne etasmiṃ  
 pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi : yāni  
 tāni bhikkhave mayā bhikkhūnaṃ anuññātāni dubbhikkhe  
 dussasse dullabhapiṇḍe anto vutthaṃ anto pakkaṃ sāmaṃ pa-  
 kkaṃ uggahitapaṭiggahitakam tato nihataṃ purebhattaṃ pa-  
 ṭiggahitaṃ vanatṭhaṃ pokkharatṭhaṃ, tān' āhaṃ ajjatagge  
 paṭikkhipāmi. na bhikkhave anto vutthaṃ anto pakkaṃ sā-  
 maṃ pakkaṃ uggahitapaṭiggahitakam paribhuñjitabbā. yo  
 paribhuñjeyya, āpatti dukkaṭassa. na ca bhikkhave tato ni-  
 hataṃ purebhattaṃ paṭiggahitaṃ vanatṭhaṃ pokkharatṭhaṃ  
 bhuttāvinā pavāritena anatirittaṃ paribhuñjitabbā. yo  
 paribhuñjeyya, yathādhammaṃ kāretabbo 'ti. || 2 || **32** ||

tena kho pana samayena jānapadā manussā bahum loṇam  
 pi telam pi taṇḍulam pi khādaniyam pi sakātesu āropetvā  
 bahārāmakotṭhake sakataparivattaṃ karitvā acchanti yadā  
 paṭipātiṃ labhissāma tadā bhattaṃ karissāma 'ti, mahā ca

megho uggato hoti. atha kho te manussā yenāyasmā  
 Ānando ten' upasaṃkamimsu, upasaṃkamitvā āyasmantaṃ  
 Ānandaṃ etad avocum: idha bhante Ānanda bahum loṇam  
 pi telam pi taṇḍulam pi khādaniyam pi sakāṭesu āropetvā  
 tiṭṭhanti mahā ca megho uggato. kathaṃ nu kho bhante  
 Ānanda paṭipajjitabban ti. atha kho āyasmā Ānando bhagava-  
 to etam atthaṃ ārocesi. ||1|| tena h' Ānanda saṃgho paccanti-  
 maṃ vihāraṃ kappiyabhūmiṃ sammannitvā tattha vāse-  
 tu yaṃ saṃgho ākaṇḍhati vihāraṃ vā aḍḍhayogaṃ vā pāsā-  
 daṃ vā hammiyaṃ vā guhaṃ vā. evañ ca pana bhikkhave  
 sammannitabbo: vyattena bhikkhunā paṭibelena saṃgho nā-  
 petabbo: suṇātu me bhante saṃgho. yadi saṃghassa patta-  
 kallaṃ, saṃgho itthannāmaṃ vihāraṃ kappiyabhūmiṃ sam-  
 manneyya. esā nātti. suṇātu me bhante saṃgho. saṃgho  
 itthannāmaṃ vihāraṃ kappiyabhūmiṃ sammannati. yassā-  
 yasmato khamati itthannāmassa vihārassa kappiyabhūmiyā  
 sammuti, so tuṇh' assa, yassa na khamati, so bhāseyya.  
 sammato saṃghena itthannāmo vihāro kappiyabhūmi. kha-  
 mati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmi. ||2||  
 tena kho pana samayena manussā tatth' eva sammutiyaṃ ka-  
 ppiyabhūmiyā yāguyo pacanti bhattāni pacanti sūpāni sampā-  
 denti maṃsāni koṭṭenti kaṭṭhāni phārenti. assosi kho bha-  
 gavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya uccāsaddaṃ mahā-  
 saddaṃ kākoravasaddaṃ, sutvāna āyasmantaṃ Ānandaṃ  
 āmantesi: kiṃ nu kho so Ānanda uccāsaddo mahāsaddo  
 kākoravasaddo 'ti. ||3|| etarahi bhante manussā tatth' eva  
 sammutiyaṃ kappiyabhūmiyā yāguyo pacanti bhattāni pacanti  
 sūpāni sampādentī maṃsāni koṭṭenti kaṭṭhāni phārenti, so  
 eso bhagavā uccāsaddo mahāsaddo kākoravasaddo 'ti. atha  
 kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū  
 āmantesi: na bhikkhave sammuti kappiyabhūmi pari-  
 bhuñjitabbā. yo paribhuñjeyya, āpatti dukkaṭassa. anujā-  
 nāmi bhikkhave tisso kappiyabhūmiyo ussāvanantikaṃ  
 gonisādikaṃ gaṇapatin ti. ||4|| tena kho pana samayena  
 āyasmā Yasojo gilāno hoti, tass' atthāya bhesajjāni āhari-  
 yanti, tāni bhikkhū bahi tṭhapenti. ukkapiṇḍakāpi  
 khādanti corāpi haranti. bhagavato etam atthaṃ ārocesum.  
 anujānāmi bhikkhave sammutiṃ kappiyabhūmiṃ pa-

ribhuñjitum. anujānāmi bhikkhave catasso kappiya-  
bhūmiyo ussāvanantikaṃ gonisādikaṃ gahapatiṃ sammun-  
tin ti. ||5|| **33**||

catuvīsatibhāṇavāraṃ niṭṭhitam.

tena kho pana samayena Bhaddiyanagare Meṇḍako  
gahapati paṭivasati, tassa evarūpo iddhānubhāvo hoti: sīsaṃ  
nahāyitvā dhaññāgāraṃ sammajjāpetvā bahidvāre 'va nisī-  
dati, antalikkhā dhaññassa dhārā opatitvā dhaññāgāraṃ pū-  
reti. bhariyāya evarūpo iddhānubhāvo hoti: ekañ ñeva  
āḷhakathālikāṃ upanisīditvā ekañ ca sūpavyañjanakāṃ dāsa-  
kammakaraporisaṃ bhattena parivisati, na tāva taṃ khīyati  
yāva sā na vuṭṭhāti. puttassa evarūpo iddhānubhāvo hoti:  
ekañ ñeva saḥassatthavikāṃ gahetvā dāsakammakaraporisassa  
chammāsikāṃ vetanaṃ deti, na tāva taṃ khīyati yāv' assa  
hatthagatā. ||1|| sunisāya evarūpo iddhānubhāvo hoti: ekañ  
ñeva catudonikāṃ piṭakāṃ upanisīditvā dāsakammakarapori-  
sassa chammāsikāṃ bhattaṃ deti, na tāva taṃ khīyati yāva sā  
na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo hoti: ekena  
naṅgalena kasantassa satta sītāyo gacchanti. ||2|| assosi kho  
rājā Māgadho Seniyo Bimbisāro: amhākaṃ kira vijite  
Bhaddiyanagare Meṇḍako gahapati paṭivasati, tassa evarūpo  
iddhānubhāvo: sīsaṃ nahāyitvā dhaññāgāraṃ sammajjāpetvā  
bahidvāre nisīdati, antalikkhā dhaññassa dhārā opatitvā  
dhaññāgāraṃ pūreti. bhariyāya evarūpo iddhānubhāvo:  
ekañ ñeva āḷhakathālikāṃ upanisīditvā ekañ ca sūpavyañja-  
nakāṃ dāsakammakaraporisaṃ bhattena parivisati, na tāva  
taṃ khīyati yāva sā na vuṭṭhāti. puttassa evarūpo iddhānu-  
bhāvo: ekañ ñeva saḥassatthavikāṃ gahetvā dāsakammaka-  
raporisassa chammāsikāṃ vetanaṃ deti, na tāva taṃ khīyati  
yāv' assa hatthagatā. ||3|| sunisāya evarūpo iddhānubhāvo:  
ekañ ñeva catudonikāṃ piṭakāṃ upanisīditvā dāsakammaka-  
raporisassa chammāsikāṃ bhattaṃ deti, na tāva taṃ khīyati  
yāva sā na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo: ekena  
naṅgalena kasantassa satta sītāyo gacchantīti. ||4|| atha kho  
rājā Māgadho Seniyo Bimbisāro aññataraṃ sabbatthakāṃ  
mahāmattaṃ āmantesi: amhākaṃ kira bhāṇe vijite Bhaddi-  
yanagare Meṇḍako gahapati paṭivasati, tassa evarūpo iddhā-

nubbhavo : sīsaṃ . . . satta sītāyo gacchanti. gaccha bhāṇe jānāhi, yathā mayā sāmaṃ diṭṭho evaṃ tava diṭṭho bhavissatīti. evaṃ devā 'ti kho so mahāmatto rañño Māgadhabassa Seniyassa Bimbisārassa paṭisunivā caturaṅginiyā senāya yena Bhaddiyaṃ tena pāyāsi. ||5|| anupubbena yena Bhaddiyaṃ tena Meṇḍako gahapati ten' upasaṃkamaṃ, upasaṃkamitvā Meṇḍakāṃ gahapatim etad avoca : ahaṃ hi gahapati rañña āṇatto : amhākaṃ kira bhāṇe vijite . . . diṭṭho bhavissatīti. passāma te gahapati iddhānubhāvan ti, atha kho Meṇḍako gahapati sīsaṃ nahāyivā dhaññāgāraṃ sammajjāpetvā bahidvāre nisīdi, antalikkhā dhaññassa dhārā opatitvā dhaññāgāraṃ pūresi. diṭṭho te gahapati iddhānubhāvo, bhariyāya te iddhānubhāvaṃ passissāmā 'ti. ||6|| atha kho Meṇḍako gahapati bhariyaṃ āṇāpesi : tena hi caturaṅginim senaṃ bhattena parivisāhīti. atha kho Meṇḍakassa gahapatissa bhariyā ekaṃ ũeva ābhakathālikāṃ upanisiḍitvā ekaṃ ca sūpavyañjanakāṃ caturaṅginim senaṃ bhattena parivisi, na tāva taṃ khīyati yāva sā na vutthāti. diṭṭho te gahapati bhariyāya pi iddhānubhāvo, puttassa te iddhānubhāvaṃ passissāmā 'ti. ||7|| atha kho Meṇḍako gahapati puttaṃ āṇāpesi : tena hi tāta caturaṅginiyā senāya chammāsikāṃ vetanaṃ dehīti. atha kho Meṇḍakassa gahapatissa putto ekaṃ ũeva sahasatthavikāṃ gahetvā caturaṅginiyā senāya chammāsikāṃ vetanaṃ adāsi, na tāva taṃ khīyati yāv' assa hatthagatā. diṭṭho te gahapati puttassa pi iddhānubhāvo, sunisāya te iddhānubhāvaṃ passissāmā 'ti. ||8|| atha kho Meṇḍako gahapati sunisaṃ āṇāpesi : tena hi caturaṅginiyā senāya chammāsikāṃ bhattaṃ dehīti. atha kho Meṇḍakassa gahapatissa sunisā ekaṃ ũeva catudonikāṃ piṭakāṃ upanisiḍitvā caturaṅginiyā senāya chammāsikāṃ bhattaṃ adāsi, na tāva taṃ khīyati yāva sā na vutthāti. diṭṭho te gahapati sunisāya pi iddhānubhāvo, dāsassa te iddhānubhāvaṃ passissāmā 'ti. mayhaṃ kho sāmi dāsassa iddhānubhāvo khethe passitabbo 'ti. alaṃ gahapati diṭṭho te dāsassa pi iddhānubhāvo 'ti. atha kho so mahāmatto caturaṅginiyā senāya punad eva Rājagahaṃ paccāgacchi, yena rājā Māgadho Seniyō Bimbisāro ten' upasaṃkamaṃ, upasaṃkamitvā rañño Māgadhabassa Bimbisārassa etaṃ atthaṃ āroceti. ||9||



atha kho bhagavā Vesāliyaṃ yathābhirantaṃ viharitvā yena Bhaddiyaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ aḍḍhatelasehi bhikkhusatehi. atha kho bhagavā anupubbena cārikaṃ caramāno yena Bhaddiyaṃ tad avasari. tatra sudam bhagavā Bhaddiye viharati Jātiyāvane. ||10|| assosi kho Meṇḍako gahapati: samaṇo khalu bho Gotamo Sakyaputto Sakyākulā pabbajito Bhaddiyaṃ anupatto Bhaddiye viharati Jātiyāvane. taṃ kho pana bhagavantam Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato iti pi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ buddho bhagavā, so imaṃ lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti, so dhammaṃ deseti ādikalyāṇam majjhe kalyāṇam pariyośanakalyāṇam sattham savyañjanaṃ kevalaparipuṇṇam parisuddham brahmacariyaṃ pakāseti. sādhu kho pana tathārūpanam arahataṃ dassanam hotiti. ||11|| atha kho Meṇḍako gahapati bhadraṇi-bhadraṇi yānāni yojāpetvā bhadraṃ yānam abhirūhitvā bhadrehi-bhadrehi yānchi Bhaddiyā niyyāsi bhagavantam dassanāya. addasaṃsu kho sambhulā titthiyā Meṇḍakam gahapatiṃ dūrato 'va āgacchantaṃ, disvāna Meṇḍakam gahapatiṃ etad avocum: kahaṃ tvaṃ gahapati gacchasīti. gacchām' ahaṇ bhante bhagavantam samaṇam Gotamaṃ dassanāyā 'ti. kiṃ pana tvaṃ gahapati kiriyavādo samāno akiriyavādam samaṇam Gotamaṃ dassanāya upasaṃkamissasi, samaṇo hi gahapati Gotamo akiriyavādo akiriyāya dhammaṃ deseti tena ca sāvake vinetīti. ||12|| atha kho Meṇḍakassa gahapatissa etad ahoṣi: nissamsayaṃ kho so bhagavā arahaṃ sammāsambuddho bhavissati yathā yime titthiyā usuyyanti, yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko 'va yena bhagavā ten' upasaṃkami, upasaṃkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnassa kho Meṇḍakassa gahapatissa bhagavā anupubbikathaṃ katesi seyyath' idaṃ: dānakathaṃ — la — aparappaccayo satthu sāsane bhagavantam etad avoca: abhikkantaṃ bhante — gha — upasaṃkamam bhagavā dhāretu ajjatagge paṇupetaṃ saraṇam

gatan ti, adhivāsetu ca me bhanto bhagavā svātānāya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibbhāvena. || 13 || atha kho Meṇḍako gahapati bhagavato adhivāsanam viditvā utthāyāsanaṁ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Meṇḍako gahapati tassā rattiyaṁ accayena paṇitam khādaniyam bhojaniyam paṭiyādapetvā bhagavato kalam ārocāpesi: kalam bhante, niṭṭhitam bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya yena Meṇḍakassa gahapatissa nivesanam ten' upasaṁkami, upasaṁkamitvā paññatte āsane nisidi saddhim bhikkhusamghena. || 14 || atha kho Meṇḍakassa gahapatissa bhariyā ca putto ca suṇisā ca dāso ca yena bhagavā ten' upasaṁkamimsu, upasaṁkamitvā bhagavantam abhivādetvā ekamantaṁ nisidimsu. tesam bhagavā anupubbikaṭham kathesi — la — aparappaccayā satthu sāsane bhagavantam etad avocum: — gha — ete mayam bhanto bhagavantam saraṇam gacchāma dhammañ ca bhikkhusamghañ ca, upāsake no bhagavā dhāretu ajjatagge pāpupete saraṇam gate 'ti. || 15 || atha kho Meṇḍako gahapati buddhapamukham bhikkhusamgham paṇitena khādaniyena bhojaniyena sahattā santappetvā sampavāretvā bhagavantaṁ bhuttāvim onitapattapaṇim ekamantaṁ nisidi. ekamantaṁ nisinna kho Meṇḍako gahapati bhagavantam etad avoca: yāva bhante bhagavā Bhaddiye viharāti, tāva aham buddhapamukhassa bhikkhusamghassa dhuvabhattenā 'ti. atha kho bhagavā Meṇḍakam gahapatiṁ dhammiyā kathāya sandassetvā . . . sampahaṁsetvā utthāyāsanaṁ pakkāmi. || 16 ||

atha kho bhagavā Bhaddiye yathābhirantaṁ viharitvā Meṇḍakam gahapatiṁ anāpucchā yena Aṅguttarāpo tena cārikam pakkāmi mahatā bhikkhusamghena saddhim aḍḍhatelasahi bhikkhusatchi. assosi kho Meṇḍako gahapati: bhagavā kira yena Aṅguttarāpo tena cārikam pakkanto mahatā . . . bhikkhusatehīti. atha kho Meṇḍako gahapati dāse ca kammakaro ca ānāpesi: tena hi bhāṇe bahum loṇam pi telam pi taṇḍulam pi khādaniyam pi sakātesu āropetvā āgacchatha, aḍḍhatelasāni ca gopālakasatāni aḍḍhatelasāni dhenusatāni ādāya āgacchantu, yattha bhagavantam passissāma tattha taruṇena khīrena bhojessāma 'ti. || 17 || atha kho Meṇḍako

gahapati bhagavantam antarā magge kantāre sambhāvesi. atha kho Meṇḍako gahapati yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ atthāsi. ekamantaṃ tthito kho Meṇḍako gahapati bhagavantam etad avoca: adbhivāsetu me bhante bhagavā svātānāya bhaddantaṃ saddhim bhikkhusamghena 'ti. adbhivāsesi bhagavā tuṇhibhāvena. atha kho Meṇḍako gahapati bhagavato adbhivāsanaṃ viditvā bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho Meṇḍako gahapati tassā rattiya accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādapetvā bhagavato kālaṃ ārocāpesi: kālo bhante, niṭṭhitaṃ bhattaṃ ti. ||18|| atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya yena Meṇḍakassa gahapatissa parivesanā ten' upasamkami, upasamkamitvā paṇṇatte āsane nisīdi saddhim bhikkhusamghena. atha kho Meṇḍako gahapati uddhatelasāni gopālakasāni ānāpesi: tena hi bhante ekamekaṃ dhenum gahetvā ekamekassa bhikkhuno upatiṭṭhatha taruṇena khīrena bhojessāma 'ti. atha kho Meṇḍako gahapati buddhapamukhaṃ bhikkhusamghaṃ paṇitena khādaniyena bhojaniyena sahatthā santappesi sampavāresi taruṇena ca khīrena. bhikkhū kukkucāyantaṃ khīraṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjathā 'ti. ||19|| atha kho Meṇḍako gahapati buddhapamukhaṃ bhikkhusamghaṃ paṇitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā taruṇena ca khīrena bhagavantam bhuttāvaṃ onīta-pattapaṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinno kho Meṇḍako gahapati bhagavantam etad avoca: santi bhante maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantum. sādhu bhante bhagavā bhikkhūnaṃ pātheyyam anujānātū 'ti. atha kho bhagavā Meṇḍakaṃ gahapatiṃ dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanaṃ pakkāmi. ||20|| atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave pañca gorase khīraṃ dadhim takkaṃ navanītaṃ sappiṃ. santi bhikkhave maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantum. anujānāmi bhikkhave pātheyyam pariyesitum, taṇḍulo taṇḍulatthikena, muggo muggatthikena, māso māsatthikena, loṇaṃ loṇatthi-

kena, guḷo guḷatthikena, telaṃ telatthikena, sappi sappitthikena. santi bhikkhave manussā saddhā pasannā, te kappiya-kārakānaṃ hatthe hiraṇṇaṃ upanikkhipanti iminā ayyassa yaṃ kappiyaṃ taṃ dethā 'ti. anujānāmi bhikkhave yaṃ tato kappiyaṃ taṃ sāditaṃ. na tv evāhaṃ bhikkhave kenaci pariyāyena jātarūparajataṃ sāditaḥ pariyesitaḥ ti vadāmi. ||21||**34**||

atha kho bhagavā anupubbena cārikaṃ caramāno yena Āpaṇaṃ tad avasari. assosi kho Keniyo jaṭilo: samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Āpaṇaṃ anupatto Āpaṇe viharati. taṃ kho pana bhagavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato — la — sādhu kho pana tathārūpaṇaṃ arahataṃ dassanaṃ hotīti. atha kho Keniyassa jaṭilassa etad aho: kiṃ nu kho ahaṃ samaṇassa Gotamassa harāpeyyaṃ ti. ||1|| atha kho Keniyassa jaṭilassa etad aho: ye pi kho te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesaṃ idaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti bhāsitaṃ anubhāsanti vācitaṃ anuvācanti, seyyath' idaṃ: Aṭṭhako Vāma-ko Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāsetṭho Kassapo Bhagu, rattūparatā viratā vikālabhojanā, te evarūpāni pānāni sādhiṃsu, ||2|| samaṇo pi Gotamo rattūparato virato vikālabhojanā, arahati samaṇo pi Gotamo evarūpāni pānāni sāditaṃ ti, pahūtaṃ pānaṃ paṭiyādāpetvā kājehi gāhāpetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ saraṇiyaṃ vītisaṇṇetvā ekamantaṃ aṭṭhāsi. ekamantaṃ tṭho kho Keniyo jaṭilo bhagavantaṃ etad avoca: paṭigaṇhātu me bhavaṃ Gotamo pānaṃ ti. tena hi Keniya bhikkhūnaṃ dehīti. bhikkhū kukkuccāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjathā 'ti. ||3|| atha kho Keniyo jaṭilo buddhapamukhaṃ bhikkhusaṃghaṃ pahūtehi pānehi sahatthā santappetvā sampavāretvā bhagavantaṃ dhotahatthaṃ onītapattapāṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Keniyaṃ jaṭilaṃ bhagavā dhammiyā kathāya sandassesi . . . sampahaṃsesi. atha

kho Keniyo jaṭilo bhagavatā dhammiyā kathāya sandassito . . . sampahaṃsito bhagavantam etad avoca : adhiṇṇaseta me bhavam Gotamo svātānāya bhattam saddhim bhikkhusaṃghe-nā 'ti. || 4 || mahā kho Keniya bhikkhusaṃgho adḍhatelasāni bhikkhusatāni tvaṇi ca brāhmaṇesu abhippasanno 'ti. duttiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiṇ cāpi bho Gotama mahā bhikkhusaṃgho adḍhatelasāni bhikkhusatāni ahaṇi ca brāhmaṇesu abhippasanno. adhiṇṇaseta me . . . bhikkhusaṃghe-nā 'ti. mahā kho . . . abhippasanno 'ti. tatiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiṇ cāpi . . . saddhim bhikkhusaṃghe-nā 'ti. adhiṇṇaseta bhagavā tuṇhihāvena. atha kho Keniyo jaṭilo bhagavato adhiṇṇasanaṃ viditvā utṭhāyāsanā pakkāmi. || 5 || atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave aṭṭha pānāni : ambapānam jambupānam cocapānam mocapānam madhup. muddikāp. sālukap. phārusakapānam. anujānāmi bhikkhave sabbam phalarasam ṭhapetvā dhaññaphalarasam. anujānāmi bhikkhave sabbam pattarasam ṭhapetvā dākarasam. anujānāmi bhikkhave sabbam puppharasam ṭhapetvā madhukapuppharasam. anujānāmi bhikkhave ucchurasan ti. || 6 ||

atha kho Keniyo jaṭilo tassā rattiyā accayena sake assame paṇitam khādaniyam bhojaniyam paṭiyādapetvā bhagavato kālam ārocāpesi : kālo bho Gotama, niṭṭhitam bhattam ti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacivaram ādāya yena Keniyassa jaṭilassa assamo ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi saddhim bhikkhusaṃghe-nā. atha kho Keniyo jaṭilo buddhapamukham bhikkhusaṃgham paṇitena khādaniyena bhojaniyena sabatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāniṃ ekamantaṃ nisīdi. || 7 || ekamantaṃ nisinnaṃ kho Keniyam jaṭilaṃ bhagavā imāhi gāthāhi anumodi :

aggihuttamukhā yaññā, sāvithī chandaso mukham,  
rājā mukham manussānam, nadīnam sāgaro mukham,  
nakkhattānam mukham cando, ādicco tapatam mukham,  
puññaṃ ākaṅkhamānānam saṃgho ve jayatam mukham ti.

atha kho bhagavā Keniyam jaṭilaṃ imāhi gāthāhi anumoditvā utṭhāyāsanā pakkāmi. || 8 || **35** ||

atha kho bhagavā Āpaṇe yathābhirantaṃ viharitvā yena Kusinārā tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ adḍhatelasehi bhikkhusatehi. assosum kho Kosinārakā Mallā: bhagavā kira Kusināraṃ āgacchati mahatā bhikkhusaṃghena saddhiṃ adḍhatelasehi bhikkhusatehīti. te saṃgaram akāmsu: yo bhagavato paccuggamaṇaṃ na karissati pañca satāni daṇḍo 'ti. tena kho pana samayena Rojo Mallo āyasmato Ānandassa sahāyo hoti. atha kho bhagavā anupubbena cārikaṃ caramāno yena Kusinārā tad avasari. ||1|| atha kho Kosinārakā Mallā bhagavato paccuggamaṇaṃ akāmsu. atha kho Rojo Mallo bhagavato paccuggamaṇaṃ karitvā yenāyasmā Ānando ten' upasaṃkhami, upasaṃkhamitvā āyasmantaṃ Ānantaṃ abhivādetvā ekamantaṃ atṭhāsi. ekamantaṃ ṭhitaṃ kho Rojaṃ Mallā āyasmā Ānando etad avoca: ulāraṃ kho te idaṃ āvuso Roja yaṃ tvaṃ bhagavato paccuggamaṇaṃ akāsi. nāhaṃ bhante Ānanda buhukato buddhena vā dhammena vā saṃghena vā, api ca nātīhi saṃgare kato yo bhagavato paccuggamaṇaṃ na karissati pañca satāni daṇḍo 'ti. sa kho ahaṃ bhante Ānanda nātīnaṃ daṇḍabhayā evāhaṃ bhagavato paccuggamaṇaṃ akāsi ti. atha kho āyasmā Ānando anattamaṇo aho si: kathaṃ hi nāma Rojo Mallo evaṃ vakkhatīti. ||2|| atha kho āyasmā Ānando yena bhagavā ten' upasaṃkhami, upasaṃkhamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Ānando bhagavantaṃ etad avoca: ayaṃ bhante Rojo Mallo abhiññāto nātamanusso. mahiddhiyo kho pana evarūpaṇaṃ nātamanussānaṃ imasmiṃ dhammavinaye pasādo. sādhu bhante bhagavā tathā karotu yathā Rojo Mallo imasmiṃ dhammavinaye pasīdeyyā 'ti. na kho taṃ Ānanda dukkaraṃ tathāgatena yathā Rojo Mallo imasmiṃ dhammavinaye pasīdeyyā 'ti. ||3|| atha kho bhagavā Rojaṃ Mallā mettena cittaṇa pharitvā utṭhāyāsanaṃ vihāraṃ pāvisi. atha kho Rojo Mallo bhagavatā mettena cittaṇa phutṭho seyyathāpi nāma gāvī taruṇavacchā evaṃ eva vihārena vihāraṃ pariveṇena pariveṇaṃ upasaṃkhamitvā bhikkhū pucchati: kahaṃ nu kho bhante etarahi so bhagavā viharati araṇaṃ sammāsambuddho, dassanakāmaṃ hi mayaṃ taṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ ti. es' āvuso Roja

vihāro saṃvutadvāro, tena appasaddo upasaṃkamitvā atara-  
māno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭehi, viva-  
rissati te bhagavā dvāraṃ ti. ||4|| atha kho Rojo Mallo yena  
so vihāro saṃvutadvāro tena appasaddo upasaṃkamitvā ata-  
ramāno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭesi, vivari  
bhagavā dvāraṃ. atha kho Rojo Mallo vihāraṃ pavisitvā  
bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ  
nisinnassa kho Rojassa Mallassa bhagavā anupubbikathaṃ  
kathesi seyyath' idaṃ : dānakathaṃ — la — aparappaccayo  
satthu sāsane bhagavantam etad avoca : sādhu bhanto ayyā  
mamañ ñeva paṭigaṇheyyuṃ cīvarapiṇḍapātasenaṇaṇagilāna-  
paccayabhesajjaparikkhāraṃ no aññesan ti. yesaṃ kho Roja  
sekhena nāṇena sekhena dassanena dhammo diṭṭho seyyathā-  
pi tayā tesam pi evaṃ hoti : aho nūna ayyā amhākañ ñeva  
paṭigaṇheyyuṃ cīvarapiṇḍapātasenaṇaṇagilānapaccayabhesa-  
jjaparikkhāraṃ no aññesan ti. tena hi Roja tava c' eva pa-  
ṭigaṇhissanti aññesañ cā 'ti. ||5||

tena kho pana samayena Kusinārāyaṃ paṇḍitānaṃ bha-  
ttānaṃ bhattapaṭipāṭi adhiṭṭhitā hoti. atha kho Rojassa  
Mallassa paṭipāṭiṃ alabhantassa etad aho : yaṃ nūnāhaṃ  
bhattaggaṃ olokeyyaṃ, yaṃ bhattagge nāddasaṃ taṃ pa-  
ṭiyādeyyaṃ ti. atha kho Rojo Mallo bhattaggaṃ olokento  
dve nāddasa dākañ ca piṭṭhakhādaniyañ ca. atha kho  
Rojo Mallo yenāyasmā Ānando ten' upasaṃkami, upa-  
saṃkamitvā āyasmantaṃ Ānandaṃ etad avoca : idha me  
bhanto Ānanda paṭipāṭiṃ alabhantassa etad aho : yaṃ  
nūnāhaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattagge nāddasaṃ  
taṃ paṭiyādeyyaṃ ti. so kho ahaṃ bhanto Ānanda bhatta-  
ggaṃ olokento dve nāddasaṃ dākañ ca piṭṭhakhādaniyañ ca.  
sac' āhaṃ bhante Ānanda paṭiyādeyyaṃ dākañ ca piṭṭhakhā-  
daniyañ ca, paṭigaṇheyya me bhagavā 'ti. tena hi Roja  
bhagavantam paṭipucchissāmīti. ||6|| atha kho āyasmā  
Ānando bhagavato etam atthaṃ ārocesi. tena h' Ānanda  
paṭiyādetū 'ti. tena hi Roja paṭiyādehīti. atha kho Rojo  
Mallo tassā rattiyaṃ accayena pahūtaṃ dākañ ca piṭṭhakhāda-  
niyañ ca paṭiyādāpetvā bhagavato upanāmesi paṭigaṇhātu  
me bhante bhagavā dākañ ca piṭṭhakhādaniyañ cā 'ti. tena  
hi Roja bhikkhūnaṃ dehīti. bhikkhū kukkucāyantaṃ na pa-

ṭigaṇhanti. paṭigaṇhatha bhikkhave paribbuñjathā. 'ti ||7||  
 atha kho Rojo Mallo buddhapamukhaṃ bhikkhusaṃghaṃ  
 pahûtehi dākehi ca piṭṭhakhādaniyehi ca sahatthā santappe-  
 tvā sampavāretvā bhagavantaṃ dhotahatthaṃ onītapattapā-  
 ñiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Rojaṃ  
 Mallāṃ bhagavā dhammiyā kathāya sandassetvā . . . sampa-  
 hamsetvā utṭhāyāsanaṃ pakkāmi. atha kho bhagavā etasmiṃ  
 nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi  
 bhikkhave sabbaṃ ca dākaṃ sabbaṃ ca piṭṭhakhādani-  
 yaṃ ti. ||8||36||

atha kho bhagavā Kusinārāyaṃ yathābhirantaṃ viha-  
 ritvā yena Ātumā tena cārikaṃ pakkāmi mahatā bhikkhu-  
 saṃghena saddhiṃ adḍhatelasehi bhikkhusatehi. tena kho  
 pana samayena aññataro vuḍḍhapabbajito Ātumāyaṃ paṭiva-  
 sati nahāpitapubbo, tassa dve dārakā honti mañjukā paṭi-  
 bhāneyyakā dakkhā pariyodātasippā sake ācariyake nahāpi-  
 takamme. ||1|| assosi kho so vuḍḍhapabbajito : bhagavā  
 kira Ātumaṃ āgacchati mahatā bhikkhusaṃghena saddhiṃ  
 adḍhatelasehi bhikkhusatehīti. atha kho so vuḍḍhapabbajito  
 te dārake etad avoca : bhagavā kira tāta Ātumaṃ āgacchati  
 mahatā bhikkhusaṃghena saddhiṃ adḍhatelasehi bhikkhusa-  
 tehi. gacchatha tumhe tāta khurabhaṇḍaṃ ādāya nāliyā-  
 vāpakena anugharakaṃ-anugharakaṃ āhiṇḍatha loṇaṃ pi  
 telam pi taṇḍulam pi khādaniyaṃ pi saṃharatha, bhagavato  
 āgatassa yāgupānaṃ karissāmā 'ti. ||2|| evaṃ tāta 'ti kho te  
 dārakā tassa vuḍḍhapabbajitassa paṭisunivā khurabhaṇḍaṃ  
 ādāya nāliyāvāpakena anugharakaṃ-anugharakaṃ āhiṇḍanti  
 loṇaṃ pi telam pi taṇḍulam pi khādaniyaṃ pi saṃharantā.  
 manussā te dārake mañjukaṃ paṭibhāneyyake passitvā ye pi  
 na kārāpetukāmā te pi kārāpenti kārāpetvāpi bahum denti.  
 atha kho te dārakā bahum loṇaṃ pi telam pi taṇḍulam pi  
 khādaniyaṃ pi saṃharimsu. ||3||

atha kho bh. gavā anupubbena cārikaṃ caramāno yena  
 Ātumā tad avasari. tatra sudaṃ bhagavā Ātumāyaṃ vi-  
 harati Bhûsâgâre. atha kho so vuḍḍhapabbajito tassā  
 raṭṭhiyā accayena pahûtaṃ yāgum paṭiyādāpetvā bhagavato  
 upaṇāmesi paṭigaṇhātu me bhante bhagavā yāgun ti. jā-



nantāpi tathāgatā pucchanti — la — sāvakanāṃ vā sikkhāpadam paññāpessāmā 'ti. atha kho bhagavā taṃ vuḍḍhapabbajitaṃ etad avoca : kut' āyaṃ bhikkhu yāgū 'ti. atha kho so vuḍḍhapabbajito bhagavato etam atthaṃ ārocesi. || 4 || vigarahi buddho bhagavā : ananucchaviyaṃ moghapurisa ananulomikaṃ appatirūpaṃ assāmapakaṃ akappiyaṃ akaraṇiyaṃ. kathaṃ hi nāma tvaṃ moghapurisa pabbajito akappiye samādapessasi. n' etam moghapurisa appasannānaṃ vā pasādāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmanatesi : na bhikkhave pabbajitena akappiye samādapetabbam. yo samādapeyya, āpatti dukkaṭassa. na ca bhikkhave nahāpitapubbena khurabhaṇḍaṃ pariharitabbam. yo parihareyya, āpatti dukkaṭassā 'ti. || 5 || **37** ||

atha kho bhagavā Ātumāyaṃ yathābhirantaṃ viharitvā yena Sāvattī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvattī tad avasari. tatra sudaṃ bhagavā Sāvattīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena Sāvattīyaṃ bahum phalakhādaniyaṃ ussannaṃ hoti. atha kho bhikkhūnaṃ etad ahosi : kiṃ nu kho bhagavatā phalakhādaniyaṃ anuññātaṃ kiṃ ananuññātan ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave sabbaṃ phalakhādaniyaṃ ti. || 1 || **38** ||

tena kho pana samayena saṃghikāni bijāni puggalikāya bhūmiyā ropiyanti, puggalikāni bijāni saṃghikāya bhūmiyā ropiyanti. bhagavato etam atthaṃ ārocesum. saṃghikāni bhikkhave bijāni puggalikāya bhūmiyā ropitāni bhāgaṃ datvā paribhuñjitabbāni, puggalikāni bijāni saṃghikāya bhūmiyā ropitāni bhāgaṃ datvā paribhuñjitabbāni. || 1 || **39** ||

tena kho pana samayena bhikkhūnaṃ kismiñci-kismiñci thāne kukkuccaṃ uppajjati : kiṃ nu kho bhagavatā anuññātaṃ kiṃ ananuññātan ti. bhagavato etam atthaṃ ārocesum. yaṃ bhikkhave mayā idaṃ na kappatīti appatikkhittaṃ, tañ ce akappiyaṃ anulometi kappiyaṃ paṭibhāti, taṃ vo na kappati. yaṃ bhikkhave mayā idaṃ na kappatīti appa-

ṭikkhittam, taṃ ce kappiyaṃ anulometi akappiyaṃ paṭibāhati, taṃ vo kappati. yañ ca bhikkhave mayā idaṃ kappatīti ananuññātaṃ, tañ ce akappiyaṃ anulometi kappiyaṃ paṭibāhati, taṃ vo na kappati. yaṃ bhikkhave mayā idaṃ kappatīti ananuññātaṃ, tañ ce kappiyaṃ anulometi akappiyaṃ paṭibāhati, taṃ vo kappatīti. ||1||

atha kho bhikkhūnaṃ etad ahoṣi : kappati nu kho yāvakālikena yāmakālikam na nu kho kappati. kappati nu kho yāvakālikena sattāhakālikam na nu kho kappati. kappati nu kho yāvakālikena yāvajīvikam na nu kho kappati. kappati nu kho yāmakālikena sattāhakālikam na nu kho kappati. kappati nu kho yāmakālikena yāvajīvikam na nu kho kappati. kappati nu kho sattāhakālikena yāvajīvikam na nu kho kappatīti. bhagavato etam atthaṃ ārocesuṃ. ||2|| yāvakālikena bhikkhave yāmakālikam tadahu paṭiggahitaṃ kāle kappati vikāle na kappati. yāvakālikena bhikkhave sattāhakālikam tadahu paṭiggahitaṃ kāle kappati vikāle na kappati. yāvakālikena bhikkhave yāvajīvikam tadahu paṭiggahitaṃ kāle kappati vikāle na kappati. yāmakālikena bhikkhave sattāhakālikam t. p. yāme kappati yāmātikkante na kappati. yāmakālikena bhikkhave yāvajīvikam t. p. yāme kappati yāmātikkante na kappati. sattāhakālikena bhikkhave yāvajīvikam sattāham kappati sattāhātikkante na kappatīti. ||3||40||

bhesajjakkhāndhakam chaṭṭham.

imamhi khandhake vatthum ekasatam chavatthum. tassa uddānaṃ :

sāradike, vikāle pi, vaṣaṃ, mūle, piṭṭhehi ca,  
kasāvehi, paṇṇa-phalaṃ, jatu-loṇaṃ, chakanaṃ ca,|  
cuṇṇaṃ, cālīnī, maṃsaṃ ca, añjanaṃ, upapisaṇaṃ,  
añjaṇī, ucca-parutā, salākā, salākodhani,|  
thavikaṃ, bandhakaṃ, suttaṃ, muddhani telaṃ, natthu ca,  
natthukaraṇī, dhūmaṇi ca, nettaṇi, cā, 'pidhānaṃ, thavi,|  
telapākesu, majjaṇi ca, atikkhitta-abbhañjanaṃ,  
tumbaṃ, sedaṃ, sambhāraṇi ca, mahā-bhaṇṇodakaṃ tathā,|  
ḍakakoṭṭhaṃ, lohitaṇi ca, visāṇaṃ, pādabbhañjanaṃ,  
5 pajjaṃ, satthaṃ, kasāvaṇi ca, tilakakka-kabaḷikaṃ,|

colam, sâsapakuttañ ca, dhûma-sakkkharikâya ca,  
 vaṇatelaṃ, vikâsikaṃ, vikatañ ca, paṭiggahaṃ,|  
 gûtham, karonto, loḷiñ ca, khâraṃ, muttahaṛitakî,  
 gandhâ, virecanañ c'eva, acchâ, 'kata-katâkaṭam,|  
 paṭicchâdani-pabbhârâ, ârâmi, sattahena ca,  
 guḷam, muggaṃ, sovîrañ ca, sâmapâkâ, punâ pace,|  
 punânuññâsi, dubbhikkhe, phalañ ca, tila-khâdani,  
 purebhattaṃ, kâyaḍâho, nibbattañ ca, bhagandalaṃ,|  
 vatthikammañ ca, Suppi ca, manussamaṃsam eva ca,  
 10 hatthi, assâ, sunakho ca, ahi, sîha-vyaggha-dîpikaṃ,|  
 accha-taracchamaṃsañ ca, paṭipâṭi ca, yâgu ca,  
 taruṇaṃ aññâtra, guḷam, Sunidh'-âvasathâgâraṃ,|  
 Ambapâlî ca, Licchavî, Gaṇḍâ, Koṭi saccakathâ,  
 uddissakataṃ, subhikkhaṃ punad eva paṭikkhipi,|  
 megho, Yasojo, Meṇḍako ca, gorasaṃ pâtheyyakena ca,  
 Keni, ambo, jambu, coca-moca-madhu, muddikâ, sâlukaṃ,|  
 phârusakâ, ḍâka-piṭṭhaṃ, Âtumâyaṃ nahâpito,  
 Sâvatthiyaṃ phala-bijaṃ, kasmiṃ ṭhâne ca, kâlîko 'ti.

## MAHAVAGGA.

## VII.

Tena समयेना buddho bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana समयेना tiṃsamattā Pāṭheyyakā bhikkhū sabbe āra-  
 ñṇakā sabbe piṇḍapātikā sabbe paṃsukūlikā sabbe tecīvarikā Sāvattthiṃ gacchantā bhagavantam dassanāya upakaṭṭhāya  
 vassūpanāyikāya nāsakkhimsu Sāvattthiyaṃ vassūpanāyikaṃ  
 sambhāvetum, antarā magge Sākete vassaṃ upagacchimsu.  
 te ukkaṇṭhitarūpā vassaṃ vasiṃsu : āsanneva no bhagavā vi-  
 harati ito chasu yojanesu na ca mayaṃ labhāma bhaga-  
 vantam dassanāya 'ti. atha kho te bhikkhū vassaṃ vutthā  
 temāsaccayena kaṭāya pavāraṇāya deve vassante udakasamga-  
 he udakacikkhale okapuṇṇehi cīvarehi kilantarūpā yena Sā-  
 vatthi Jetavanam Anāthapiṇḍikassa ārāmo yena bhagavā  
 ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivā-  
 detvā ekamantaṃ nisīdimsu. ||1|| āciṇṇam kho pan' etaṃ  
 buddhānaṃ bhagavantānaṃ āgantukehi bhikkhūhi saddhiṃ  
 paṭisammoditum. atha kho bhagavā te bhikkhū etad avoca :  
 kacci bhikkhave khamanīyaṃ, kacci yāpanīyaṃ, kacci sam-  
 aggā sammodamānā avivadamānā phāsukaṃ vassaṃ va-  
 sittha na ca piṇḍakena kilamittā 'ti. khamanīyaṃ bha-  
 gavā, yāpanīyaṃ bhagavā, samaggā ca mayaṃ bhante sam-  
 modamānā avivadamānā vassaṃ vasiṃhā na ca piṇḍakena  
 kilamimbā. idha mayaṃ bhante tiṃsamattā Pāṭheyyakā  
 bhikkhū Sāvattthiṃ āgacchantā bhagavantam dassanāya upa-  
 kaṭṭhāya vassūpanāyikāya nāsakkhimhā Sāvattthiyaṃ vassū-  
 panāyikaṃ sambhāvetum, antarā magge Sākete vassaṃ upa-  
 gacchimbhā. te mayaṃ bhante ukkaṇṭhitarūpā vassaṃ va-

simhā : āsanneva no bhagavā viharati ito chasu yojanesu na ca mayam labhāma bhagavantam dassanāyā 'ti. atha kho mayam bhante vassam vutthā temāsaccayena katāya pavāraṇāya deve vassante udakasamgahe udakacikkhalle okapunnehi cīvarehi kilantarūpā addhānam āgatā 'ti. ||2|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave vassam vutthānam bhikkhūnam kaṭhinam attharitam. atthatakaṭhinānam vo bhikkhave pañca kappissanti anāmantacāro asamādānacāro gaṇa-bhojanam yāvadatthacivaram yo ca tattha civaruppādo so nesam bhāvissati. atthatakaṭhinānam vo bhikkhave imāni pañca kappissanti. evañ ca pana bhikkhave kaṭhinam attharitaḍḍam : ||3|| vyattena bhikkhunā paṭibalena saṃgho nāpetabbo : suṇātu me bhante saṃgho. idaṃ saṃghassa kaṭhinadussam uppannam. yadi saṃghassa pattakallam, saṃgho imaṃ kaṭhinadussam itthannāmassa bhikkhuno dadeyya kaṭhinam attharitam. esā ñatti. suṇātu me bhante saṃgho. idaṃ saṃghassa kaṭhinadussam uppannam. saṃgho imaṃ kaṭhinadussam itthannāmassa bhikkhuno deti kaṭhinam attharitam. yassāyasmato khamati imassa kaṭhinadussassa itthannāmassa bhikkhuno dānam kaṭhinam attharitam so tuṇh' assa. yassa na khamati so bhāseyya. diṇnam idaṃ saṃghena kaṭhinadussam itthannāmassa bhikkhuno kaṭhinam attharitam. khamati saṃghassa, tasmā tuṇhī, evam etaṃ dhārayāmiti. ||4|| evam kho bhikkhave atthataṃ hoti kaṭhinam, evam anattataṃ. kathaṃ ca bhikkhave anattataṃ hoti kaṭhinam. na ullikhitamattena atthataṃ hoti kaṭhinam, na dhovanamattena atthataṃ hoti kaṭhinam, na cīvaravicāraṇamattena atth. h. k., na cchedanamattena atth. h. k., na bandhanamattena atth. h. k., na ovaṭṭikakaraṇamattena atth. h. k., na kaṇḍusakaraṇamattena atth. h. k., na dalhikammakaraṇamattena atth. h. k., na anuvātakaraṇamattena atth. h. k., na paribhaṇḍakaraṇamattena atth. h. k., na ovaddheyyakaraṇamattena atth. h. k., na kambalamaddanamattena atth. h. k., na nimittakatena atth. h. k., na parikathākatena atth. h. k., na kukkukatena atth. h. k., na sannidhikatena atth. h. k., na nissaggiyena atth. h. k., na akappakatena atth. h. k., na aññātra saṃghāṭiya atth. h. k.,

na aññatra uttarāsaṅgena atth. h. k., na aññatra antaravāsa-  
kena atth. h. k., na aññatra pañcakena vā atirekapañcakena  
vā tadah' eva sañchinnena samaṇḍalikatena atth. h. k., na  
aññatra puggalassa atthārā atth. h. kaṭṭhinam. sammā c' eva  
atthataṃ hoti kaṭṭhinam tañ ce nissīmaṭṭho anumodati evam  
pi anatthataṃ hoti kaṭṭhinam. evam kho bhikkhave anattha-  
taṃ hoti kaṭṭhinam. ||5|| kathaṃ ca bhikkhave atthataṃ hoti  
kaṭṭhinam. ahatena atthataṃ hoti kaṭṭhinam, ahatakappena  
atth. h. k., pilotikāya atth. h. k., pamsukūlena atth. h. k.,  
pāpaṇikena atth. h. k., animittakatena atth. h. k., aparika-  
thākatena atth. h. k., akukkukatena atth. h. k., asannidhika-  
tena atth. h. k., anissaggiyena atth. h. k., kappakatena atth.  
h. k., saṃghāṭiyā atth. h. k., uttarāsaṅgena atth. h. k., anta-  
ravāsakena atth. h. k., pañcakena vā atirekapañcakena vā  
tadah' eva sañchinnena samaṇḍalikatena atth. h. k., pugga-  
lassa atthārā atth. h. k., sammā c' eva atthataṃ hoti kaṭṭhi-  
nam tañ ce sīmaṭṭho anumodati evam pi atthataṃ hoti kaṭṭhi-  
nam. evam kho bhikkhave atthataṃ hoti kaṭṭhinam. ||6||

kathaṃ ca bhikkhave ubbhataṃ hoti kaṭṭhinam. atṭh' imā  
bhikkhave mātikā kaṭṭhinassa ubbhārāya pakkamananti-  
kā niṭṭhānantikā sannīṭṭhānantikā nāsanantikā savanantikā  
āsāvachedikā sīmātikantikā sahubbhārā 'ti. ||7||1||

bhikkhu atthatakaṭṭhipo katacīvaram ādāya pakkamati na  
paccessan ti. tassa bhikkhuno pakkamanantiko kaṭṭhinu-  
ddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati,  
tassa bahisīmagatassa evam hoti: idh' ev' imaṃ cīvaram kā-  
ressam na paccessan ti, so taṃ cīvaram kāreti. tassa bhi-  
kkhuno niṭṭhānantiko kaṭṭhinuddhāro. bhikkhu atthataka-  
ṭṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evam  
hoti: n' ev' imaṃ cīvaram kāressam na paccessan ti. tassa  
bhikkhuno sannīṭṭhānantiko kaṭṭhinuddhāro. bhikkhu attha-  
takatṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa  
evam hoti: idh' ev' imaṃ cīvaram kāressam na paccessan ti,  
so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassa-  
ti. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. ||1|| bhi-  
kkhu atthatakaṭṭhino cīvaram ādāya pakkamati paccessan ti,  
so bahisīmagato taṃ cīvaram kāreti, so katacīvaro sujāti.

ubbhatam kira tasmiṃ āvāse kaṭṭhinan ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vītināmeti. tassa bhikkhuno sīmā-tikkantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhūṇāti kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||2||2||

ādāyasattakam niṭṭhitam.

bhikkhu atthatakaṭṭhino katacīvaram samādāya pakkamati na paccessan ti. tassa bhikkhuno pakkamanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imaṃ cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisīmagatassa evam hoti: n' ev' imaṃ cīvaram kāressam na paccessan ti. tassa bhikkhuno sannitiṭṭhānantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imaṃ cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. ||1|| bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro suṇāti: ubbhatam kira tasmiṃ āvāse kaṭṭhinan ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vītināmeti. tassa bhikkhuno sīmā-tikkantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhūṇāti kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||2||3||

samādāyasattakam niṭṭhitam.

bhikkhu atthatakāṭhino vippakatacīvaraṃ ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko . . . (= ch. 2; read vippakatacīvaraṃ ādāya *instead of* cīvaraṃ ādāya; the pakkamanantiko kaṭhinuddhāro is omitted.) . . . saha bhikkhūhi kaṭhinuddhāro. ||1||4||

ādāyachakkaṃ niṭṭhitam.

bhikkhu atthatakāṭhino vippakatacīvaraṃ samādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko . . . (= ch. 3; read vippakatacīvaraṃ samādāya *instead of* cīvaraṃ samādāya; the pakkamanantiko kaṭhinuddhāro is omitted.) . . . saha bhikkhūhi kaṭhinuddhāro. ||1||5||

samādāyachakkaṃ.

bhikkhu atthatakāṭhino cīvaraṃ ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakāṭhino cīvaraṃ ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro. bhikkhu atthatakāṭhino cīvaraṃ ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||1|| bhikkhu atthatakāṭhino cīvaraṃ ādāya pakkamati na paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakāṭhino cīvaraṃ ādāya pakkamati na paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro. bhikkhu atthatakāṭhino cīvaraṃ ādāya pakkamati na paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ



ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino cīvaraṃ ādāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na paṇ' assa hoti na paccessan ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessan ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṃ ādāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na paṇ' assa hoti na paccessan ti, tassa bahisīmagatassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṃ ādāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na paṇ' assa hoti na paccessan ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessan ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||3|| bhikkhu atthatakaṭhino cīvaraṃ ādāya pakkamati paccessan ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessan ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṃ ādāya pakkamati paccessan ti, tassa bahisīmagatassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṃ ādāya pakkamati paccessan ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessan ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṃ ādāya pakkamati paccessan ti, so bahisīmagato taṃ cīvaraṃ kāreti, so katacīvaro suṇāti: ubbhaṭaṃ kira tasmaṃ āvāse kaṭhinaṃ ti. tassa bhikkhuno savanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṃ ādāya pakkamati paccessan ti, so bahisīmagato taṃ cīvaraṃ kāreti, so katacīvaro paccessaṃ paccessan ti bahiddhā kaṭhinuddhāraṃ vītināmeti. tassa bhikkhuno sīmātikantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṃ ādāya pakkamati paccessan ti, so bahisīmagato taṃ cīvaraṃ kāreti, so katacīvaro paccessaṃ paccessan ti sambhu-

ṇāti kaṭhinuddhāraṃ. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. || 4 || 6 ||

bhikkhu atthatakaṭhino cīvaraṃ samādaya pakkamati — pa — ādayapakkamanavārasadisam evaṃ vitthāretabbam — la — bhikkhu atthatakaṭhino vippakatacīvaraṃ ādaya pakkamati — la — samādayapakkamanavārasadisam evaṃ vitthāretabbam — la — bhikkhu atthatakaṭhino vippakatacīvaraṃ samādaya pakkamati . . . (= ch. 6; read vippakatacīvaraṃ samādaya *instead of* cīvaraṃ ādaya.) . . . saha bhikkhūhi kaṭhinuddhāro. || 1 || 7 ||

ādayabhāṇavāraṃ niṭṭhitam.

bhikkhu atthatakaṭhino cīvarāsāya pakkamati, so bahisimagato taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro. . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati, tassa bahisimagatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchiṇṇati. tassa bhikkhuno āsāvachediko kaṭhinuddhāro. || 1 || bhikkhu atthatakaṭhino cīvarāsāya pakkamati na paccessaṃ ti, so bahisimagato taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati na paccessaṃ ti, tassa bahisī-

magatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino cīvarāsāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, so bahisīmagato taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭhinuddhāro. ||3|| 8||

anāsādoḷasakaṃ nīṭṭhitam.

bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessaṃ ti, so bahisīmagato taṃ cīvarāsaṃ payirupāsati āsāya labhati anāsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭhinuddhāro. ||1|| bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessaṃ ti, so bahisīmagato suṇāti: ubbhatam

kira tasmim āvāse kaṭṭhinan ti, tassa evaṃ hoti : yato tasmim āvāse ubbhatam kaṭṭhinam idh' ev' imam cīvarāsam payirupāsissan ti, so tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, tassa evaṃ hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno nitṭhānantiko kaṭṭhinuddhāro . . . tassa evaṃ hoti : n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannitṭhānantiko kaṭṭhinuddhāro . . . tassa evaṃ hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato suṇāti : ubbhatam kira tasmim āvāse kaṭṭhinan ti, tassa evaṃ hoti : yato tasmim āvāse ubbhatam kaṭṭhinam idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭṭhinuddhāro. ||2|| bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro suṇāti : ubbhatam kira tasmim āvāse kaṭṭhinan ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, tassa bahisimagatassa evaṃ hoti : idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vītināmeti. tassa bhikkhuno simātikantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhūṇāti kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||3||9||

āsādoḷasakam nitṭhitam.

bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati, tassa bahisīmagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nīṭṭhānantiko kāṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sanmīṭṭhānantiko kāṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati, tassa bahisīmagatassa cīvarāsā uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchiṇṇajati. tassa bhikkhuno āsāvachediko kāṭhinuddhāro. ||1|| bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati na paccessaṃ ti, tassa bahisīmagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa bhikkhuno nīṭṭhānantiko kāṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kāṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati na paccessaṃ ti, tassa bahisīmagatassa cīvarāsā uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchiṇṇajati. tassa bhikkhuno āsāvachediko kāṭhinuddhāro. ||2|| bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisīmagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nīṭṭhānantiko kāṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sanni-

ttḥānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino kenacid eva karaṇīyena pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisīmagatassa cīvarāsaṃ uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsaṃ upacchijjati. tassa bhikkhuno āsāvachediko kaṭhinuddhāro. || 3 || 10 ||

karaṇīyadoḷasakam niṭṭhitam.

bhikkhu atthatakaṭhino disaṃgamiko pakkamati cīvara-  
paṭivisaṃ apacinayamāno, taṃ enaṃ disaṃgataṃ bhikkhū  
pucchanti: kahaṃ tvaṃ āvuso vassaṃ vuttho kattha ca te  
cīvara-  
paṭiviso 'ti. so evaṃ vadeti: amukasmim āvāse vassaṃ  
vuttho 'mhi tattha ca me cīvara-  
paṭiviso ti. te evaṃ vadanti:  
gacchāvuso taṃ cīvaraṃ āhara, mayan te idha cīvaraṃ ka-  
rissāmā 'ti. so taṃ āvāsaṃ gantvā bhikkhū pucchati:  
kahaṃ me āvuso cīvara-  
paṭiviso 'ti. te evaṃ vadanti: ayan  
te āvuso cīvara-  
paṭiviso, kahaṃ gamissasīti. so evaṃ vadeti:  
amukaṃ nāma āvāsaṃ gamissāmi tattha me bhikkhū cīvaraṃ  
karissantīti. te evaṃ vadanti: alaṃ āvuso mā agamāsi,  
mayan te idha cīvaraṃ ka-  
rissāmā 'ti: tassa evaṃ hoti: idh'  
ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ  
kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhi-  
kkhu atthatakaṭhino disaṃgamiko pakkamati — la — tassa  
bhikkhuno san-  
niṭṭhānantiko kaṭhinuddhāro. bhikkhu attha-  
ta-  
kaṭhino disaṃgamiko pakkamati — la — tassa bhikkhuno  
nāsanantiko kaṭhinuddhāro. || 1 || bhikkhu atthatakaṭhino  
disaṃgamiko pakkamati cīvara-  
paṭivisaṃ apacinayamāno . . .  
ayan te āvuso cīvara-  
paṭiviso 'ti. so taṃ cīvaraṃ ādāya taṃ  
āvāsaṃ gacchati, taṃ enaṃ antarā magge bhikkhū puc-  
ch-  
anti: āvuso kahaṃ gamissasīti. so evaṃ vadeti: amukaṃ  
nāma āvāsaṃ gamissāmi, tattha me bhikkhū cīvaraṃ ka-  
rissantīti. te evaṃ vadanti: alaṃ āvuso mā agamāsi, mayan  
te idha cīvaraṃ ka-  
rissāmā 'ti. tassa evaṃ hoti: idh' ev' imaṃ  
cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti.

tassa bhikkhuno nittānantiko kaṭhinuddhāro . . . tassa evaṃ  
 hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa  
 bhikkhuno sannittānantiko kaṭhinuddhāro . . . idh' ev'  
 imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ  
 kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhi-  
 kkhuno nāsanantiko kaṭhinuddhāro. ||2|| bhikkhu atthata-  
 kaṭhino disaṃgamiko pakkamati cīvaraṃ apacinayamāno . . .  
 ayaṇ te āvuso cīvaraṇaṃ 'ti. so taṃ cīvaraṃ ādāya taṃ  
 āvāsaṃ gacchati, tassa taṃ āvāsaṃ gacchantassa evaṃ hoti:  
 idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ  
 cīvaraṃ kāreti. tassa bhikkhuno nittānantiko kaṭhi-  
 nuddhāro . . . n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti.  
 tassa bhikkhuno sannittānantiko kaṭhinuddhāro . . . idh'  
 ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ  
 kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhi-  
 kkhuno nāsanantiko kaṭhinuddhāro. ||3||11||

apacinanavakaṃ nittāhitam.

bhikkhu atthatakaṭhino phāsuvihāriko cīvaraṃ ādāya  
 pakkamati amukaṃ nāma āvāsaṃ gamissāmi, tattha me  
 phāsu bhavissati vasissāmi, no ce me phāsu bhavissati amu-  
 kaṃ nāma āvāsaṃ gamissāmi, tattha me phāsu bhavissati  
 vasissāmi, no ce me phāsu bhavissati amukaṃ nāma āvāsaṃ  
 gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me  
 phāsu bhavissati paccessaṃ ti. tassa bahisīmagatassa evaṃ  
 hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so  
 taṃ cīvaraṃ kāreti. tassa bhikkhuno nittānantiko kaṭhi-  
 nuddhāro. bhikkhu atthatakaṭhino phāsuvihāriko . . . pa-  
 ccessaṃ ti. tassa bahisīmagatassa evaṃ hoti: n' ev' imaṃ  
 cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sanni-  
 ttānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsu-  
 vihāriko . . . paccessaṃ ti. tassa bahisīmagatassa evaṃ  
 hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so  
 taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati.  
 tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu attha-  
 takāṭhino phāsuvihāriko . . . paccessaṃ ti. so bahisīmagato  
 taṃ cīvaraṃ kāreti, so katacīvaro paccessaṃ paccessaṃ ti  
 bahiddhā kaṭhinuddhāraṃ vītināmeti. tassa bhikkhuno si-

mâtikkantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuviḥāriko . . . paccessan ti. so bahisīmagato taṃ cīvaraṃ kāreti, so katacīvaro paccessaṃ paccessan ti sambhūṇāti kaṭhinuddhāraṃ. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. ||1||12||

phāsuviḥārapañcakaṃ niṭṭhitam.

dve 'me bhikkhave kaṭhinassa palibodhā dve apalibodhā. katame ca bhikkhave dve kaṭhinassa palibodhā. āvāsapalibodho ca cīvarapalibodho ca. kathaṃ ca bhikkhave āvāsapalibodho hoti. idha bhikkhave bhikkhu vassati vātasmiṃ āvāse sāpekkho vā pakkamati paccessan ti. evaṃ kho bhikkhave āvāsapalibodho hoti. kathaṃ ca bhikkhave cīvarapalibodho hoti. idha bhikkhave bhikkhuno cīvaraṃ akataṃ vā hoti vippakataṃ vā cīvarāsā vā anupacchinnā. evaṃ kho bhikkhave cīvarapalibodho hoti. ime kho bhikkhave dve kaṭhinassa palibodhā. ||1|| katame ca bhikkhave dve kaṭhinassa apalibodhā. āvāsaapalibodho ca cīvaraapalibodho ca. kathaṃ ca bhikkhave āvāsaapalibodho hoti. idha bhikkhave bhikkhu pakkamati tamhā āvāsā cattena vanteṇa mutteneṇa anapekkhena na paccessan ti. evaṃ kho bhikkhave āvāsaapalibodho hoti. kathaṃ ca bhikkhave cīvaraapalibodho hoti. idha bhikkhave bhikkhuno cīvaraṃ kataṃ vā hoti natṭham vā vinatṭham vā daḍḍham vā cīvarāsā vā upacchinnā. evaṃ kho bhikkhave cīvaraapalibodho hoti. ime kho bhikkhave dve kaṭhinassa apalibodhā 'ti. ||2||13||

kaṭhinakkhandhakam sattamaṃ.

imamhi khandhake vatthu dōḷasa, peyyālamukhāni ekasataṃ atṭhārasa. tassa uddānaṃ :

tiṃsa Paṭṭheyyakā bhikkhū Sāket' ukkaṇṭhitā vasaṃ vassaṃ vutth' okapuññehi agamaṃ jīnadassanaṃ |  
idaṃ vatthum kaṭhinassa, kappiyaṃ ti ca pañcaka :  
anāmantā asaṃnācārā tath' eva gaṇabhojanaṃ |  
yāvudatthaṃ ca uppādo atthātānaṃ bhavissati.  
ñatti ev' atthataṃ c' eva, evaṃ c' eva anatthataṃ |  
ullikhi dhovanā c' eva vicāraṇaṃ ca chedanāṃ  
bandhan' ovatṭi kaṇḍu ca daḥhikamm'-ānuvātikā |



- paribhaṇḍaṃ ovaṭṭeyyaṃ maddanā nimitta-kathā  
 5 kukku sannidhi nissaggi n' akapp' aññatra te tayo |  
 aññatra pañcātīreke sañchinnena samaṇḍali  
 na aññatra puggalā, sammā nissīmaṭṭho anumodati, |  
 kaṭhinaṃ anattathaṃ hoti evaṃ buddhena desitaṃ.  
 ahaṭ'-ākappa-piloti-pamsu-pāpaṇikāya ca |  
 animitt'-āparikathā akukku asannidhi ca  
 anissaggi kappakate tathā ticivarena ca |  
 pañcake vātīreke vā chinna-samaṇḍalīkate  
 puggalass' atthārā, sammā sīmaṭṭho anumodati. |  
 evaṃ kaṭhinattharaṇaṃ. ubbhārass' atṭha mātikā :  
 10 pakkamananti niṭṭhānaṃ sannitṭhānañ ca nāsaṇaṃ |  
 savanaṃ āsāvachchedi sīmā saubbhār' atṭhamī.  
 katacivaram ādāya na paccessaṇ ti gacchati, |  
 tassa taṃ kaṭhinuddhāro hoti pakkamanantiko.  
 ādāya cīvaraṃ yāti nissīme idha cintayi |  
 kāressaṃ na paccessaṇ ti niṭṭhāne kaṭhinuddhāro.  
 ādāya nissīmaṃ n' eva na paccessaṇ timānaso |  
 tassa taṃ kaṭhinuddhāro sannitṭhānantiko bhavē.  
 ādāya cīvaraṃ yāti nissīme idha cintayi |  
 kāressaṃ na paccessaṇ ti kayiraṃ tassa nassati,  
 15 tassa taṃ kaṭhinuddhāro bhavati nāsanantiko. |  
 ādāya yāti paccessaṃ bahi kāreti cīvaraṃ  
 cīvarakato suṇāti ubbhaṭaṃ kaṭhinaṃ taṃ,  
 tassa taṃ kaṭhinuddhāro bhavati savanantiko.  
 ādāya yāti paccessaṃ bahi kāreti cīvaraṃ |  
 katacīvaro bahiddhā nāmeti kaṭhinuddhāraṃ,  
 tassa taṃ kaṭhinuddhāro sīmātikkantiko bhavē. |  
 ādāya yāti paccessaṃ bahi kāreti cīvaraṃ  
 katacīvaro paccessaṃ sambhoti kaṭhinuddhāraṃ, |  
 tassa taṃ kaṭhinuddhāro saha bhikkhūhi jāyati.  
 20 ādāya samādāya ca sattasattavidhi gati. |  
 pakkamanantikā n' atthi chaccā vippakatā gati.  
 ādāya nissīmagataṃ kāressaṃ iti jāyati |  
 niṭṭhānaṃ sannitṭhānañ ca nāsanañ ca ime tayo.  
 ādāya na paccessaṇ ti bahisīme karomiti |  
 niṭṭhānaṃ sannitṭhānaṃ pi nāsaṇaṃ pi idaṃ tayo.  
 anadhiṭṭhitena n' ev' assa hetṭhā tiṇi nayā vidhi. |

ādāya yāti paccessaṃ bahisime karomiti  
 na paccessaṃ ti kâreti, niṭṭhāne kaṭhinuddhāro |  
 sannitṭhānaṃ nāsanañ ca savana-simâtikkamā  
 25 saha bhikkhûhi jāyetha, evaṃ pannarasaṃ gati. |  
 samādāya, vippakatā, samādāya punā tathā,  
 ime te caturo vārā sabbe pannarasa vidhi. |  
 anāsāya ca, āsāya, karaṇīyo ca te tayo,  
 nayato taṃ vijāneyya tayo dvādasa-dvādasa. |  
 apacinanā nav' ettha, phāsu pañcavidhā taṃ,  
 palibodh'-āpalibodhā, uddānaṃ nayato katan ti.

## MAHAVA GGA.

## VIII.

Tena samayena buddho bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena Vesālī iddhā c' eva hoti phitā ca bahujaṇā ākiṇṇamanussā subhikkhā ca, satta ca pāsādasahassāni satta ca pāsādasatāni satta ca pāsādā satta ca kūtāgārasahassāni satta ca kūtāgārasatāni satta ca kūtāgārāni satta ca ārāmasahassāni satta ca ārāmasatāni satta ca ārāmā satta ca pokkharāṇisahassāni satta ca pokkharāṇisatāni satta ca pokkharāṇiyo. Ambapālikā gaṇikā abhirūpā hoti dassaniyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā padakkhiṇā nacce ca gīte ca vādite ca abhisatā atthikānaṃ-atthikānaṃ manussānaṃ paññāsāya ca rattiṃ gacchati tāya ca Vesālī bhiyyosoma-ttāya upasobhati. || 1 || atha kho Rājagahako negamo Vesālīṃ agamāsi kenacid eva karaṇiyeṇa. addasa kho Rājagahako negamo Vesālīṃ iddhaṃ ca phitaṃ ca bahujaṇaṃ ākiṇṇama-nussaṃ subhikkhaṃ ca satta ca pāsādasahassāni . . . satta ca pokkharāṇiyo Ambapālīṃ ca gaṇikaṃ abhirūpaṃ dassaniyaṃ pāsādikaṃ . . . upasobhitaṃ ti. atha kho Rājagahako negamo Vesālīyaṃ taṃ karaṇiyaṃ tīretvā punad eva Rājaga-haṃ paccāgacchi, yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkamaṃ, upasaṃkamitvā rājānaṃ Māgadhaṃ Seni-yaṃ Bimbisāraṃ etad avoca : Vesālī deva iddhā ca phitā ca . . . upasobhati. sādhu deva mayam pi gaṇikaṃ vuṭṭhā-peyyāma 'ti. tena hi bhaṇe tādisiṃ kumārīṃ jānāhi yaṃ tumhe gaṇikaṃ vuṭṭhāpeyyāthā 'ti. || 2 || tena kho pana samayena Rājagahe Sālavatī nāma kumārī abhirūpā hoti dassaniyā pāsādikā paramāya vaṇṇapokkharatāya sama-nnāgatā, atha kho Rājagahako negamo Sālavatiṃ kumārīṃ

gaṇikaṃ vuṭṭhāpesi. atha kho Sālavatī gaṇikā na cirass' eva padakkhiṇā ahosi nacce ca gīte ca vādite ca abhisatā atthikānaṃ-atthikānaṃ manussānaṃ paṭisatena ca rattim gacchati. atha kho Sālavatī gaṇikā na cirass' eva gabbhinī ahosi. atha kho Sālavatīyā gaṇikāya etad ahosi: itthi kho gabbhinī purisānaṃ amanāpā. sace maṃ koci jānissati Sālavatī gaṇikā gabbhinīti sabbo me sakkāro parihāyissati. yaṃ nūnāhaṃ gilānā 'ti paṭivedeyyan ti. atha kho Sālavatī gaṇikā dovārikaṃ āṇāpesi: mā bhaṇe dovārika koci puriso pāvīsi, yo ca maṃ pucchati gilānā 'ti paṭivedehīti. evaṃ ayye 'ti kho so dovāriko Sālavatīyā gaṇikāya paccassosi. ||3|| atha kho Sālavatī gaṇikā tassa gabbhassa paripākaṃ anvāya puttāṃ vijāyi. atha kho Sālavatī gaṇikā dāsiṃ āṇāpesi: handa je imaṃ dāraṃ kattarasuppe pakkhipitvā nīharitvā saṃkāra-kūṭe chaḍḍehīti. evaṃ ayye 'ti kho sā dāsi Sālavatīyā gaṇikāya paṭisunītvā taṃ dāraṃ kattarasuppe pakkhipitvā nīharitvā saṃkāra-kūṭe chaḍḍesi. tena kho pana samayena Abhayo nāma rājakumāro kālāss' eva rājupaṭṭhānaṃ gacchanta addasa taṃ dāraṃ kakehi samparikiṇṇaṃ, disvāna manusse pucchi kiṃ etaṃ bhaṇe kakehi samparikiṇṇaṃ ti. dāraṃ devā 'ti. jīvati bhaṇe 'ti. jīvati devā 'ti. tena hi bhaṇe taṃ dāraṃ amhākaṃ antepuraṃ netvā dhātinaṃ detha possetu ti. evaṃ devā 'ti kho te manussā Abhayassa rājakumārassa paṭisunītvā taṃ dāraṃ Abhayassa rājakumārassa antepuraṃ netvā dhātinaṃ adamsu posethā 'ti. tassa jīvātīti Jīvako 'ti nāmaṃ akaṃsu, kumārēna posāpito 'ti Komārabhacco 'ti nāmaṃ akaṃsu. ||4||

atha kho Jīvako Komārabhacco na cirass' eva viññutaṃ pāpuṇi. atha kho Jīvako Komārabhacco yena Abhayo rājakumāro ten' upasaṃkami, upasaṃkamitvā Abhayaṃ rājakumāraṃ etad avoca: kā me deva mātā ko pitā 'ti. ahaṃ pi kho te bhaṇe Jīvaka mātaraṃ na jānāmi, api cāhaṃ te pitā, mayāpi posāpito 'ti. atha kho Jivakassa Komārabhaccassa etad ahosi: imāni kho rājakulāni na sukarāni asippena upajīvitum. yaṃ nūnāhaṃ sippaṃ sikkheyyan ti. tena kho pana samayena Takkaṣilāyaṃ disāpāmoḃkko vejjo paṭivasati. ||5|| atha kho Jīvako Komārabhacco Abhayaṃ rājakumāraṃ anāpucchā yena Takkaṣilā

tena pakkāmi, anupubbena yena Takkasilā yena so vejjo ten' upasamkāmī, upasamkamitvā taṃ vejjaṃ etad avoca: icchāṃ' ahaṃ ācariya sippaṃ sikkhitun ti. tena hi bhāṇe Jīvaka sikkhassū 'ti. atha kho Jīvako Komārabhacco bahuṃ ca gaṇhāti lahuṃ ca gaṇhāti sutthūṃ ca upadhāreti gahitaṃ c' assa na pamussati. atha kho Jīvakassa Komārabhaccassa sattannaṃ vassānaṃ accayena etad ahosi: ahaṃ kho bahuṃ ca gaṇhāmi lahuṃ ca gaṇhāmi sutthūṃ ca upadhāremi gahitaṃ ca me na pamussati satta ca me vassāni adhīyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatīti. ||6|| atha kho Jīvako Komārabhacco yena so vejjo ten' upasamkāmī, upasamkamitvā taṃ vejjaṃ etad avoca: ahaṃ kho ācariya bahuṃ ca gaṇhāmi lahuṃ ca gaṇhāmi sutthūṃ ca upadhāremi gahitaṃ ca me na pamussati satta ca me vassāni adhīyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatīti. tena hi bhāṇe Jīvaka khanittim ādāya Takkasilāya samantā yojanaṃ āhiṇḍanto yaṃ kiñci abhesajjaṃ passeyyāsi taṃ āharā 'ti. evaṃ ācariyā 'ti kho Jīvako Komārabhacco tassa vejjaṃ paṭisunivā khanittim ādāya Takkasilāya samantā yojanaṃ āhiṇḍanto na kiñci abhesajjaṃ addasa. atha kho Jīvako Komārabhacco yena so vejjo ten' upasamkāmī, upasamkamitvā taṃ vejjaṃ etad avoca: āhiṇḍanto 'mhi ācariya Takkasilāya samantā yojanaṃ, na kiñci abhesajjaṃ addasan ti. sikkhito 'si bhāṇe Jīvaka, alān te ettakaṃ jīvīkāyā 'ti Jīvakassa Komārabhaccassa parittaṃ pātheyyaṃ pādāsi. ||7||

atha kho Jīvako Komārabhacco taṃ parittaṃ pātheyyaṃ ādāya yena Rājagahaṃ tena pakkāmi. atha kho Jīvakassa Komārabhaccassa taṃ parittaṃ pātheyyaṃ antarā magge Sākete parikkhayaṃ agamāsi. atha kho Jīvakassa Komārabhaccassa etad ahosi: ime kho maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantūṃ, yaṃ nūnāhaṃ pātheyyaṃ pariyeseyyan ti. tena kho pana samayena Sākete setthibhāriyāya sattavassiko sīsābādho hoti, bahū mahantā mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu ārogaṃ kātūṃ, bahuṃ hiraññaṃ ādāya agamaṃsu. atha kho Jīvako Komārabhacco Sāketam pavisitvā manusse pucchi: ko bhāṇe gilāno kaṃ tikicchāmiti. etissā ācariya setthibhāriyāya

sattavassiko sīsābādho, gaccha ācariya seṭṭhibhāriyaṃ tiki-  
 cchāhīti. ||8|| atha kho Jīvako Komārabhacco yena seṭṭhissa  
 gahapatissa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā  
 dovārikaṃ ānāpesi: gaccha bhāṇe dovārika, seṭṭhibhāriyāya  
 pāvada, vejjo ayye āgato so taṃ datṭhukāmo 'ti. evaṃ  
 ācariyā 'ti kho so dovāriko Jīvakassa Komārabhaccassa paṭi-  
 sunītvā yena seṭṭhibhāriyā ten' upasaṃkami, upasaṃkamitvā  
 seṭṭhibhāriyaṃ etad avoca: vejjo ayye āgato so taṃ datṭhu-  
 kāmo 'ti. kīdiso bhāṇe dovārika vejjo 'ti. daharako ayye  
 'ti. alaṃ bhāṇe dovārika, kiṃ me daharako vejjo karissati.  
 bahū mahantā-mahantā disāpāmoḁkhā vejjā āgantvā nāsa-  
 kkhimsu ārogaṃ kātuṃ, bahuṃ hiraññaṃ ādāya agamaṃsū 'ti.  
 ||9|| atha kho so dovāriko yena Jīvako Komārabhacco ten'  
 upasaṃkami, upasaṃkamitvā Jivakaṃ Komārabhaccaṃ etad  
 avoca: seṭṭhibhāriyā ācariya evaṃ āha: alaṃ bhāṇe dovārika  
 . . . agamaṃsū 'ti. gaccha bhāṇe dovārika, seṭṭhibhāriyāya  
 pāvada: vejjo ayye evaṃ āha: mā kir' ayye pure kiñci adāsi,  
 yadā ārogaṃ ahosi, tadā yaṃ iccheyyāsi taṃ dajjeyyāsīti.  
 evaṃ ācariyā 'ti kho so dovāriko Jīvakassa Komārabhaccassa  
 paṭisunītvā yena seṭṭhibhāriyā ten' upasaṃkami, upasaṃ-  
 kamitvā seṭṭhibhāriyaṃ etad avoca: vejjo ayye evaṃ āha  
 . . . taṃ dajjeyyāsīti. tena hi bhāṇe dovārika vejjo āgacch-  
 atū 'ti. evaṃ ayye 'ti kho so dovāriko seṭṭhibhāriyāya  
 paṭisunītvā yena Jīvako Komārabhacco ten' upasaṃkami,  
 upasaṃkamitvā Jivakaṃ Komārabhaccaṃ etad avoca: seṭṭhi-  
 bhāriyā taṃ ācariya pakkosati. ||10|| atha kho Jīvako  
 Komārabhacco yena seṭṭhibhāriyā ten' upasaṃkami, upasaṃ-  
 kamitvā seṭṭhibhāriyāya vikāraṃ sallakkhetvā seṭṭhibhāriyaṃ  
 etad avoca: pasatena ayye sappinā attho 'ti. atha kho  
 seṭṭhibhāriyā Jīvakassa Komārabhaccassa pasataṃ sappiṃ  
 dāpesi. atha kho Jīvako Komārabhacco taṃ pasataṃ sappiṃ  
 nānābhesajjehi nippacitvā seṭṭhibhāriyaṃ mañcake uttānaṃ  
 nipajjāpetvā natthuto adāsi. atha kho taṃ sappi natthuto  
 dinnāṃ mukhato ggacchi. atha kho seṭṭhibhāriyā paṭiggahe  
 nuṭṭhuhitvā dāsiṃ ānāpesi: handa je imaṃ sappiṃ picunā  
 gaṇhāhīti. ||11|| atha kho Jīvakassa Komārabhaccassa etad  
 aho: acchariyaṃ yāva lūkhāyaṃ gharañi yatra hi nāma  
 imaṃ chaḍḍanīyadhammaṃ sappiṃ picunā gāhāpessati, bahu-

kāni ca me mahagghāni-mahagghāni bhesajjāni upagatāni, kim pi m' āyaṃ kiñci deyyadhammaṃ dassatīti. atha kho seṭṭhibhāriyā Jivakassa Komārabhaccassa vikāraṃ salla-kkhetvā Jivakaṃ Komārabhaccaṃ etad avoca : kissa tvaṃ ācariya vimano 'sīti. idha me etad ahosi : acchariyaṃ yāva . . . dassatīti. mayaṃ kho ācariya agārikā nāma upajānāṃ' etassa saṃyamassa, varaṃ etaṃ sappi dāsānaṃ vā kamma-karānaṃ vā pādabbhañjanaṃ vā padīpakaraṇe vā āsittaṃ. mā tvaṃ ācariya vimano ahosi, na te deyyadhammo hāyissa-tīti. || 12 || atha kho Jivako Komārabhacco seṭṭhibhāriyāya sattavassikaṃ sīsābādhaṃ eken' eva natthukammena apa-kadḍhi. atha kho seṭṭhibhāriyā ārogā samānā Jivakassa Komārabhaccassa cattāri sahasāni pādāsi, putto mātā me ārogā ṭhitā 'ti cattāri sahasāni pādāsi, sunisā sassū me ārogā ṭhitā 'ti cattāri sahasāni pādāsi, seṭṭhi gahapati bhāriyā me ārogā ṭhitā 'ti cattāri sahasāni pādāsi dāsaṃ ca dāsiṃ ca assarathaṃ ca. atha kho Jivako Komārabhacco tāni soḷasa sahasāni ādāya dāsaṃ ca dāsiṃ ca assarathaṃ ca yena Rājagahaṃ tena pakkāmi, anupubbena yena Rājagahaṃ yena Abhaya rājakumāro ten' upasaṃkami, upasaṃkamitvā Abhayaṃ rājakumāraṃ etad avoca : idaṃ me deva paṭhama-kammaṃ soḷasa sahasāni dāso ca dāsi ca assaratho ca, paṭi-gaṇhātu me devo posāvanikaṃ ti. alaṃ bhaṇe Jivaka tuyh' eva hotu, amhākañ ñeva antepure nivesanaṃ māpehīti. evaṃ devā 'ti kho Jivako Komārabhacco Abhayaṃ rājakumārassa paṭisūnitvā Abhayaṃ rājakumārassa antepure nivesanaṃ māpesi: || 13 ||

tena kho pana samayena rañño Māgadhasa Seniyassa Bimbisārassa bhagandalābādho hoti, sātaka lohiteṇa makkhiyanti. deviyo disvā uppaṇḍenti utuñi dāni devo, pupphaṃ devassa uppannaṃ, na cirass' eva devo vijā-yissatīti. tena rājā mañku hoti. atha kho rājā Māgadho Seniyo Bimbisāro Abhayaṃ rājakumāraṃ etad avoca : mayhaṃ kho bhaṇe Abhaya tādiso ābādho : sātaka lohiteṇa makkhiyanti, deviyo maṃ disvā uppaṇḍenti . . . vijāyissatīti. iṅgha bhaṇe Abhaya tādisaṃ vejjāṃ jānāhi yo maṃ tiki-ccheyyā 'ti. ayaṃ deva amhākaṃ Jivako vejjo taruṇo bhadrako, so devaṃ tiki-cchissatīti. tena hi bhaṇe Abhaya

Jivakaṃ vejjaṃ āṇapehi, so maṃ tikicchissatīti. ||14|| atha kho Abhayo rājakumāro Jivakaṃ Komārabhaccaṃ āṇapesi : gaccha bhāṇe Jivaka rājānaṃ tikicchāhīti. evaṃ devā 'ti kho Jivako Komārabhacco Abhayassa rājakumārassa paṭisunīvā nakhena bhesajjaṃ ādāya yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : ābādhaṃ deva passāmā'ti. atha kho Jivako Komārabhacco rañño Māgadhaṃ Seniyaṃ Bimbisārassa bhagandalābādhaṃ eken' eva ālepena apakaḍḍhi. atha kho rājā Māgadho Seniyo Bimbisāro ārogo samāno pañca itthisatāni sabbālaṃkāraṃ bhūṣāpetvā omuñcāpetvā puñjaṃ kārāpetvā Jivakaṃ Komārabhaccaṃ etad avoca : etaṃ bhāṇe Jivaka pañcannaṃ itthisatānaṃ sabbālaṃkāraṃ tuyhaṃ hotū'ti. alaṃ deva adhikāraṃ me devo saratū'ti. tena hi bhāṇe Jivaka maṃ upatṭhaha itthāgāraṃ ca buddhapamukhaṃ bhikkhusaṃghaṃ cā'ti. evaṃ devā 'ti kho Jivako Komārabhacco rañño Māgadhaṃ Seniyaṃ Bimbisārassa paccassosi. ||15||

tena kho pana samayena Rājagahakassa setṭhissa satta-vassiko sīsābādho hoti, bahū mahantā-mahantā disāpamokkhā vejja āgantvā nāsakkhiṃsu ārogaṃ kātun, bahuṃ hiraññaṃ ādāya agamaṃsu. api ca vejjeḥi paccakkhāto hoti, ekacce vejja evaṃ āhaṃsu : pañcamaṃ divasaṃ setṭhi gahapati kālāṃ karissatīti, ekacce vejja evaṃ āhaṃsu : sattamaṃ divasaṃ setṭhi gahapati kālāṃ karissatīti. atha kho Rājagahakassa negamassa etad ahosi : ayaṃ kho setṭhi gahapati bahūpakāro rañño c' eva negamassa ca, api ca vejjeḥi paccakkhāto, ekacce vejja evaṃ āhaṃsu : pañcamaṃ divasaṃ setṭhi gahapati kālāṃ karissatīti, ekacce vejja evaṃ āhaṃsu : sattamaṃ divasaṃ setṭhi gahapati kālāṃ karissatīti, ayaṃ ca rañño Jivako vejjo taruṇo bhadrako, yaṃ nūna mayaṃ rājānaṃ Jivakaṃ vejjaṃ yācēyyāma setṭhūṃ gahapatiṃ tikicchitun ti. ||16|| atha kho Rājagahako negamo yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : ayaṃ deva setṭhi gahapati bahūpakāro devassa c' eva negamassa ca, api ca vejjeḥi paccakkhāto . . . karissatīti. sādhu devo Jivakaṃ vejjaṃ āṇāpetu setṭhiṃ gahapatiṃ



tikicchitun ti. atha kho rājā Māgadho Seniyo Bimbisāro Jivakaṃ Komārabhaccaṃ ānāpesi : gaccha bhane Jivaka seṭṭhiṃ gahapatiṃ tikicchāhīti. evaṃ devā 'ti kho Jivako Komārabhacco rañño Māgadhasa Seniyassa Bimbisārassa paṭisunītvā yena seṭṭhi gahapati ten' upasaṃkami, upasaṃkamitvā seṭṭhissa gahapatissa vikāraṃ sallakkhetvā seṭṭhiṃ gahapatiṃ etad avoca : sac' āhaṃ taṃ gahapati ārogāpeyyaṃ kiṃ me assa deyyadhammo 'ti. sabbaṃ sāpateyyaṃ ca te ācariya hotu ahaṃ ca te dāso 'ti. ||17|| sakkhissasi pana tvam gahapati ekena passena satta māse nipajjitun ti. sakkom' āhaṃ ācariya ekena passena satta māse nipajjitun ti. sakkhissasi pana tvam gahapati dutiyena passena satta māso nipajjitun ti. sakkom' āhaṃ ācariya dutiyena passena satta māse nipajjitun ti. sakkhissasi pana tvam gahapati uttāno satta māse nipajjitun ti. sakkom' āhaṃ ācariya uttāno satta māse nipajjitun ti. atha kho Jivako Komārabhacco seṭṭhiṃ gahapatiṃ mañcake nipajjāpetvā mañcake sambandhitvā sisacchaviṃ upphāletvā sibbinīṃ vināmetvā dve paṇake nīharitvā janassa dassesi : passath' ayyo ime dve paṇake ekaṃ khuddakaṃ ekaṃ mahallakaṃ. ye te ācariyā evaṃ āhaṃsu : pañcamam divasaṃ seṭṭhi gahapati kālaṃ karissatīti teh' āyaṃ mahallako paṇako diṭṭho, pañcamam divasaṃ seṭṭhissa gahapatissa matthaluṅgaṃ pariyādiyissati, matthaluṅgassa pariyādānā seṭṭhi gahapati kālaṃ karissati, suditṭho tehi ācariyehi. ye te ācariyā evaṃ āhaṃsu : sattamam divasaṃ seṭṭhi gahapati kālaṃ karissatīti teh' āyaṃ khuddako paṇako diṭṭho, sattamam divasaṃ seṭṭhissa gahapatissa matthaluṅgaṃ pariyādiyissati, matthaluṅgassa pariyādānā seṭṭhi gahapati kālaṃ karissati, suditṭho tehi ācariyehīti, sibbinīṃ sampaṭipādetvā sisacchaviṃ sibbetvā ālepaṃ adāsi. ||18|| atha kho seṭṭhi gahapati sattāhassa accayena Jivakaṃ Komārabhaccaṃ etad avoca : nāhaṃ ācariya sakkomi ekena passena satta māse nipajjitun ti. nanu me tvam gahapati paṭisunī sakkom' āhaṃ ācariya ekena passena satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunīṃ, ap' āhaṃ marissāmi, nāhaṃ sakkomi ekena passena satta māse nipajjitun ti. tena hi tvam gahapati dutiyena passena satta māse nipajjāhīti. atha kho seṭṭhi gahapati sattāhassa accayena Jivakaṃ Komārabhaccaṃ etad

avoca : nāhaṃ ācariya sakkomi dutiyena passena satta māse nipajjitun ti. nanu me tvaṃ gahapati paṭisunī sakkom' ahaṃ ācariya dutiyena passena satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunī, ap' āhaṃ marissāmi, nāhaṃ ācariya sakkomi dutiyena passena satta māse nipajjitun ti. tena hi tvaṃ gahapati uttāno satta māse nipajjāhīti. atha kho seṭṭhi gahapati sattāhassa accayena Jivakaṃ Komārabhaccaṃ etad evoca : nāhaṃ ācariya sakkomi uttāno satta māse nipajjitun ti. nanu me tvaṃ gahapati paṭisunī sakkom' ahaṃ ācariya uttāno satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunī, ap' āhaṃ marissāmi, nāhaṃ sakkomi uttāno satta māse nipajjitun ti. ||19|| ahaṃ ce taṃ gahapati na vadeyyaṃ ettakam pi tvaṃ na nipajjeyyāsi, api ca paṭigacce' ova mayā ñāto tihi sattāhehi seṭṭhi gahapati ārogo bhavissatīti. uttāhehi gahapati ārogo 'si, jānāhi kiṃ me deyya-dhammo 'ti. sabbaṃ sāpateyyaṃ ca te ācariya hotu ahaṃ ca te dāso 'ti. alaṃ gahapati mā me tvaṃ sabbaṃ sāpateyyaṃ adāsi mā ca me dāso, rañño satasahassaṃ dehi mayhaṃ sata-sahassan ti. atha kho seṭṭhi gahapati ārogo samāno rañño satasahassaṃ adāsi Jivakassa Komārabhaccassa satasahas-  
saṃ. ||20||

tena kho pana samayena Bārāṇaseyyakassa seṭṭhi-puttassa mokkhacikāya kilantassa antagaṇṭhābādho hoti yena yāgu pi pītā na sammāpariṇāmaṃ gacchati bhattam pi bhuttaṃ na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paguṇo. so tena kiso hoti lūkho dubbaṇṇo uppaṇḍuppa-ṇḍukajāto dhamanisanthata-gatto. atha kho Bārāṇaseyya-kassa seṭṭhissa etad ahosi : mayhaṃ kho puttassa kidiso ābādho. yāgu pi pītā na sammāpariṇāmaṃ gacchati bhattam pi bhuttaṃ na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paguṇo, so tena kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍu-kajāto dhamanisanthata-gatto. yaṃ nūnāhaṃ Rājagahaṃ gantvā rājānaṃ Jivakaṃ vejjāṃ yāceyyaṃ puttāṃ me tiki-cchitun ti. atha kho Bārāṇaseyyako seṭṭhi Rājagahaṃ gantvā yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkamaṃ, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : mayhaṃ kho deva puttassa tādiso ābādho : yāgu pi . . . dhamanisanthata-gatto. sādhu devo Jivakaṃ

vejjaṃ ānāpetu puttā me tikicchitun ti. ||21|| atha kho rājā Māgadho Seniyo Bimbisāro Jivakaṃ Komārabhaccaṃ ānāpesi : gaccha bhāṇe Jivaka Bārāṇasīṃ gantvā Bārāṇaseyyakaṃ seṭṭhiputtaṃ tikicchāhīti. evaṃ devā 'ti kho Jivako Komārabhacco rañño Māgadhasa Seniyassa Bimbisārassa paṭisunītvā Bārāṇasīṃ gantvā yena Bārāṇaseyyako seṭṭhiputto 'ten' upasaṃkami, upasaṃkamitvā Bārāṇaseyyakassa seṭṭhiputtassa vikāraṃ sallakkhetvā jaṇaṃ ussāretvā tirokaraṇiyaṃ parikkhipitvā thambhe ubbandhitvā bhariyaṃ purato ṭhapetvā udaracchaviṃ upphāletvā antagaṇṭhiṃ nīharitvā bhariyāya dassesi passa te sāmikassa ābādhaṃ, iminā yāgu pi pītā na sammāpariṇāmaṃ gacchati bhattam pi bhuttaṃ na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paḡuṇo, imināyaṃ kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthatagatto 'ti, antagaṇṭhiṃ vinivethetvā antāni paṭipavesetvā udaracchaviṃ sibbetvā ālepaṃ adāsi. atha kho Bārāṇaseyyako seṭṭhiputto na cirass' ova ārogo ahosi. atha kho Bārāṇaseyyako seṭṭhi putto me ārogo ṭhito 'ti Jivakassa Komārabhaccassa soḷasa sahaṣṣāni pādāsi. atha kho Jivako Komārabhacco tāni soḷasa sahaṣṣāni ādāya punaḍ eva Rājagahaṃ paccāgacchi. ||22||

tena kho pana samayena rañño Pajjotassa paṇḍurogābādho hoti. bahū mahantā - mahantā disāpāmekkhā vejja āgantvā nāsakkhimsu ārogaṃ kātum, bahuṃ hiraññaṃ ādāya agamaṃsu. atha kho rājā Pajjoto rañño Māgadhasa Seniyassa Bimbisārassa santike dūtaṃ pāhesi : mayhaṃ kho tādiso ābādho, sādhu devo Jivakaṃ vejjaṃ ānāpetu, so maṃ tikicchissatīti. atha kho rājā Māgadho Seniyo Bimbisāro Jivakaṃ Komārabhaccaṃ ānāpesi : gaccha bhāṇe Jivaka Ujjenīṃ gantvā rājānaṃ Pajjotaṃ tikicchāhīti. evaṃ devā 'ti kho Jivako Komārabhacco rañño Māgadhasa Seniyassa Bimbisārassa paṭisunītvā Ujjenīṃ gantvā yena rājā Pajjoto 'ten' upasaṃkami, upasaṃkamitvā rañño Pajjotassa vikāraṃ sallakkhetvā rājānaṃ Pajjotaṃ etad avoca : ||23|| sappiṃ deva nippacissāmi, taṃ devo pivissatīti. alaṃ bhāṇe Jivaka yaṃ te sakkā vinā sappinā ārogaṃ kātum taṃ karohi, jegucchaṃ me sappi paṭikkūlan ti. atha kho Jivakassa Komārabhaccassa etad

ahosi : imassa kho rañño tādiso ābādho na sakkā vinā sappinā ārogam kātum. yaṃ nūnāhaṃ sappiṃ nippaceyyaṃ kasāvavaṇṇaṃ kasāvagandhaṃ kasāvarasaṃ ti. atha kho Jivako Komārabhacco nānābhesajjehi sappiṃ nippaci kasāvavaṇṇaṃ kasāvagandhaṃ kasāvarasaṃ. atha kho Jivakassa Komārabhaccassa etad ahoṣi : imassa kho rañño sappi pītaṃ pariṇāmentam uddekaṃ dassati. caṇḍ' āyaṃ rājā ghātāpeyyāsi maṃ. yaṃ nūnāhaṃ paṭigacce' ova āpuccheyyan ti. atha kho Jivako Komārabhacco yena rājā Pajjoto ten' upasaṃkami, upasaṃkamitvā rājānaṃ Pajjotaṃ etad avoca : ||24|| mayam kho deva vejjā nāma tādīsena muhuttēna mūlāni uddharāma bhesajjāni saṃharāma. sādhu devo vāhanāgāresu ca dvāresu ca ānāpetu : yena vāhanena Jivako icchati tena vāhanena gacchatu, yena dvārena icchati tena dvārena gacchatu, yaṃ kālāṃ icchati taṃ kālāṃ gacchatu, yaṃ kālāṃ icchati taṃ kālāṃ pavisatū 'ti. atha kho rājā Pajjoto vāhanāgāresu ca dvāresu ca ānāpesi : yena vāhanena Jivako icchati tena vāhanena gacchatu, yena dvārena icchati tena dvārena gacchatu, yaṃ kālāṃ icchati taṃ kālāṃ gacchatu, yaṃ kālāṃ icchati taṃ kālāṃ pavisatū 'ti. tena kho pana samayena rañño Pajjotassa Bhaddavatikā nāma hatthinikā paññāsaya-  
 janikā hoti. atha kho Jivako Komārabhacco rañño Pajjotassa sappiṃ upanāmesi kasāvaṃ devo pivatū 'ti. atha kho Jivako Komārabhacco rājānaṃ Pajjotaṃ sappiṃ pāyetvā hatthisālaṃ gantvā Bhaddavatikāya hatthinikāya nagaramhā nippati. || 25 || atha kho rañño Pajjotassa taṃ sappi pītaṃ pariṇāmentam uddekaṃ adāsi. atha kho rājā Pajjoto manusse etad avoca : dutṭhena bhaṇe Jivakena sappiṃ pāyito 'mhi. tena hi bhaṇe Jivakaṃ vejjam vicinathā 'ti. Bhaddavatikāya deva hatthinikāya nagaramhā nippatito 'ti. tena kho pana samayena rañño Pajjotassa Kāko nāma dāso saṭṭhiyojaniko hoti amanussena paṭicca jāto. atha kho rājā Pajjoto Kākaṃ dāsam ānāpesi : gaccha bhaṇe Kāka Jivakaṃ vejjam nivatte. i rājā taṃ ācariya nivattāpetīti. ete kho bhaṇe Kāka vejjā nāma bahumāyā, mā c' assa kiñci paṭiggahesīti. ||26|| atha kho Kāko dāso Jivakaṃ Komārabhaccaṃ aṭṭarā magge Kosambiyam sambhāvesi pātarāsaṃ karon-  
 tam. atha kho Kāko dāso Jivakaṃ Komārabhaccaṃ etad

avoca : rājā taṃ ācariya nivattāpetīti. āgamehi bhaṇe Kāka yāva bhuñjāma, handa bhaṇe Kāka bhuñjassū 'ti. alaṃ ācariya raññ' amhi āṇatto : ete kho bhaṇe Kāka vejja nāma bahumāyā mā c' assa kiñci paṭiggaheṣi. tena kho pana samayena Jivako Komārabhacco nakkena bhesajjaṃ olum-petvā āmalakaṃ ca khādati pāṇiyaṃ ca pivati. atha kho Jivako Komārabhacco Kākaṃ dāsaṃ etad avoca : handa bhaṇe Kāka āmalakaṃ ca khāda pāṇiyaṃ ca pivassū 'ti. || 27 || atha kho Kāko dāso ayaṃ kho vejjo āmalakaṃ ca khādati pāṇiyaṃ ca pivati, na arahati kiñci pāpakaṃ hotu ti upaḍḍhāmalakaṃ ca khādi pāṇiyaṃ ca apāyi. tassa taṃ upaḍḍhāmalakaṃ khādayitaṃ tatth' eva nicchāresi. atha kho Kāko dāso Jivakaṃ Komārabhaccaṃ etad avoca : atthi me ācariya jivitaṃ ti. mā bhaṇe Kāka bhāyi, tvaṃ c' eva ārogo bhavissasi, rājā ca caṇḍo, so rājā ghātāpeyyāsi maṃ, tenāhaṃ na nivattāmīti Bhaddavatikaṃ batthinikaṃ Kākassa niyyādetvā yena Rājagahaṃ tena pakkāmi, anupubbena yena Rājagahaṃ yena rājā Māgadho Seniyo Bimbisāro ten' upa-saṃkamaṃ, upasaṃkamitvā rañño Māgadhasa Seniyassa Bim-bisārassa etaṃ atthaṃ ārocce. suṭṭhu bhaṇe Jivaka akāsi yaṃ pi na nivatto, caṇḍo so rājā ghātāpeyyāsi 'an ti. || 28 || atha kho rājā Pajjoto ārogo samāno Jivakassa Komārabhaccassa santiko dūtaṃ pāhesi, āgacchatu Jivako varaṃ dassāmi-ti. alaṃ ayyo adhikāraṃ me devo saratū 'ti. tena kho pana samayena rañño Pajjotassa Siveyyakaṃ dussayugaṃ uppannaṃ hoti bahunnaṃ dussānaṃ bahunnaṃ dussayugānaṃ bahunnaṃ dussayugasatānaṃ bahunnaṃ dussayugasahassānaṃ bahunnaṃ dussayugasatasahassānaṃ aggaṃ ca setthaṃ ca mokkhaṃ ca uttamaṃ ca pavaraṃ ca. atha kho rājā Pajjoto taṃ Siveyyakaṃ dussayugaṃ Jivakassa Komāra-bhaccassa pāhesi. atha kho Jivakassa Komārabhaccassa etad ahoṣi : idaṃ kho me Siveyyakaṃ dussayugaṃ rañña Pajjotena pahitaṃ bahunnaṃ dussānaṃ . . . pavaraṃ ca, na yimaṃ aṇño koci paccārahati aṇñaṭṭha tena bhagavatā arahatā sammā-sambuddhena rañña vā Māgadhena Seniyena Bimbisārenā 'ti.

|| 29 ||

tena kho pana samayena bhagavato kāyo dosābhisantaṃ hoti. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi :

dosābhisanno kho Ānanda tathāgatassa kāyo, icchati tathāgato virecanam pātun ti. atha kho āyasmā Ānando yena Jivako Komārabhacco ten' upasamkami, upasamkamitvā Jivakam Komārabhaccam etad avoca : dosābhisanno kho āvuso Jivaka tathāgatassa kāyo, icchati tathāgato virecanam pātun ti. tena hi bhante Ānanda bhagavato kāyam katipāham sinehethā 'ti. atha kho āyasmā Ānando bhagavato kāyam katipāham sinehetvā yena Jivako Komārabhacco ten' upasamkami, upasamkamitvā Jivakam Komārabhaccam etad avoca : siniddho kho āvuso Jivaka tathāgatassa kāyo, yassa dāni kalam maññasīti. ||30|| atha kho Jivakassa Komārabhaccassa etad ahosi : na kho me tam paṭirūpaṃ yo 'ham bhagavato oḷārikam virecanam dadeyyan ti, tiṇi uppalahatthāni nānābhesajjehi paribhāvetvā yena bhagavā ten' upasamkami, upasamkamitvā ekam uppalahattham bhagavato upanāmesi imaṃ bhante bhagavā paṭhamam uppalahattham upasīnghatu, idaṃ bhagavantam dasakkhattum virecessatīti. dutiyam pi uppalahattham bhagavato upanāmesi imaṃ bhante bhagavā dutiyam uppalahattham upasīnghatu, idaṃ bhagavantam dasakkhattum virecessatīti. tatiyam pi uppalahattham bhagavato upanāmesi imaṃ bhante bhagavā tatiyam uppalahattham upasīnghatu, idaṃ bhagavantam dasakkhattum virecessatīti, evaṃ bhagavato samatimsāya virecanam bhavissatīti. atha kho Jivako Komārabhacco bhagavato samatimsāya virecanam datvā bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. ||31|| atha kho Jivakassa Komārabhaccassa bhi dvārakoṭṭhakā nikkhantassa etad ahosi : mayā kho bhagavato samatimsāya virecanam dinnam. dosābhisanno tathāgatassa kāyo, na bhagavantam samatimsakkhattum virecessati, ekūnatimsakkhattum bhagavantam virecessati, api ca bhagavā viritto nahāyissati, nahātam bhagavantam sakiṇi virecessati, evaṃ bhagavato samatimsāya virecanam bhavissatīti. atha kho bhagavā Jivakassa Komārabhaccassa cetasā cetoparivitakkaṃ, aññāya āyasmantaṃ Ānandaṃ āmantesi : idhānanda Jivakassa Komārabhaccassa bhi dvārakoṭṭhakā nikkhantassa etad ahosi : mayā kho bhagavato . . . bhavissatīti. tena h' Ānanda uṇhodakam paṭiyādetthā 'ti. evaṃ bhante 'ti kho āyasmā Ānando bhagavato paṭisunitvā uṇho-

dakam puṭiyādesi. ||32|| atha kho Jivako Komārabhacco yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Jivako Komārabhacco bhagavantam etad avoca : viritto bhante bhagavā 'ti. viritto 'mhi Jivakā 'ti. idha mayham bhante bahi dvārakoṭṭhakā nikkhantassa etad ahosi : mayā kho bhagavato . . . bhavissatīti. nahāyatu bhante bhagavā, nahāyatu sugato 'ti. atha kho bhagavā uṇhodakam nahāyi, nahātam bhagavantam sakim virecesi, evaṃ bhagavato samatimeśya virecanam ahosi. atha kho Jivako Komārabhacco bhagavantam etad avoca : yāva bhante bhagavato kāyo pakatatto hoti, alam yūsapiṇḍapātenā 'ti. atha kho bhagavato kāyo na cirass' eva pakatatto ahosi. ||33||

atha kho Jivako Komārabhacco tam Sivoyyakam dussayugam ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Jivako Komārabhacco bhagavantam etad avoca : ekāham bhante bhagavantam varam yācāmiti. atikkantavarā kho Jivaka tathāgatā 'ti. yam ca bhante kappati yam ca anavajjan ti. vadehi Jivakā 'ti. bhagavā bhante paṃsukūliko bhikkhusamgho ca. idam me bhante Sivoyyakam dussayugam raññā Pajjotena pahitam bahunnam dussānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahassānam bahunnam dussayugasatasa-hassānam aggam ca settham ca mokkham ca uttamaṃ ca pavaram ca. paṭigāṇhātu me bhante bhagavā Siveyyakam dussayugam bhikkhusamghassa ca gahapati-civaram anujānātū 'ti. paṭiggahesi bhagavā Siveyyakam dussayugam. atha kho bhagavā Jivakam Komārabhaccam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi. atha kho Jivako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||34|| atha kho bhagavā etasmiṃ nidāno dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave gahapati-civaram. yo icchatī paṃsukūliko hotu, yo icchatī gahapati-civaram sādīyatu. itaritarena p'āham bhikkhave santuttāsim vaṇṇemīti. assosum kho Rājagahe manussā bhagavatā

kira bhikkhūnaṃ gahapaticivaraṃ anuññātan ti, te ca manussā haṭṭhā ahesuṃ udaggā, idāni kho mayaṃ dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnaṃ gahapaticivaraṃ anuññātan ti, ekāhen' eva Rājagahe bahūni cīvarasahassāni uppajjimsu. assosuṃ kho jānapadā manussā bhagavatā kira bhikkhūnaṃ gahapaticivaraṃ anuññātan ti, te ca manussā haṭṭhā ahesuṃ udaggā, idāni kho mayaṃ dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnaṃ gahapaticivaraṃ anuññātan ti, janapade pi ekāhen' eva bahūni cīvarasahassāni uppajjimsu. ||35|| tena kho pana samayena saṃghassa pāvāro uppanno hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pāvāran ti. koseyyapāvāro uppanno hoti. anujānāmi bhikkhave koseyyapāvāran ti. kojavaṃ uppannaṃ hoti. anujānāmi bhikkhave kojavan ti. ||36||1||

paṭhamakabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena Kāsikarājā Jivakassa Komārabhaccassa aḍḍhakāsikaṃ kambalaṃ pāhesi upaḍḍhakāsinaṃ khamamānaṃ. atha kho Jivako Komārabhacco taṃ aḍḍhakāsikaṃ kambalaṃ ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Jivako Komārabhacco bhagavantam etad avoca : ayaṃ me bhante aḍḍhakāsiko kambalo Kāsirañña pahito upaḍḍhakāsinaṃ khamamāno. paṭigaṇhātu me bhante bhagavā kambalaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyā 'ti. paṭiggahesi bhagavā kambalaṃ. atha kho bhagavā Jivakaṃ Komārabhaccaṃ dhammiyā kathāya sandassesī — la — padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave kambalan ti. ||1||2||

tena kho pana samayena saṃghassa uccāvacāni cīvarāni uppajjanti. atha kho bhikkhūnaṃ etad aho : kiṃ nu kho bhagavatā cīvaraṃ anuññātaṃ kiṃ ananuññātan ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave cha cīvarāni khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sṇaṃ bhaṅgan ti. ||1|| tena kho pana samayena te bhikkhū gaha-



paticivaraṃ sādīyanti, te kukkuccāyantā paṃsukūlaṃ na sādīyanti ekaṃ yeva bhagavatā cīvaraṃ anuññātaṃ na dve 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. . anujānāmi bhikkhave gahapaticīvaraṃ sādīyantena paṃsukūlaṃ pi sādītum, tad-ubbhayaṇa p' āhaṃ bhikkhave santutṭhiṃ vaṇṇemīti. ||2||3||

tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū susānaṃ okkamīṃsu paṃsukūlāya, ekacce bhikkhū nāgame-  
mesuṃ. ye te bhikkhū susānaṃ okkamīṃsu paṃsukūlāya te paṃsukūlāni labhiṃsu, ye te bhikkhū nāgame-  
su te evaṃ āhaṃsu : amhākaṃ pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhaṃsu : na mayaṃ āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe nāgamitthā 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. anu-  
jānāmi bhikkhave nāgamentānaṃ nākāmā bhāgaṃ dātun ti. ||1|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū susānaṃ okkamīṃsu paṃsukūlāya, ekacce bhikkhū āga-  
mesuṃ. ye te bhikkhū susānaṃ okkamīṃsu paṃsukūlāya te paṃsukūlāni labhiṃsu, ye te bhikkhū āgame-  
su te evaṃ āhaṃsu : amhākaṃ pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhaṃsu : na mayaṃ āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe na okkamitthā 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. anu-  
jānāmi bhikkhave āgamentānaṃ akāmā bhāgaṃ dātun ti. ||2|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū paṭhamaṃ susānaṃ okkamīṃsu paṃsukūlāya, ekacce bhikkhū pacchā okkamīṃsu. ye te bhikkhū paṭhamaṃ susānaṃ okkamīṃsu paṃsukūlāya te paṃsukūlāni labhiṃsu, ye te bhikkhū pacchā okkamīṃsu te na labhiṃsu, te evaṃ āhaṃsu : amhākaṃ pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhaṃsu : na mayaṃ āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe pacchā okkamitthā 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave pacchā okkantānaṃ nā-  
kāmā bhāgaṃ dātun ti. ||3|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭi-  
pannā honti. te sadiśā susānaṃ okkamīṃsu paṃsukūlāya, ekacce bhikkhū paṃsukūlāni labhiṃsu, ekacce bhikkhū na

labhiṃsu. ye te bhikkhū na labhiṃsu te evaṃ āhaṃsu :  
 ambhākaṃ pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhaṃsu : na  
 mayaṃ āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe na  
 labhiṭṭhā 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi  
 bhikkhave sadisānaṃ okkantānaṃ akāmaṃ bhāgaṃ dātun ti.  
 ||4|| tena kho pana samayena sambahulā bhikkhū Kosalesu  
 janapadesu addhānamaggapaṭipannā honti. te katikaṃ katvā  
 susānaṃ okkamimṃsu paṃsukūlāya, ekacce bhikkhū paṃsukū-  
 lāni labhiṃsu, ekacce bhikkhū na labhiṃsu. ye te bhikkhū  
 na labhiṃsu te evaṃ āhaṃsu : ambhākaṃ pi āvuso bhāgaṃ  
 dethā 'ti. te evaṃ āhaṃsu : na mayaṃ āvuso tumhākaṃ  
 bhāgaṃ dassāma, kissa tumhe na labhiṭṭhā 'ti. bhagavato  
 etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave katikaṃ katvā  
 okkantānaṃ akāmaṃ bhāgaṃ dātun ti. ||5||4||

tena kho pana samayena manussā cīvaraṃ ādāya  
 āramaṃ āgacchanti, te paṭiggāhakaṃ alabhamānā paṭi-  
 haranti, cīvaraṃ parittaṃ uppajjati. bhagavato etaṃ  
 atthaṃ ārocesuṃ. anujānāmi bhikkhave pañcaḥ' aṅgehi  
 samannāgataṃ bhikkhuṃ cīvarapaṭiggāhakaṃ sammā-  
 nnitun : yo na chandāgatiṃ gaccheyya, na dosāgatiṃ  
 gaccheyya, na mohāgatiṃ gaccheyya, na bhayāgatiṃ  
 gaccheyya, gahitāgahitaṃ ca jāneyya. ||1|| evaṃ ca pana  
 bhikkhave sammānitabbo : paṭhamam bhikkhu yācitabbo,  
 yācitvā vyattena bhikkhunā paṭibālana saṃgho ūpetaṭṭho :  
 suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ  
 saṃgho itthannāmaṃ bhikkhuṃ cīvarapaṭiggāhakaṃ sammā-  
 nneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho  
 itthannāmaṃ bhikkhuṃ cīvarapaṭiggāhakaṃ sammānati.  
 yassāyasmato khamati itthannāmassa bhikkhuno cīvara-  
 paṭiggāhakassa sammuti, so tuṇh' assa, yassa na khamati  
 so bhāseyya. sammato saṃghena itthannāmo bhikkhu cī-  
 varapaṭiggāhako. khamati saṃghassa, tasmā tuṇhī, evaṃ  
 etaṃ dhārayāmiti. „2||5||

tena kho pana samayena cīvarapaṭiggāhakaḥ bhikkhū cīva-  
 raṃ paṭiggahetvā tatth' eva ujjhitvā pakkamanti, cīvaraṃ  
 nassati. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi

bhikkhave pañcah' aṅgehi samannāgataṃ bhikkhuṃ cīvaranidāhakaṃ sammannitum: yo na chandāgatiṃ gaccheyya . . . na bhayāgatiṃ gaccheyya nihitānibhitaṃ ca jāneyya. ||1|| evaṃ ca pana bhikkhave sammannitabbo: paṭhamam bhikkhu yācิตabbo, yācivā vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ saṃgho itthannāmaṃ bhikkhuṃ cīvaranidāhakaṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmaṃ bhikkhuṃ cīvaranidāhakaṃ sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvaranidāhakaṃ sammuti so tuṇh' assa, yassa na khamati so bhāseyya. sammato saṃghena itthannāmo bhikkhu cīvaranidāhako. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmīti. ||2|| 6 ||

tena kho pana samayena cīvaranidāhaka bhikkhū maṇḍapo pi rukkhamūle pi nimbakose pi cīvaraṃ nidahanti, undurehi pi upacikāhi pi khajjanti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave bhaṇḍāgāraṃ sammannitum yaṃ saṃgho ākaṅkhati vihāraṃ vā aḍḍhayogaṃ vā pāsādaṃ vā hammiyaṃ vā guhaṃ vā. ||1|| evaṃ ca pana bhikkhave sammannitabbo: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ saṃgho itthannāmaṃ vihāraṃ bhaṇḍāgāraṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmaṃ vihāraṃ bhaṇḍāgāraṃ sammannati. yassāyasmato khamati itthannāmassa vihārassa bhaṇḍāgārassa sammuti so tuṇh' assa, yassa na khamati so bhāseyya. sammato saṃghena itthannāmo vihāro bhaṇḍāgāraṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmīti. ||2|| 7 ||

tena kho pana samayena saṃghassa bhaṇḍāgāre cīvaraṃ aguttaṃ hoti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave pañcah' aṅgehi samannāgataṃ bhikkhuṃ bhaṇḍāgārikaṃ sammannitum: yo na chandāgatiṃ gaccheyya . . . na bhayāgatiṃ gaccheyya guttāguttaṃ ca jāneyya. evaṃ ca pana bhikkhave sammannitabbo —la— sammato saṃghena itthannāmo bhikkhu bhaṇḍāgāriko.

khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti.  
 ||1|| tena kho pana samayena chabbaggiyā bhikkhū  
 bhaṇḍāgarikaṃ vuṭṭhāpentī. bhagavato etaṃ atthaṃ āro-  
 cesuṃ. na bhikkhave bhaṇḍāgariko vuṭṭhāpetabbo. yo  
 vuṭṭhāpeyya, āpatti dukkaṭassā 'ti. ||2||8||

tena kho pana samayena saṃghassa bhaṇḍāgāre cīvaraṃ  
 ussannaṃ hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujā-  
 nāmi bhikkhave sammukhībhūtena saṃghena bhājetuṃ ti.  
 tena kho pana samayena sabbo saṃgho cīvaraṃ bhājento  
 kolāhalaṃ akāsi. bhagavato etaṃ atthaṃ ārocesuṃ. anujā-  
 nāmi bhikkhave pañcah' aṅgehi samannāgataṃ bhikkhuṃ  
 cīvarabhājakam sammannituṃ yo na chandāgatiṃ ga-  
 cceheyya . . . na bhayāgatiṃ gaccheyya bhājitābhājitaṃ ca  
 jāneyya. evaṃ ca pana bhikkhave sammannitabbo — la —  
 sammato saṃghena itthannāmo bhikkhu cīvarabhājako.  
 khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti.  
 ||1|| atha kho cīvarabhājakānaṃ bhikkhūnaṃ etad ahoṣi:  
 kathaṃ nu kho cīvaraṃ bhājetabban ti. bhagavato etaṃ  
 atthaṃ ārocesuṃ. anujānāmi bhikkhave paṭhamam uccinitvā  
 tulayitvā vaṇṇāvaṇṇam katvā bhikkhū gaṇetvā vaggam  
 bandhitvā cīvarapaṭivisaṃ ṭhapetuṃ ti. atha kho cīvara-  
 bhājakānaṃ bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho sāma-  
 ñerānaṃ cīvarapaṭiviso dātabbo 'ti. bhagavato etaṃ  
 atthaṃ ārocesuṃ. anujānāmi bhikkhave sāmañerānaṃ upa-  
 dḍhapatiṃsaṃ dātun ti. ||2|| tena kho pana samayena  
 aññataro bhikkhu sakena bhāgena uttaritukāmo hoti. bha-  
 gavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave utta-  
 rantassa sakam bhāgam dātun ti. tena kho pana samayena  
 aññataro bhikkhu atirekabhāgena uttaritukāmo hoti. bha-  
 gavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave anukkhepe  
 dinne atirekabhāgam dātun ti. ||3|| atha kho cīvarabhāja-  
 kānaṃ bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho cīvarapaṭi-  
 viso dātabbo āgapaṭipāṭiyā nu kho udāhu yathāvuddhan  
 ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave  
 vikalake tosetvā kusapātaṃ kātun ti. ||4||9||

tena kho pana samayena bhikkhū chakanena pi paṇḍu-

mattikāya pi cīvaram rajanti, cīvaram dubbannaṃ hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave cha rajanāni mūlarajanam khandharajanam tacarajanam pattarajanam puppharajanam phalarajanam ti. ||1|| tena kho pana samayena bhikkhū situnnakāya cīvaram rajanti, cīvaram duggandham hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave rajanam pacituṃ cullarajanakumbhin ti. rajanam uttariyati. anujānāmi bhikkhave uttarāḷumpam bandhituṃ ti. tena kho pana samayena bhikkhū na jānanti rajanam pakkam vā apakkam vā. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave udaye vā nakhapiṭṭhikāya vā thevakam dātun ti. ||2|| tena kho pana samayena bhikkhū rajanam oropentā kumbhim āvajjanti, kumbhī bhijjati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave rajanaulūṇkam daṇḍakathālikam ti. tena kho pana samayena bhikkhūnam rajanabhājanam na samvijjati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave rajanako lambam rajanaghaṭam ti. tena kho pana samayena bhikkhū pātiyāpi patte pi cīvaram sammaddanti, cīvaram paribhijjati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave rajanadoṇikan ti. ||3|| **10** ||

tena kho pana samayena bhikkhū chamāya cīvaram pattharanti, cīvaram paṃsukitam hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave tīṇasanthārakan ti. tīṇasanthārako upacikāhi khajjati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave cīvaravaṃsam cīvararajjun ti. majjhena laggenti, rajanam ubhato galati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave kampe bandhituṃ ti. kaṇṇo jirati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave kaṇṇasuttakan ti. rajanam ekato galati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave samparivattakam - samparivattakam rajetuṃ na ca acchinne theve pakkamituṃ ti. ||1|| tena kho pana samayena cīvaram patthinnam hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave udaye osāretuṃ ti. tena kho pana samayena cīvaram pharusam hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pāpinā āko-

ṭetun ti. tena kho pana samayena bhikkhū acchinnakāni dhārenti dantakāsāvāni. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi nāma gilī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave acchinnakāni cīvarāni dhāretabbāni. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2||11||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Dakkhināgiri tena cārikaṃ pakkāmi. addasa kho bhagavā Magadhakhettaṃ accibandhaṃ pālibandhaṃ mariyābandhaṃ siṅghāṭakabandhaṃ, disvāna āyasmantaṃ Ānandaṃ āmantesi: passasi no tvaṃ Ānanda Magadhakhettaṃ accibandhaṃ . . . siṅghāṭakabandhaṃ ti. evaṃ bhante. ussahasi tvaṃ Ānanda bhikkhūnaṃ evarūpāni cīvarāni saṃvidahitun ti. ussahāmi bhagavā 'ti. atha kho bhagavā Dakkhināgirismiṃ yathābhirantaṃ viharitvā punad eva Rājagahaṃ paccāgacchi. atha kho āyasmā Anando sambahulānaṃ bhikkhūnaṃ cīvarāni saṃvidahitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ etad avoca: passatu me bhante bhagavā cīvarāni saṃvidahitāniti. ||1|| atha kho bhagavā etasmिṃ nidāne dhammikaṃ katvā bhikkhū āmantesi: paṇḍito bhikkhave Ānando, mahāpaṇḍo bhikkhave Ānando, yatra hi nāma mayā saṃkhitteṇa bhāsitaṃ vitthārena atthaṃ ājānissati, kusim pi nāma karissati aḍḍhakusiṇ pi nāma karissati maṇḍalam pi n. k. aḍḍhamaṇḍalam pi n. k. vivattaṃ pi n. k. anuvattaṃ pi n. k. gīveyyakam pi n. k. juṅgheyyakam pi n. k. bāhantaṃ pi n. k. chinnakaṃ ca bhavissati sattalūkhaṃ samaṇasārappaṃ paccatthikānaṃ ca anabhijjhitaṃ. anujānāmi bhikkhave cinnakaṃ saṃghāṭiṃ chinnakaṃ uttarāsaṅgaṃ chinnakaṃ antaravāsakaṃ ti. ||2||12||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Vesālī tena cārikaṃ pakkāmi. addasa kho bhagavā antara ca Rājagahaṃ antara ca Vesālīṃ addhānamaggapaṭi-panno sambahule bhikkhū cīvarehi ubbhaṇḍite sise pi cīvarabhisim karitvā khandhe pi cīvarabhisim karitvā kaṭṭiyā, cīvarabhisim karitvā āgacchante, disvāna bhagavato etad ahoṣi: atilahuṃ kho ime moghapurisā cīvare bāhulīya

āvattā, yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ ṭhapeyyaṃ ti. ||1|| atha kho bhagavā anupubbena cārikaṃ caramāno yena Vesālī tad avasari. tatra sudam bhagavā Vesāliyaṃ viharati Gotamake cetiye. tena kho pana samayena bhagavā sītāsu hemantikāsu rattīsu antaratṭhakāsu himapātasamaye rattim ajjhokāse ekacivaro nisīdi, na bhagavantam sītam ahosi. nikkhante paṭhame yāme sītam bhagavantam ahosi. dutiyaṃ bhagavā cīvaraṃ pārūpi, na bhagavantam sītam ahosi. nikkhante majjhime yāme sītam bhagavantam ahosi. tatiyaṃ bhagavā cīvaraṃ pārūpi, na bhagavantam sītam ahosi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītam bhagavantam ahosi. catuttham bhagavā cīvaraṃ pārūpi, na bhagavantam sītam ahosi. ||2|| atha kho bhagavato etad ahosi : ye pi kho te kulaputtā imasmim dhammavinaye sītālukā sītabhīrukā te pi sakkonti ticivarena yāpetum. yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ ṭhapeyyaṃ ticīvaraṃ anujāneyyaṃ ti. atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi : ||3|| idhāhaṃ bhikkhave antarā ca Rājagahaṃ antarā ca Vesālīṃ addhānamaggapaṭipanno addasaṃ sambahulo bhikkhū cīvarchi ubbhaṇḍite sīse pi cīvarabhisim karitvā khandhe pi cīvarabhisim karitvā kaṭiyāpi cīvarabhisim karitvā āgacchante, disvāna me etad ahosi : atilahuṃ kho ime moghapurisā cīvare bahullāya āvattā, yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ ṭhapeyyaṃ ti. ||4|| idhāhaṃ bhikkhave sītāsu hemantikāsu rattīsu antaratṭhakāsu himapātasamaye rattim ajjhokāse ekacivaro nisīdim, na maṃ sītam ahosi. nikkhante paṭhame yāme sītam maṃ ahosi. dutiyāhaṃ cīvaraṃ pārūpim na maṃ sītam ahosi. nikkhante majjhime yāme sītam maṃ ahosi. tatiyāhaṃ cīvaraṃ pārūpim, na maṃ sītam ahosi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītam maṃ ahosi. catutthāhaṃ cīvaraṃ pārūpim, na maṃ sītam ahosi. tassa mayhaṃ bhikkhave etad ahosi : ye pi kho te kulaputtā imasmim dhammavinaye sītālukā sītabhīrukā te pi sakkonti ticivarena yāpetum. yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ ṭhape-

yyaṃ ticivaraṃ anujāneyyaṃ ti. anujānāmi bhikkhave ticivaraṃ diguṇaṃ saṃghāṭiṃ ekacciyaṃ uttarāsaṅgaṃ ekacciyaṃ antaravāsakaṃ ti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā ticivaraṃ anuññātaṃ ti aññeṇ' eva ticivarena gāmaṃ pavisanti, aññena ticivarena ārāme acchanti, aññena ticivarena nahānaṃ otaranti. ye te bhikkhū appiṭṭhā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū atirekacivaraṃ dhāressantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave atirekacivaraṃ dhāretabbaṃ. yo dhāreyya, yathādhhammo kāretabbo 'ti. ||6|| tena kho pana samayena āyasmato Ānandassa atirekacivaraṃ uppannaṃ hoti āyasmā ca Ānando taṃ cīvaraṃ āyasmato Sāriputtassa dātukāmo hoti āyasmā ca Sāriputto Sākete viharati. atha kho āyasmato Ānandassa etad ahoṣi: bhagavatā paññattaṃ na atirekacivaraṃ dhāretabbaṃ ti, idaṃ ca me atirekacivaraṃ uppannaṃ ahaṃ ca imaṃ cīvaraṃ āyasmato Sāriputtassa dātukāmo āyasmā ca Sāriputto Sākete viharati. kathaṃ nu kho mayā paṭipajjitabbaṃ ti. atha kho āyasmā Ānando bhagavato etam atthaṃ ārocesi: kīvaciraṃ paṇānanda Sāriputto āgacchissatīti. navamaṃ vā bhagavā divasaṃ dasamaṃ vā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave dasāhaparamaṃ atirekacivaraṃ dhāretuṃ ti. ||7|| tena kho pana samayena bhikkhūnaṃ atirekacivaraṃ uppajjati. atha kho bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho atirekacivare paṭipajjitabbaṃ ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave atirekacivaraṃ vikappetuṃ ti. ||8||13||

atha kho bhagavā Vesāliyaṃ yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Bārāṇasī tad avasari. tatra sudaṃ bhagavā Bārāṇasiyaṃ viharati Isipatane migadāye. tena kho pana samayena aññatarassa bhikkhuno antaravāsako chiddo hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā ticivaraṃ anuññātaṃ diguṇā saṃghāṭi ekacciyo uttarā-



saṅgo ekacciyo antaravāsako, ayaṃ ca me antaravāsako chiddo. yaṃ nūnāhaṃ aggaḷaṃ acchupeyyaṃ samantato dupattaṃ bhavissati majjhe ekacciyaṃ ti. ||1|| atha kho so bhikkhu aggaḷaṃ acchupesi. addasa kho bhagavā senāsana-cārikaṃ āhiṇḍanto taṃ bhikkhuṃ aggaḷaṃ acchupentaṃ, disvāna yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā taṃ bhikkhuṃ etad avoca : kiṃ tvaṃ bhikkhu karosīti. aggaḷaṃ bhagavā acchupemīti. sādhu sādhu bhikkhu, sādhu kho tvaṃ bhikkhu aggaḷaṃ acchupesīti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave abhātānaṃ dussānaṃ ahatakappānaṃ diguṇaṃ saṃghāṭiṃ ekacciyaṃ uttarāsaṅgaṃ ekacciyaṃ antaravāsakaṃ, utuddhaṭānaṃ dussānaṃ catuguṇaṃ saṃghāṭiṃ diguṇaṃ uttarāsaṅgaṃ diguṇaṃ antaravāsakaṃ. paṃsukūle yāvadatthaṃ pāpaṇike ussāho karaṇīyo. anujānāmi bhikkhave aggaḷaṃ tunnaṃ ovattikaṃ kaṇḍusakaṃ dāhi-kammaṃ ti. ||2||14||

atha kho bhagavā Bārāṇasiyaṃ yathābhirantaṃ viharitvā yena Sāvattī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvattī tad āvasari. tatra sudhaṃ bhagavā Sāvattīyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. atha kho Visākhā Migāramâtā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Visākhaṃ Migāramâtaraṃ bhagavā dhammiyā kathāya sandassesī . . . sampahaṃsesī. atha kho Visākhā Migāramâtā bhagavatā dhammiyā kathāya sandassitā . . . sampahaṃsitā bhagavantaṃ etad avoca : adhiyāsetu me bhanto bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṃghenā 'ti. adhiyāsesī bhagavā tuṃhihāvena. atha kho Visākhā Migāramâtā bhagavato adhiyāsaṃ viditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. ||1|| tena kho pana samayena tassā rattiyaṃ accayena cātuddīpiko mahāmegho pāvassi. atha kho bhagavā bhikkhū āmantesi : yathā bhikkhave Jetavane vassati evaṃ catūsu dīpesu vassati, ovassāpetha bhikkhave kāyaṃ, ayaṃ pacchimako cātuddīpiko mahāmegho 'ti. evaṃ bhante 'ti kho te bhikkhū bhagavato

paṭisunītvā nikkhittacīvarā kāyaṃ ovassāpentī. ||2|| atha kho Visākhā Migāramātā paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā dāsīṃ āṇāpesi : gaccha je ārāmaṃ gantvā kālāṃ ārocehi kālo bhante niṭṭhitaṃ bhattan ti. evaṃ ayye 'ti kho sā dāsī Visākhāya Migāramātuyā paṭisunītvā ārāmaṃ gantvā addasa bhikkhū nikkhittacīvare kāyaṃ ovassāpente, disvāna n' atthi ārāme bhikkhū, ājīvaka kāyaṃ ovassāpentīti yena Visākhā Migāramātā ten' upasaṃkami, upasaṃkamitvā Visākhā Migāramātaraṃ etad avoca : n' atth' ayye ārāme bhikkhū, ājīvaka kāyaṃ ovassāpentīti. atha kho Visākhāya Migāramātuyā paṇḍitāya viyattāya medhāviniyā etad ahosi : nissamsayaṃ kho ayyā nikkhittacīvarā kāyaṃ ovassāpentīti, sāyaṃ bālā maññittha n' atthi ārāme bhikkhū, ājīvaka kāyaṃ ovassāpentīti, dāsīṃ āṇāpesi : gaccha je ārāmaṃ gantvā kālāṃ ārocehi kālo bhante niṭṭhitaṃ bhattan ti. ||3|| atha kho te bhikkhū gattāni sītikaritvā kallakāyā cīvarāni gahe tvā yathāvihāraṃ pavasiṃsu. atha kho sā dāsī ārāmaṃ gantvā bhikkhū apassantī n' atthi ārāme bhikkhū, suñño ārāmo 'ti yena Visākhā Migāramātā ten' upasaṃkami, upasaṃkamitvā Visākhā Migāramātaraṃ etad avoca : n' atth' ayye ārāme bhikkhū, suñño ārāmo 'ti. atha kho Visākhāya Migāramātuyā paṇḍitāya viyattāya medhāviniyā etad ahosi : nissamsayaṃ kho ayyā gattāni sītikaritvā kallakāyā cīvarāni gahe tvā yathāvihāraṃ pavitṭhā, sāyaṃ bālā maññittha n' atthi ārāme bhikkhū, suñño ārāmo 'ti dāsīṃ āṇāpesi : gaccha je ārāmaṃ gantvā kālāṃ ārocehi kālo bhante niṭṭhitaṃ bhattan ti. ||4|| atha kho bhagavā bhikkhū āmantesi : sannahatha bhikkhave pattacīvaraṃ, kālo bhattassā 'ti. evaṃ bhante ti kho te bhikkhū bhagavato paccassosum. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya evaṃ eva Jetavane antarahito Visākhāya Migāramātuyā koṭṭhake pāturahosi. nisīdi bhagavā paññatte āsane saddhiṃ bhikkhusaṃghena. ||5|| atha kho Visākhā Migāramātā acchariyaṃ vata bho abbhutaṃ vata bho tathāgatassa mahiddhikatā mahānubhāvatā, yatra hi nāma jannukamattesu pi oghesu pavattamānesu kaṭimattesu pi oghesu pavattamānesu na hi

nāma ekabhikkhussa pi pādā vā cīvarāni vā allāni bhavissanti haṭṭhā udaggā buddhapamukhaṃ bhikkhusaṃghaṃ paṇitena khādaniyena bhojaniyena sahaṭṭhā santappetvā sampavāretvā bhagavantaṃ bhuttāvaṃ onītapattapāṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Visākhā Migāramātā bhagavantaṃ etad avoca : aṭṭhāhaṃ bhante bhagavantaṃ varāni yācāmi. atikkantavarā kho Visākhe tathāgatā 'ti. yāni ca bhante kappiyāni yāni ca anavajjāni. vadehi Visākhe 'ti. ||6|| icchāmi ahaṃ bhante saṃghassa yāvajjivaṃ vassikasāṭikaṃ dātuṃ, āgantukabhattaṃ dātuṃ, gamikabhattaṃ dātuṃ, gilānabhattaṃ dātuṃ, gilānupaṭṭhākabhattaṃ dātuṃ, gilānabhesajjaṃ dātuṃ, dhuvayāgaṃ dātuṃ, bhikkhuni-saṃghassa udakasāṭikaṃ dātuṃ ti. kiṃ pana tvaṃ Visākhe atthavaṣaṃ sampassamānā tathāgataṃ aṭṭha varāni yācāsīti. idhāhaṃ bhante dāsiṃ ānāpesiṃ : gaccha je ārāmaṃ gantvā kālaṃ ārocehi kālo bhante niṭṭhitaṃ bhanta ti, aṭṭha kho sā bhante dāsi ārāmaṃ gantvā addasa bhikkhū nikkhittacīvara kāyaṃ ovassāpente, disvāna n' atthi ārāma bhikkhū, ājivakā kāyaṃ ovassāpentīti yenāhaṃ ten' upasaṃkami, upasaṃkamitvā maṃ etad avoca n' attl' ayye ārāma bhikkhū, ājivakā kāyaṃ ovassāpentīti. asuci bhante naggiyaṃ paṭikkūlaṃ. imāhaṃ bhante atthavaṣaṃ sampassamānā icchāmi saṃghassa yāvajjivaṃ vassikasāṭikaṃ dātuṃ. ||7|| puna ca paraṃ bhante āgantuko bhikkhu na vithikusalo na gocarakusalo kilanto piṇḍāya carati. so me āgantukabhattaṃ bhuñjitvā vithikusalo gocarakusalo akilanto piṇḍāya carissati. imāhaṃ bhante atthavaṣaṃ sampassamānā icchāmi saṃghassa yāvajjivaṃ āgantukabhattaṃ dātuṃ. puna ca paraṃ bhante gamiko bhikkhu attano bhattaṃ pariyesaṃāno satthā vā vihāyissati, yattha vā vāsaṃ gantukāmo bhavissati tattha vikāle upagacchissati kilanto addhānaṃ gamissati. so me gamikabhattaṃ bhuñjitvā satthā na vihāyissati, yattha vāsaṃ gantukāmo bhavissati tattha kālena upagacchissati akilanto addhānaṃ gamissati. imāhaṃ bhante atthavaṣaṃ sampassamānā icchāmi saṃghassa yāvajjivaṃ gamikabhattaṃ dātuṃ. ||8|| puna ca paraṃ bhante gilānassa bhikkhuno sappāyāni bhojanāni alabbantassa ābādho vā abhivaḍḍhissati kālaṃ kiriyā vā bhavissati. tassa me gilānabhattaṃ bhuttassa

âbâdho na abhivaḍḍhissati kâlamkiriyaṃ na bhavissati. imāhaṃ bhante atthavaṣaṃ sampassamānā icchāmi saṃghassa yāvajīvaṃ gilānabhattaṃ dātum. puna ca paraṃ bhante gilānupaṭṭhāko bhikkhu attano bhattaṃ pariyesaṃnāno gilānassa ussūre bhattaṃ nīharissati bhattacchedaṃ karissati. so me gilānupaṭṭhākabhattaṃ bhuñjitvā gilānassa kālēna bhattaṃ nīharissati bhattacchedaṃ na karissati. imāhaṃ bhante atthavaṣaṃ sampassamānā icchāmi saṃghassa yāvajīvaṃ gilānupaṭṭhākabhattaṃ dātum. ||9|| puna ca paraṃ bhante gilānassa bhikkhuno sappāyāni bhesajjāni alabhan-tassa âbâdho vā abhivaḍḍhissati kâlamkiriyaṃ vā bhavissati. tassa me gilānabhesajjaṃ paribhuttassa âbâdho na abhivaḍḍhissati kâlamkiriyaṃ na bhavissati. imāhaṃ bhante atthavaṣaṃ sampassamānā icchāmi saṃghassa yāvajīvaṃ gilānabhesajjaṃ dātum. puna ca paraṃ bhante bhagavatā Andhakavinde dasānisamso sampassamānena yāgu anuññātā. ty āhaṃ bhante ānisamso sampassamānā icchāmi saṃghassa yāvajīvaṃ dhuvayāgum dātum. ||10|| idha bhante bhikkhuniyo Aciravatiyaṃ nadiyaṃ vesiyāhi saddhiṃ naggā ekatittho nahāyanti. tā bhante vesiyā bhikkhuniyo uppaṇdesum: kiṃ nu kho nāma tumhākaṃ ayyo daharānaṃ brahmacariyaṃ ciṇṇe, nanu nāma kāmā paribhuñjitabbā, yadā jiṇṇā bhavissanti tadā brahmacariyaṃ carissatha, evaṃ tumhākaṃ ubho antā pariggahitā bhavissantīti. tā bhante bhikkhuniyo vesiyāhi uppaṇḍiyamānā mañkū ahesum. asuci bhante mātugāmassa naggiyaṃ jeguccaṃ paṭikkūlaṃ. imāhaṃ bhante atthavaṣaṃ sampassamānā icchāmi bhikkhunisaṃghassa yāvajīvaṃ udaka-sūṭikaṃ dātum ti. ||11|| kiṃ pana tvaṃ Visākhe ānisamsam sampassamānā tathāgataṃ aṭṭha varāni yācasīti. idha bhante disāsu vassaṃ vutthā bhikkhū Sāvatthiṃ āgacchissanti bhagavantam dassanāya, te bhagavantam upasaṃkamitvā pucchissanti: itthannāmo bhante bhikkhu kâlamkato, tassa kâ gati kē abhisamparāyo 'ti. tam bhagavā vyākākarissati sotāpattiphale vā sakadāgāmiphale vā anāgāmiphale vā arahattaphale vā. ty āhaṃ upasaṃkamitvā pucchissāmi: āgatapubbā nu kho bhante tena ayyena Sāvattthi. ||12|| sace 'me vakkhanti āgatapubbā tena bhikkhunā Sāvattthi,

nittham ettha gacchissāmi nissamsayaṃ paribhuttaṃ tena ayyena vassikasātikā vā āgantukabhattaṃ vā gamikabhattaṃ vā gilānabhattaṃ vā gilānupaṭṭhākabhattaṃ vā gilānabhesajjaṃ vā dhuvayāgu vā 'ti. tassā me tad anussarantiyā pāmujaṃ jāyissati, pamuditāya pīti jāyissati, pītimanāya kāyo passambhissati, passaddhakāya sukhaṃ vedayissāmi, sukhiniyā cittaṃ samādhīyissati, sā me bhavissati indriya-bhāvanā balabhāvanā bojjhaṅgabhāvanā. imāhaṃ bhante ānisaṃsaṃ sampassamānā tathāgataṃ aṭṭha varāni yācāmi. ||13|| sādhu sādhu Visākhe, sādhu kho tvaṃ Visākhe imaṃ ānisaṃsaṃ sampassamānā tathāgataṃ aṭṭha varāni yācasi. anujānāmi te Visākhe aṭṭha varāni. atha kho bhagavā Visākhaṃ Migāramātaraṃ imāhi gāthāhi anumodi :

yā annapānaṃ atipamoditā silūpapannā sugatassa sāvikā  
dadāti dānaṃ abhibhuyya maccheraṃ sovaggikaṃ soku-  
nudaṃ sukhāvahaṃ,  
dibbaṃ sā labhate āyuraṃ āgamma maggaṃ virajaṃ anaṅga-  
naṃ,  
sā puñṇakāmā sukhinī anāmayaṃ saggamhi kāyamhi ciraṃ  
pamodatīti.

atha kho bhagavā Visākhaṃ Migāramātaraṃ imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi. ||14|| atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave vassikasāṭhikaṃ āgantukabhattaṃ gamikabhattaṃ gilānabhattaṃ gilānupaṭṭhākabhattaṃ gilānabhesajjaṃ dhuvayāguṃ bhikkhunīsaṃghassa udakasāṭhikaṃ ti. ||15||15||

Visākhābhāṇavāraṃ.

tena kho pana samayena bhikkhū paṇītāni bhojanāni bhuñjitvā muṭṭhassati asampajānā niddaṃ okkamenti, tesam muṭṭhassatīnaṃ asampajānānaṃ niddaṃ okkamantānaṃ supinanta asuci muccati, senāsanaṃ asucinā makkhiyati. atha kho bhagavā āyasmatā Ānandena pacchāsamaṇena senāsana-carikaṃ āhiṇḍanto addasa senāsanaṃ asucinā makkhitaṃ, disvāna āyasmantaṃ Ānandaṃ āmantesi : kiṃ etaṃ Ānanda senāsanaṃ makkhitaṃ ti. etarahi bhante bhikkhū paṇītāni

bhojanāni bhuñjitvā muṭṭhassatī asampajānā niddaṃ okka-  
menti, tesam . . . asuci muccati, tayidaṃ bhagavā senāsanam  
asucinā makkhitaṃ ti. ||1|| evam etaṃ Ānanda evam etaṃ  
Ānanda, muccati hi Ānanda muṭṭhassatīnaṃ asampajānānaṃ  
niddaṃ okkamantānaṃ supinantaṃ asuci. ye te Ānanda  
bhikkhū upatṭhitasatī sampajānā niddaṃ okkamenti tesam  
asuci na muccati, ye pi te Ānanda puthujjanā kāmesu vita-  
rāgā tesam pi asuci na muccati. aṭṭhānaṃ etaṃ Ānanda  
anavakāso yaṃ arahato asuci mucceyyā 'ti. atha kho bhagavā  
etasmim nīdāne dhammikathaṃ katvā bhikkhū āmanesi:  
idhāhaṃ bhikkhave Ānandena pacchāsamaṇena senāsanacāri-  
kaṃ āhiṇḍanto addasaṃ senāsanam asucinā makkhitaṃ,  
disvāna Ānandaṃ āmanesiṃ: kiṃ etaṃ Ānanda . . .  
(=§ 1, 2) . . . arahato asuci mucceyyā 'ti. ||2|| pañe' ime  
bhikkhave ādīnavā muṭṭhassatissa asampajānassa niddaṃ  
okkamayato: dukkhaṃ supati, dukkhaṃ paṭibujjhati, pāpa-  
kaṃ supinaṃ passati, devatā na rakkhanti, asuci muccati.  
ime kho bhikkhave pañca ādīnavā muṭṭhassatissa asampajā-  
nassa niddaṃ okkamayato. pañe' ime bhikkhave ānisaṃsū  
upatṭhitasatissa sampajānassa niddaṃ okkamayato: sukhaṃ  
supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati,  
devatā rakkhanti, asuci na muccati. ime kho bhikkhave  
pañca ānisaṃsā upatṭhitasatissa sampajānassa niddaṃ okka-  
mayato. anujānāmi bhikkhave kāyaguttiyā cīvaraguttiyā  
senāsanaguttiyā nisīdānaṃ ti. ||3|| tena kho pana sama-  
yena atikhuddakaṃ nisīdanaṃ na sabbaṃ senāsanam gopeti.  
bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave  
yāvamahantaṃ paccattharaṇaṃ ākaṅkhati tāvamahantaṃ  
paccattharaṇaṃ kātun ti. ||4||16||

tena kho pana samayena āyasmato Ānandassa upajjhā-  
yassa āyasmato Belaṭṭhasāsissa thullakacchābādhō hoti.  
tassa lasikāya cīvarāni kāyo lagganti, tāni bhikkhū udakena  
temetvā-temetvā apakadḍhanti. addasa kho bhagavā senā-  
sanacārikaṃ āhiṇḍanto te bhikkhū tāni cīvarāni udakena  
temetvā-temetvā apakadḍhante, disvāna yena te bhikkhū  
tena upasaṃkami, upasaṃkamitvā te bhikkhū etad avoca:  
kiṃ imassa bhikkhave bhikkhuno ābādhō 'ti. imassa bhaṇte

āyasmato thullakacchābādho, lasikāya cīvarāni kāye lagganti, tāni mayaṃ udakena temetvā-temetvā apakaḍḍhāmā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave yassa kaṇḍu vā piḷakā vā assāvo vā thullakacehā vā ābādho kaṇḍupaṭicchādin ti. || 1 || 17 ||

atha kho Visākhā Migāramātā mukhapuñchanacolakaṃ ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnā kho Visākhā Migāramātā bhagavantaṃ etad avoca : paṭigaṇhātu me bhante bhagavā mukhapuñchanacolakaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyā 'ti. paṭiggahesi bhagavā mukhapuñchanacolakaṃ. atha kho bhagavā Visākhā Migāramātaraṃ dhammiyā kathāya sandassesi . . . sampahaṃsesi. atha kho Visākhā Migāramātā bhagavatā dhammiyā kathāya sandassitā . . . sampahaṃsitā utthāya-saṇā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave mukhapuñchanacolakan ti. || 1 || 18 ||

tena kho pana samayena Rojo Mallo āyasmato Ānandassa sahāyo hoti. Rojassa Mallassa khomapiḷotikā āyasmato Ānandassa hatthe nikkhattā hoti āyasmato ca Ānandassa khomapiḷotikāya attho hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pañcah' aṅgehi samannāgatassa viśāsaṃ gahetuṃ : sandiṭṭho ca hoti sambhatto ca ālapito ca jīvati ca jānāti gahite me attamano bhavissatīti. anujānāmi bhikkhave imehi pañcah' aṅgehi samannāgatassa viśāsaṃ gahetuṃ ti. || 1 || 19 ||

tena kho pana samayena bhikkhūnaṃ paripuṇṇaṃ hoti ticīvaraṃ attho ca hoti pariśāvaṇe pi thavikāhi pi. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave parikkhāracolakan ti. || 1 || atha kho bhikkhūnaṃ etad ahosi : yāni tāni bhagavatā anuññātāni ticīvaraṇa ti vā vaṣṣi-kasātīkā 'ti vā nisīdanā ti vā paccattharaṇa ti vā kaṇḍupa-

ticchādīti vā mukhapuñchanacolakan ti vā parikkhāracolakan ti vā, sabbāni tāni adhiṭṭhātabbāni nu kho udāhu vikappetabbānīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave ticivaraṃ adhiṭṭhātum na vikappetum, vassika-sāṭikaṃ vassānaṃ cātumāsaṃ adhiṭṭhātum tato paraṃ vikappetum, nisīdanaṃ adhiṭṭhātum na vikappetum, paccattaraṇaṃ adhiṭṭhātum na vikappetum, kaṇḍupaṭicchādiṃ yāva ābādhā adhiṭṭhātum tato paraṃ vikappetum, mukhapuñchanacolakaṃ adhiṭṭhātum na vikappetum, parikkhāracolakaṃ adhiṭṭhātum na vikappetum ti. ||2||**20**||

atha kho bhikkhūnaṃ etad ahoṣi: kittakaṃ pacchimaṃ nu kho cīvaraṃ vikappetabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave āyāmena aṭṭhaṅgulaṃ sugataṅgulaṃ caturaṅgulaṃ vitthataṃ pacchimaṃ cīvaraṃ vikappetun ti. tena kho pana samayena āyasmato Mahākassapaṃ paṃsukūlakato garuko hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave suttalūkaṃ kātun ti. vikaṇṇo hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave vikaṇṇaṃ uddharitun ti. suttā okiriyanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave anuvātaṃ paribhaṇḍaṃ āropetun ti. tena kho pana samayena saṃghāṭiyā pattā lujjanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave aṭṭhapadakaṃ kātun ti. ||1|| tena kho pana samayena aññatarassa bhikkhuno ticivare kayiramaṇe sabbam chinnakaṃ na ppahoti. anujānāmi bhikkhave dve chinnakāni ekaṃ acchinnakan ti. dve chinnakāni ekaṃ achinnakaṃ na ppahoti. anujānāmi bhikkhave dve acchinnakāni ekaṃ chinnakan ti. dve acchinnakāni ekaṃ chinnakaṃ na ppahoti. anujānāmi bhikkhave anvādhikaṃ pi āropetun. na ca bhikkhave sabbam acchinnakaṃ dhāretabbaṃ. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2||**21**||

tena kho pana samayena aññatarassa bhikkhuno bahuṃ cīvaraṃ uppannaṃ hoti so ca taṃ cīvaraṃ mātāpitunnaṃ dātukāmo hoti. bhagavato etam atthaṃ ārocesuṃ. mātāpitaro hi kho bhikkhave dadamaṇe kiṃ vadeyyāma. anujā-



nāmi bhikkhave mātāpitunnaṃ dātum. na ca bhikkhave saddhādeyyaṃ vinipāteṭabbam. yo vinipāteyya, āpatti dukkaṭassā 'ti. ||1|| **22** ||

tena kho pana samayena aññataro bhikkhu Andhavane cīvaraṃ nikkhipitvā santaruttarena gāmaṃ piṇḍāya pāvisi. corā taṃ cīvaraṃ avaharimsu. so bhikkhu duccolo hoti lūkhacīvaro. bhikkhū evaṃ āhaṃsu : kissa tvaṃ āvuso duccolo lūkhacīvaro 'ti. idhāhaṃ āvuso Andhavane cīvaraṃ nikkhipitvā santaruttarena gāmaṃ piṇḍāya pāvisiṃ, corā taṃ cīvaraṃ avaharimsu, tenāhaṃ duccolo lūkhacīvaro 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave santaruttarena gāmo pavisitabbo. yo paviseyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena āyasmā Ānando asatīyā santaruttarena gāmaṃ piṇḍāya pāvisi. bhikkhū āyasmantaṃ Ānantaṃ etad avocum : nanu kho āvuso Ānanda bhagavatā paññattaṃ na santaruttarena gāmo pavisitabbo 'ti. kissa tvaṃ āvuso santaruttarena gāmaṃ pavittṭho 'ti. saccam āvuso bhagavatā paññattaṃ na santaruttarena gāmo pavisitabbo 'ti, api cāhaṃ asatīyā pavittṭho 'ti. bhagavato etam atthaṃ ārocesum. ||2|| pañe' ime bhikkhave paccayā saṃghāṭiyā nikkhepāya : gilāno vā hoti, vassikasamketam vā hoti, nadīpāraṃ gantum vā hoti, aggalaḡutti vihāro vā hoti, atthatakaṭhinaṃ vā hoti. ime kho bhikkhave pañca paccayā saṃghāṭiyā nikkhepāya. pañe' ime bhikkhave paccayā uttarāsaṅgassa antaravāsakassa nikkhepāya : gilāno vā . . . atthatakaṭhinaṃ vā hoti. ime kho bhikkhave pañca paccayā uttarāsaṅgassa antaravāsakassa nikkhepāya. pañe' ime bhikkhave paccayā vassikasāṭikāya nikkhepāya : gilāno vā hoti, nissīmaṃ gantum vā hoti, nadīpāraṃ gantum vā hoti, aggalaḡutti vihāro vā hoti, vassikasāṭikā akatā vā hoti vippekātā vā. ime kho bhikkhave pañca paccayā vassikasāṭikāya nikkhepāya 'ti. ||3|| **23** ||

tena kho pana samayena aññataro bhikkhu eko vassam vasi. tattha manussā saṃghassa demā 'ti cīvarāni adāmsu. atha kho tassa bhikkhuno etad ahosi : bhagavatā paññattaṃ catuvaggo pacchimo saṃgho 'ti, ahaṃ c' amhi ekako, ime ca

manussā saṃghassa demā 'ti cīvarāni adaṃsu. yaṃ nūnāhaṃ imāni saṃghikāni cīvarāni Sāvattthiṃ hareyyan ti. atha kho so bhikkhu tāni cīvarāni ādāya Sāvattthiṃ gantvā bhagavato etam atthaṃ ārocesi. tuyh' eva bhikkhu tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||1|| idha pana bhikkhave bhikkhu eko vassaṃ vasati. tattha manussā saṃghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tass' eva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||2|| tena kho pana samayena aññataro bhikkhu utukālaṃ eko vasi. tattha manussā saṃghassa demā 'ti cīvarāni adaṃsu. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattaṃ catuvaggo pacchimo saṃgho 'ti, ahaṃ c' amhi ekako, ine ca manussā saṃghassa demā 'ti cīvarāni adaṃsu. yaṃ nūnāhaṃ imāni saṃghikāni cīvarāni Sāvattthiṃ hareyyan ti. atha kho so bhikkhu tāni cīvarāni ādāya Sāvattthiṃ gantvā bhikkhūnaṃ etam atthaṃ ārocesi. bhikkhū bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sammukhībhūtena saṃghena bhājetuṃ. ||3|| idha pana bhikkhave bhikkhu utukālaṃ eko vasati. tattha manussā saṃghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tena bhikkhunā tāni cīvarāni adhiṭṭhātuṃ mayh' imāni cīvarāniti. tassa ce bhikkhave bhikkhuno taṃ cīvaraṃ anadhiṭṭhitena añño bhikkhu āgacchati, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi taṃ cīvaraṃ bhājiyamāṇo apātite kuse añño bhikkhu āgacchati, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi taṃ cīvaraṃ bhājiyamāṇe pātite kuse añño bhikkhu āgacchati, nākāmā dātabbo bhāgo 'ti. ||4|| tena kho pana samayena dve bhātukā therā āyasmā ca Isidāso āyasmā ca Isibhatto Sāvattthiyaṃ vassaṃ vutthā aññataraṃ gāmakāvāsaṃ agamaṃsu. manussā cirassāpi therā āgatā 'ti sacīvarāni bhattāni adaṃsu. āvāsikā bhikkhū there pucchīṃsu: imāni bhante saṃghikāni cīvarāni there āgamma uppannāni, sādiyissanti therā bhāgan ti. therā ovaṃ āhaṃsu: yathā kho mayaṃ āvuso bhagavatā dhammaṃ desitaṃ ājānāma tumhākaṃ yova tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||5|| tena kho pana samayena tayo bhikkhū Rājagahe vassaṃ vasanti. tattha manussā saṃghassa demā 'ti cīvarāni denti. atha kho tesam bhikkhūnaṃ etad ahosi: bhagavatā

paññattam catuvaggo pacchimo saṃgho 'ti, mayaṃ c' amhā tayo janā, ime ca manussā saṃghassa demā 'ti cīvarāni denti. kathaṃ nu kho amhehi paṭipajjitabban ti. tena kho pana samayena sambahulā therā āyasmā ca Nilavāsi āyasmā ca Sāṇavāsi āyasmā ca Gopako āyasmā ca Bhagu āyasmā ca Phalikasandāno Pāṭaliputte viharanti Kukkuṭārāme. atha kho te bhikkhū Pāṭaliputtam gantvā there pucchimsu. therā evaṃ āhaṃsu: yathā kho mayaṃ āvuso bhagavatā dhammaṃ desitaṃ ājānāma tumhākaṃ yeva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||6||**24**||

tena kho pana samayena āyasmā Upanando Sakya-putto Sāvatthiyaṃ vassaṃ vuttho aññataram gāmak-āvāsaṃ agamāsi. tattha bhikkhū cīvaraṃ bhājetukāma sannipatimsu. te evaṃ āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato cīvarabhāgaṃ gahetvā aññaṃ āvāsaṃ agamāsi. tattha pi bhikkhū cīvaraṃ bhājetukāma sannipatimsu. te pi evaṃ āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato pi cīvarabhāgaṃ gahetvā aññaṃ āvāsaṃ agamāsi. tattha pi bhikkhū cīvaraṃ bhājetukāma sannipatimsu. te pi evaṃ āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato pi cīvarabhāgaṃ gahetvā mahantaṃ cīvara-bhaṇḍikaṃ ādāya punad eva Sāvattthiṃ paccāgacchi. ||1|| bhikkhū evaṃ āhaṃsu: mahāpuñño 'si tvaṃ āvuso Upananda, bahuṃ te cīvaraṃ uppannan ti. kuto me āvuso puññaṃ, idhāhaṃ āvuso Sāvattthiyaṃ vassaṃ vuttho aññataram gāmak-āvāsaṃ agamāsim, tattha bhikkhū cīvaraṃ bhājetukāma sannipatimsu, te maṃ evaṃ āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato cīvarabhāgaṃ gahetvā aññaṃ āvāsaṃ agamāsim, tattha pi bhikkhū cīvaraṃ bhājetukāma sannipatimsu, te pi maṃ evaṃ āhaṃsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgaṃ ti, āmāvuso sādīyissāmīti tato pi cīvarabhāgaṃ gahetvā aññaṃ

āvāsam agamāsiṃ, tattha pi bhikkhū cīvaram bhājetukamā  
sannipatiṃsu, te pi maṃ evaṃ āhaṃsu : imāni . . . sādī-  
yissāmiti tato pi cīvarabhāgaṃ aggahesiṃ, evaṃ me bahum  
cīvaram uppannan ti. ||2|| kiṃ pana tvam āvuso Upananda  
aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyissasīti.  
evaṃ āvuso 'ti. ye te bhikkhū appicchā te ujjhāyanti khī-  
yanti vipācenti : kathaṃ hi nāma āyasmā Upanando Sākya-  
putto aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādī-  
yissatīti. bhagavato etam attham ārocesuṃ. saccaṃ kira  
tvam Upananda aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ  
sādīyīti. saccaṃ bhagavā. vigarahi buddho bhagavā :  
kathaṃ hi nāma tvam moghapurisa aññatra vassaṃ vuttho  
aññatra cīvarabhāgaṃ sādīyissasi. n' etam moghapurisa  
appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyobhā-  
vāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi :  
na bhikkhave aññatra vassaṃ vutthena aññatra cīvarabhāgo  
sāditabbo. yo sādīyeyya, āpatti dukkaṭassā 'ti. ||3|| tena  
kho pana samayena āyasmā Upanando Sākyaputto eko  
dvīsu āvāsesu vassaṃ vasi evaṃ me bahum cīvaram uppajji-  
ssatīti. atha kho tesam bhikkhūnaṃ etad ahoṣi : kathaṃ  
nu kho āyasmato Upanandassa Sākyaputtassa cīvarapaṭiviso  
dātabbo 'ti. bhagavato etam attham ārocesuṃ. detha  
bhikkhave moghapurissassa ekādhippāyaṃ. idha pana  
bhikkhave bhikkhu eko dvīsu āvāsesu vassaṃ vasati evaṃ  
me bahum cīvaram uppajjissatīti. sace amutra upaḍḍham  
amutra upaḍḍham vasati, amutra upaḍḍho amutra upaḍḍho  
cīvarapaṭiviso dātabbo, yattha vā pana bahutaram vasati  
tato cīvarapaṭiviso dātabbo 'ti. ||4|| **25** ||

tena kho pana samayena aññatarassa bhikkhuno kucchivikārābādho hoti, so sake muttakarīse palipanno seti. atha kho bhagavā āyasmatā Ānandena pacchāsamaṇena senāsanaçārikam āhiṇḍanto yena tassa bhikkhuno vihāro ten' upasaṃkami. aadasa kho bhagavā taṃ bhikkhum sake muttakarīse palipannaṃ sayamānaṃ, disvāna yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā taṃ bhikkhum etad avoca: kiṃ te bhikkhu ābādho 'ti. kucchivikāro me bhagavā 'ti. atthi pana te bhikkhu upatṭhāko 'ti. n' atthi bhagavā

'ti. kissa taṃ bhikkhū na upaṭṭhenti. ahaṃ kho bhante bhikkhūnaṃ akārako, tena maṃ bhikkhū na upaṭṭhenti. ||1|| atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: gacchānanda udakaṃ āhara, imaṃ bhikkhuṃ nahāpessāma 'ti. evaṃ bhante 'ti kho āyasmā Ānando bhagavato paṭisunivā udakaṃ āharitvā bhagavā udakaṃ āsiñci āyasmā Ānando paridhovi, bhagavā sīsato aggahesi āyasmā Ānando pādato uccāretvā mañcake nipātesuṃ. ||2|| atha kho bhagavā etasmiṃ nidāne etasmiṃ pukaraṇe bhikkhusaṃghaṃ sannipāṭapetvā bhikkhū paṭipucchi: atthi bhikkhave amukasmīṃ vihāre bhikkhu gilāno 'ti. atthi bhagavā 'ti. kiṃ tassa bhikkhave bhikkhuno ābādho 'ti. tassa bhante āyasmato kucchivikārābādho 'ti. atthi pana bhikkhave tassa bhikkhuno upaṭṭhāko 'ti. n' atthi bhagavā 'ti. kissa taṃ bhikkhū na upaṭṭhenti. eso bhante bhikkhu bhikkhūnaṃ akārako, tena taṃ bhikkhū na upaṭṭhenti. n' atthi te bhikkhave mātā n' atthi pitā ye te upaṭṭhaheyyuṃ. tumhe ce bhikkhave aññamaññaṃ na upaṭṭhahissatha atha ko carahi upaṭṭhahissati. yo bhikkhave maṃ upaṭṭhaheyya so gilānaṃ upaṭṭhaheyya. ||3|| sace upajjhāyo hoti upajjhāyena yāvajīvaṃ upaṭṭhātabbo, vuṭṭhānassa āgametabbaṃ. sace ācariyo hoti ācariyena yāvajīvaṃ upaṭṭhātabbo, vuṭṭhānassa āgametabbaṃ. sace saddhivihāriko hoti . . . sace antevāsiko hoti . . . sace samānupajjhāyako hoti . . . sace samānācariyako hoti samānācariyakena yāvajīvaṃ upaṭṭhātabbo, vuṭṭhānassa āgametabbaṃ. sace na hoti upajjhāyo vā ācariyo vā saddhivihāriko vā antevāsiko vā samānupajjhāyako vā samānācariyako vā saṃghena upaṭṭhātabbo. no ce upaṭṭhaheyya, āpatti dukkaṭassa. ||4|| pañcahi bhikkhave aṅgehi samannāgato gilāno dupaṭṭhāko hoti: asappāyakārī hoti, sappāye mattaṃ na jānāti, bhesajjaṃ na paṭisevitā hoti, atthakāmaṃsa gilānupaṭṭhākassa yathābhūtaṃ ābādhaṃ nāvikkattā hoti abhikkamantaṃ vā abhikkamatīti paṭikkamantaṃ vā paṭikkamatīti ṭhitaṃ vā ṭhito 'ti, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tippānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ anadhivāsakajātiko hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilāno dupaṭṭhāko hoti. ||5|| pañcahi

bhikkhave añgehi samannāgato gilāno supatthāko hoti : sappāyakārī hoti, sappāye mattaṃ jānāti, bhesajjaṃ paṭisevitā hoti, atthakāmassa gilānupatthākassa yathābhūtaṃ ābādhaṃ āvikattā hoti abhikkamantaṃ vā abhikkamatitī paṭikkamantaṃ vā paṭikkamatitī ṭhitaṃ vā ṭhito 'ti, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tībhānaṃ kharānaṃ kaṭukānaṃ āsātānaṃ amanāpānaṃ pāpāharānaṃ adhivāsakajātiko hoti. imehi kho bhikkhave pañcaḥ' añgehi samannāgato gilāno supatthāko hoti. ||6|| pañcahi bhikkhave añgehi samannāgato gilānupatthāko nālaṃ gilānaṃ upatthātum : na paṭibalo hoti bhesajjaṃ vidhātum, sappāyāsappāyaṃ na jānāti asappāyaṃ upanāmeti sappāyaṃ apanāmeti, āmisantaro gilānaṃ upatthāti no mettacitto, jegucchi hoti uccāraṃ vā passāvaṃ vā kheḷaṃ vā vantaṃ vā nīhātum, na paṭibalo hoti gilānaṃ kālana kālaṃ dhammiyā kathāya sandassetum . . . sampahaṃsetum. imehi kho bhikkhave pañcaḥ' añgehi samannāgato gilānupatthāko nālaṃ gilānaṃ upatthātum. ||7|| pañcahi bhikkhave añgehi samannāgato gilānupatthāko alaṃ gilānaṃ upatthātum : paṭibalo hoti bhesajjaṃ samvidhātum, sappāyāsappāyaṃ jānāti asappāyaṃ apanāmeti sappāyaṃ upanāmeti, mettacitto gilānaṃ upatthāti no āmisantaro, ajegucchi hoti uccāraṃ vā passāvaṃ vā kheḷaṃ vā vantaṃ vā nīhātum, paṭibalo hoti gilānaṃ kālana kālaṃ dhammiyā kathāya sandassetum . . . sampahaṃsetum. imehi kho bhikkhave pañcaḥ' añgehi samannāgato gilānupatthāko alaṃ gilānaṃ upatthātum ti. ||8|| 26 ||

tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. te aññatarāṃ āvasaṃ upagacchimsu, tattha aññataro bhikkhu gilāno hoti. atha kho tesu bhikkhūnaṃ etad ahosi : bhagavatā kho āvuso gilānupatthānaṃ vaṇṇitaṃ, handa mayaṃ āvuso imaṃ bhikkhuṃ upatthahemā 'ti, te taṃ upatthahimsu. so tehi upatthahiyamāno kālam akāsi. atha kho te bhikkhū tassa bhikkhuno pattacivaraṃ ādāya Sāvatthiṃ gantvā bhagavato etaṃ atthaṃ ārocesu. ||1|| bhikkhussa bhikkhave kālaṃ kate saṃgho sāmī puttacivare. api ca gilānupatthākā bahūpakārā. anujānāmi bhikkhave saṃghena ticivaraṃ

ca pattam ca gilānupatṭhākānaṃ dātum. evaṃ ca pana bhikkhave dātabbāṃ : tena gilānupatṭhākena bhikkhunā saṃghaṃ upasaṃkamitvā evaṃ assa vacanīyo : itthannāmo bhante bhikkhu kālaṃ kato, idaṃ tassa ticivaraṃ ca patto cā 'ti. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. itthannāmo bhikkhu kālaṃ kato, idaṃ tassa ticivaraṃ ca patto ca. yadi saṃghassa pattakallaṃ saṃgho imaṃ ticivaraṃ ca pattam ca gilānupatṭhākānaṃ dadeyya. esā ñatti. suṇātu me bhante saṃgho. itthannāmo bhikkhu kālaṃ kato, idaṃ tassa ticivaraṃ ca patto ca. saṃgho imaṃ ticivaraṃ ca pattam ca gilānupatṭhākānaṃ deti. yassāyasmato khamati imassa ticivarassa ca pattassa ca gilānupatṭhākānaṃ dānaṃ so tuṇh' assa, yassa na kkhamati so bhāseyya. dinnam idaṃ saṃghena ticivaraṃ ca patto ca gilānupatṭhākānaṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||2|| tena kho pana samayena aññataro sāmaṇero kālaṃ kato hoti. bhagavato etaṃ atthaṃ ārocesum. sāmaṇerassa bhikkhave kālaṃ kate saṃgho sāmī pattacivare. api ca gilānupatṭhākā bahuṇhā. anujānāmi bhikkhave saṃghena cīvaram ca pattam ca gilānupatṭhākānaṃ dātum. evaṃ ca pana bhikkhave dātabbāṃ : tena gilānupatṭhākena bhikkhunā saṃghaṃ upasaṃkamitvā evaṃ assa vacanīyo : itthannāmo bhante sāmaṇero kālaṃ kato, idaṃ tassa cīvaram ca patto cā 'ti. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. itthannāmo sāmaṇero kālaṃ kato, idaṃ tassa cīvaram ca patto ca. yadi saṃghassa pattakallaṃ, saṃgho imaṃ cīvaram ca pattam ca gilānupatṭhākānaṃ dadeyya. esā ñatti. suṇātu me bhante saṃgho. itthannāmo sāmaṇero kālaṃ kato, idaṃ tassa cīvaram ca patto ca. saṃgho imaṃ cīvaram ca pattam ca gilānupatṭhākānaṃ deti. yassāyasmato khamati imassa civarassa ca pattassa ca gilānupatṭhākānaṃ dānaṃ so tuṇh' assa, yassa na kkhamati so bhāseyya. dinnam idaṃ saṃghena cīvaram ca patto ca gilānupatṭhākānaṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||3|| tena kho pana samayena aññataro bhikkhu ca sāmaṇero ca gilānaṃ upatṭhahimsu. so tehi upatṭhahiyamāno kālaṃ akāsi. atha kho tassa gilānupatṭhākassa bhikkhuno etaṃ

ahosi : kathaṃ nu kho gilānupaṭṭhākassa sāmaṇerassa cīvarapaṭiviso dātabbo 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gilānupaṭṭhākassa sāmaṇerassa samakaṃ paṭivisaṃ dātun ti. ||4|| tena kho pana samayena aññataro bhikkhu bahubhaṇḍo bahuparikkhāro kālāṃ kato hoti. bhagavato etam atthaṃ ārocesuṃ. bhikkhussa bhikkhave kālāṃ kate saṃgho sāmī pattacivare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṃghena ticivaraṃ ca pattaṃ ca gilānupaṭṭhākānaṃ dātuṃ, yaṃ tattha lahubhaṇḍaṃ lahuparikkhāraṃ taṃ sammukhībhūtena saṃghena bhājetuṃ, yaṃ tattha garubhaṇḍaṃ garuparikkhāraṃ taṃ āgatānāgatassa cātuddisassa saṃghassa avissajjikaṃ avebhaṅgikaṃ ti. ||5|| 27 ||

tena kho pana samayena aññataro bhikkhu naggo hutvā yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ etad avoca : bhagavā hi bhante anekapariyāyena appicchassa santuṭṭhassa sallekhassa dhutassa pāsādikassa apacayassa viriyārambhassa vaṇṇavādi. idaṃ bhante naggiyaṃ anekapariyāyena appicchatāya santuṭṭhiyā sallekhāya dhutattāya pāsādikatāya apacayāya viriyārambhāya saṃvattati. sādhu bhante bhagavā bhikkhūnaṃ naggiyaṃ anujānātū 'ti. vigarahi buddho bhagavā : ananucehaviyaṃ moghapurisa ananulomikaṃ appaṭirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇīyaṃ. kathaṃ hi nāma tvaṃ moghapurisa naggiyaṃ titthiyasamādānaṃ samādiyissasi. n' etam moghapurisa appasannānaṃ vā pasādāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave naggiyaṃ titthiyasamādānaṃ samādiyitabbaṃ. yo samādiyeyya, āpatti thullaccayassā 'ti. ||1|| tena kho pana samayena aññataro bhikkhu kusāciraṃ nivāsetvā — la — vākaciraṃ nivāsetvā, phalakaciraṃ nivāsetvā, kesakambalaṃ nivāsetvā, vālakambalaṃ nivāsetvā, ulūkapakkhaṃ nivāsetvā — la — ajinakkhīpaṃ nivāsetvā yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ etad avoca : bhagavā bhante anekapariyāyena appicchassa . . . vaṇṇavādi. idaṃ bhante ajinakkhīpaṃ anekapariyāyena appicchatāya . . . saṃvattati. sādhu



bhante bhagavā bhikkhūnaṃ ajinakkhipaṃ anujānātū 'ti. vigarahi . . . akaraṇīyaṃ. kathaṃ hi nāma tvaṃ moghapurisa ajinakkhipaṃ titthiyadhajaṃ dhāressasi. n' etaṃ moghapurisa appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave ajinakkhipaṃ titthiyadhajaṃ dhāretabbaṃ. yo dhāreyya, āpatti thullaccayassā 'ti. ||2|| tena kho pana samayena aññataro bhikkhu akkanālaṃ nivāsetvā — la — potthakaṃ nivāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamtvā bhagavantaṃ etad avoca: bhagavā bhante aneka-pariyāyena appicchassa . . . vaṇṇavādi. ayaṃ bhante potthako anekapariyāyena appicchatāya . . . saṃvattati. sādhu bhante bhagavā bhikkhūnaṃ potthakaṃ anujānātū 'ti. vigarahi . . . akaraṇīyaṃ. kathaṃ hi nāma tvaṃ moghapurisa potthakaṃ nivāsessasi. n' etaṃ moghapurisa appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave potthako nivāsetabbo. yo nivāseyya, āpatti dukkaṭassā 'ti. ||3|| **28** ||

tena kho pana samayena chabbaggiyā bhikkhū sabbanīlakāni cīvarāni dhārenti, sabbapītakāni cīvarāni dhārenti, sabbalohitakāni cīvarāni dhārenti, sabbamañjetthakāni cīvarāni dhārenti, sabbakaṇhāni cīvarāni dhārenti, sabbamahāraṅgarattāni cīvarāni dhārenti, sabbamahānāmarattāni cīvarāni dhārenti, acchinnadaṣāni cīvarāni dhārenti, dīghadaṣāni cīvarāni dhārenti, pupphadaṣāni cīvarāni dhārenti, phaṇadaṣāni cīvarāni dhārenti, kaṇṇukaṃ dhārenti, tiriṭakaṃ dhārenti, veṭhanaṃ dhārenti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihi kāmabhogino 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave sabbanīlakāni cīvarāni dhāretabbāni, na sabbapītakāni cīvarāni dhāretabbāni . . . na kaṇṇukaṃ dhāretabbaṃ, na tiriṭakaṃ dhāretabbaṃ, na veṭhanaṃ dhāretabbaṃ. yo dhāreyya, āpatti dukkaṭassā 'ti. ||1|| **29** ||

tena kho pana samayena vassaṃ vutthā bhikkhū anuppanno

cīvare pakkamanti pi, vibbhamanti pi, kâlam pi karonti, sâ-  
maṇerāpi paṭijānanti, sikkhaṃ paccakkhātakāpi paṭijānanti,  
antimavatthum ajjhāpannakāpi paṭijānanti, ummattakāpi p.,  
khittacittāpi p., vedanattāpi p., āpattiyaṃ adassane ukkhitta-  
kāpi p., āpattiyaṃ appaṭikamme ukkhittakāpi p., pāpikāya  
diṭṭhiyaṃ appaṭinissagge ukkhittakāpi p., paṇḍakāpi p.,  
theyyasamvāsakāpi p., titthiyapakkantakāpi p., tiracchāna-  
gatāpi p., mātughātakāpi p., pitughātakāpi p., arahantaghā-  
takāpi p., bhikkhunīdūsakāpi p., saṃghabhedakāpi p.,  
lohituppādakāpi p., ubhatovyañjanakāpi paṭijānanti. bha-  
gavato etam atthaṃ ārocesuṃ. ||1|| idha pana bhikkhave  
vassaṃ vuttho bhikkhu anuppanne cīvare pakkamati. sante  
paṭirūpe gāhake dātabbaṃ. idha pana bhikkhave vassaṃ  
vuttho bhikkhu anuppanne cīvare vibbhamati, kâlam karoti,  
sāmaṇero paṭijānāti, sikkhaṃ paccakkhātako paṭijānāti, anti-  
mavatthum ajjhāpanuako paṭijānāti. saṃgho sāmī. idha  
pana bhikkhave vassaṃ vuttho bhikkhu anuppanne cīvare  
ummattako paṭijānāti, . . . pāpikāya diṭṭhiyaṃ appaṭinissagge  
ukkhittako paṭijānāti. sante paṭirūpe gāhake dātabbaṃ.  
idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne  
cīvare paṇḍako paṭijānāti, . . . ubhatovyañjanako paṭijānāti.  
saṃgho sāmī. ||2|| idha pana bhikkhave vassaṃ vuttho  
bhikkhu uppanne cīvare abhājite pakkamati. santo paṭirūpe  
gāhake dātabbaṃ. idha pana bhikkhave vassaṃ vuttho  
bhikkhu uppanne cīvare abhājite vibbhamati, . . . antima-  
vatthum ajjhāpannako paṭijānāti. saṃgho sāmī. idha pana  
bhikkhave vassaṃ vuttho bhikkhu uppanne cīvare abhājite  
ummattako paṭijānāti, . . . pāpikāya diṭṭhiyaṃ appaṭinissagge  
ukkhittako paṭijānāti. sante paṭirūpe gāhake dātabbaṃ.  
idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne cīvare  
abhājite paṇḍako paṭijānāti . . . ubhatovyañjanako paṭijā-  
nāti. saṃgho sāmī. ||3|| idha pana bhikkhave vassaṃ  
vutthānaṃ bhikkhūnaṃ anuppanne cīvare saṃgho bhijjati.  
tattha manussā ekasmiṃ pakkhe udakaṃ denti ekasmiṃ  
pakkhe cīvaram denti saṃghassa demā 'ti. saṃghass' ev'  
etaṃ. idha pana bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ  
anuppanne cīvare saṃgho bhijjati. tattha manussā ekasmiṃ  
pakkhe udakaṃ denti, tasmiṃ yeva pakkhe cīvaram denti

samghassa demā 'ti. samghass' ev' etaṃ. ||4|| idha pana bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ anuppanne cīvare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṃ denti ekasmiṃ pakkhe cīvaraṃ denti pakkhassa demā 'ti. pakkhass' ev' etaṃ. idha pana bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ anuppanne cīvare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṃ denti, tasmīṃ yeva pakkhe cīvaraṃ denti pakkhassa demā 'ti. pakkhass' ev' etaṃ. ||5|| idha pana bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ uppanne cīvare abhājite saṃgho bhijjati. sabbesaṃ samakaṃ bhājetabban ti. ||6|| **30** ||

tena kho pana samayena āyasmā Revato aññatarassa bhikkhuno hatthe āyasmato Sāriputtassa cīvaraṃ pāhesi imaṃ cīvaraṃ therassa dehīti. atha kho so bhikkhu antarā magge āyasmato Revatassa vissāsā taṃ cīvaraṃ aggahehi. atha kho āyasmā Revato āyasmatā Sāriputtena samāgantvā pucchi : ahaṃ bhante therassa cīvaraṃ pāhesiṃ, sampattaṃ taṃ cīvaraṃ ti. nāhaṃ taṃ āvuso cīvaraṃ passāmīti. atha kho āyasmā Revato taṃ bhikkhuṃ etaḍ avoca : ahaṃ āvuso āyasmato hatthe therassa cīvaraṃ pāhesiṃ, kahaṃ taṃ cīvaraṃ ti. ahaṃ bhante āyasmato vissāsā taṃ cīvaraṃ aggahehi ti. bhagavato etaṃ atthaṃ ārocesuṃ. ||1|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaraṃ paṇiṇati imaṃ cīvaraṃ itthannāmassa dehīti. so antarā magge yo paṇiṇati tassa vissāsā gaṇhāti, suggahitaṃ. yassa paṇiyyati tassa vissāsā gaṇhāti, duggahitaṃ. idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaraṃ paṇiṇati imaṃ cīvaraṃ itthannāmassa dehīti. so antarā magge yassa paṇiyyati tassa vissāsā gaṇhāti, duggahitaṃ. yo paṇiṇati tassa vissāsā gaṇhāti, suggahitaṃ. idha pana bhikkhave bhikkhu . . . dehīti. so antarā magge suṇāti yo paṇiṇati so kālaṃ kato 'ti. tassa matakacīvaraṃ adhiṭṭhāti, svādhīṭṭhitaṃ. yassa paṇiyyati tassa vissāsā gaṇhāti, duggahitaṃ. idha pana bhikkhave bhikkhu . . . dehīti. so antarā magge suṇāti yassa paṇiyyati so kālaṃ kato 'ti. tassa matakacīvaraṃ adhiṭṭhāti, dvādhīṭṭhitaṃ. yo paṇiṇati tassa vissāsā gaṇhāti, suggahitaṃ. idha pana bhikkhave bhikkhu . . . dehīti.

so antarā magge suṇāti ubho kâlam katā 'ti. yo paṇināti tassa matakacivaram adhiṭṭhāti, svādhiṭṭhitam. yassa paḥiyyati tassa matakacivaram adhiṭṭhāti, dvādhiṭṭhitam. ||2|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram paṇināti imam cīvaram itthannāmassa dammīti. so antarā magge yo paṇināti tassa viśśāsā gaṇhāti, duggahitam. yassa paḥiyyati tassa viśśāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge yassa paḥiyyati tassa viśśāsā gaṇhāti, suggahitam. yo paṇināti tassa viśśāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti yo paṇināti so kâlam kato 'ti. tassa matakacivaram adhiṭṭhāti, dvādhiṭṭhitam. yassa paḥiyyati tassa viśśāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti yassa paḥiyyati so kâlam kato 'ti. tassa matakacivaram adhiṭṭhāti, svādhiṭṭhitam. yo paṇināti tassa viśśāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti ubho kâlam katā 'ti. yo paṇināti tassa matakacivaram adhiṭṭhāti, dvādhiṭṭhitam. yassa paḥiyyati tassa matakacivaram adhiṭṭhāti, svādhiṭṭhitam. ||3|| **31** ||

aṭṭh' imā bhikkhave mâtikā cīvarassa uppādāya: sīmāya deti, katikāya deti, bhikkhāpaññattiyā deti, saṃghassa deti, ubhatosaṃghassa deti, vassaṃ vutthasaṃghassa deti, ādissa deti, puggalassa deti. sīmāya deti: yāvatikā bhikkhū antosiṃmagatā tehi bhājetabbam. katikāya deti: sambahulā āvāsā samānalābhā honti, ekasmiṃ āvāse dinne sabbattha dinnam hoti. bhikkhāpaññattiyā deti: yattha saṃghassa dhuvakārā kariyanti tattha demā 'ti. saṃghassa deti: sammukhībhūtena saṃghena bhājetabbam. ubhatosaṃghassa deti: bahukāpi bhikkhū honti ekā bhikkhunī hoti, upadḍham dātabbam. bahukāpi bhikkhuniyo honti eko bhikkhu hoti, upadḍham dātabbam. vassaṃ vutthasaṃghassa deti: yāvatikā bhikkhū tasmīṃ āvāse vassaṃ vutthā tehi bhājetabbam. ādissa deti: yāguyā vā bhatte vā khādaniye vā cīvare vā senāsane vā bhesajje

vā. puggalassa deti : imaṃ cīvaraṃ itthannāmassa dammi-  
ti. ||1||32||

cīvarakkhandhakaṃ aṭṭhamam.

imamhi khandhako vatthu channavuti. tassa uddānam :

Rājagahako negamo disvā Vesāliyaṃ gaṇi  
puna Rājagahaṃ gantvā rañño taṃ paṭivedayi.|  
putto Sālavatikāya Abhayassa hi atrajo  
jīvātīti kumārena saṃkhāto Jivako iti.|  
so hi Takkaṣilaṃ gantvā uggahetvā mahābbiso  
sattavassikaābādhaṃ natthukammena nāsayi,|  
rañño bhagandalābādhaṃ ālepena apākaḍḍhi,  
mamaṃ ca itthāgāraṃ ca buddhasaṃghaṃ c' upaṭṭhaha.|  
Rājagahako ca seṭṭhi, antagaṇṭhitikicchitaṃ,

5 Pajjotassa mahārogaṃ ghatapānena nāsayi.|  
adhikāraṃ ca, Siveyyaṃ, abhisannaṃ sinehati,  
tiṇi uppalahatthena samatimsavirecanaṃ.|  
pakatattaṃ varaṃ yāci, Siveyyaṃ ca paṭiggahi,  
cīvaraṃ ca gihidānaṃ anuññāsi tathāgato.|

Rājagahe janapade bahuṃ uppajji cīvaraṃ.  
pāvāro, kosikaṃ c' eva, kojavo, aḍḍhakāsikaṃ,|  
uccāvacaṃ ca, santuṭṭhi, nāgames' āgamesu ca,  
paṭhamam pacchā, sadisā, katikā ca, paṭiharum,|  
bhaṇḍāgāraṃ, aguttaṃ ca, vuṭṭhāpenti tath' eva ca,

10 ussannaṃ, kolāhalaṃ ca, kathaṃ bhāje, kathaṃ dade,|  
sak'-ātirekabhāgena, paṭiviso kathaṃ dade,  
chakanena, sītuṇhi ca, uttaritum, na jānare,|  
oropento, bhājanaṃ ca, pātiyā ca, chamāya ca,  
upacikā, majjhe, jiranti, ekato, patthinnena ca,|  
pharus'-āchinn'-accibandhā, addasāsi ubhaṇḍite,  
vīmaṃsitvā Sakyamuni anuññāsi ticīvaraṃ,|

aññena atirekena, uppajji, chiddam eva ca,  
cātuddīpo, varaṃ yāci dātum vassikasāṭikaṃ |  
āgantu-gami-gilānaṃ upaṭṭhākaṃ ca bhesajjam

15 dhuvam udakasāṭiṃ ca, paṇitaṃ, atikhuddakaṃ,|  
thullakacchu, mukhaṃ, khomaṃ, paripuṇṇam, adhiṭṭhā-  
nam,

pacchimam, kato garuko, vikaṇṇo, suttam okiri,|

lujjanti, na ppahonti ca, anvādhikaṃ, bahūni ca,  
 Andhavane, asatiyā, eko vassaṃ, utumhi ca,|  
 dve bhātukā, Rājagahe, Upanando, puna dvisu,  
 kucchivikāro, gilāno ubho o' eva, gilāyanā,|  
 naggā, kusā, vākacīraṃ, phalako, kesakambalaṃ,  
 vāla-ulūkapakkhaṃ ca, aḍḍhaṃ, akkanālaṃ ca,|  
 potthakaṃ, nila-pīṭaṃ ca, lohitaṃ, mañjeṭṭhena ca,  
 20 kaṇhā, mahāraṅga-nāma, acchinnadasikā tathā,|  
 dīgha-puppha-phaṇadasā, kañcu-tiriṭṭa-veṭṭhaṃ,  
 anuppanno pakkamaṭṭi, saṃgho bhijjati tāvade,|  
 pakkhe dadanti, saṃghassa, āyasmā Revato puhi,  
 vissāsagāl', ādhiṭṭhāti, aṭṭha cīvaramāṭikā 'ti.

## MAHĀVAGGA.

## IX.

Tena samayena buddho bhagavā Campāyaṃ viharati Gaggarāya pokkharaniyā tire. tena kho pana samayena Kāsīsu janapadesu Vāsabhaḡāmo nāma hoti, tattha Kassapagotto nāma bhikkhu āvāsiko hoti tantibaddho ussukkaṃ āpanno kinti anāgatā ca pesalā bhikkhū āgaccheyyuṃ āgatā ca pesalā bhikkhū phāsu vihareyyuṃ ayaṃ ca āvāso vuddhiṃ virūhiṃ vepullaṃ āpajjeyyā'ti. tena kho pana samayena sambahulā bhikkhū Kāsīsu cārikaṃ caramānā yena Vāsabhaḡāmo tad avasaruṃ. addasa kho Kassapagotto bhikkhu te bhikkhū dūrato 'va āgacchante, disvāna āsanāṃ paññāpesi pādodakaṃ pādapīṭhaṃ pādakathaliṃkaṃ upanikkhipi paccuggantvā pattacīvaraṃ paṭiggahehi pāniyena āpucchi nahāne ussukkaṃ akāsi ussukkaṃ pi akāsi yāguyā khādaniye bhattasmiṃ. atha kho tesāṃ āgantukānaṃ bhikkhūnaṃ etad ahoṣi : bhaddako kho ayaṃ āvuso āvāsiko bhikkhu, nahāne ussukkaṃ karoti ussukkaṃ pi karoti yāguyā khādaniye bhattasmiṃ, handa mayaṃ āvuso idh' eva Vāsabhaḡāme nivāsaṃ kuppemā'ti. atha kho te āgantukā bhikkhū tatth' eva Vāsabhaḡāme nivāsaṃ kappesuṃ. ||1|| atha kho Kassapagottassa bhikkhuno etad ahoṣi : yo kho imesaṃ āgantukānaṃ bhikkhūnaṃ āgantukakilamatho so paṭipassaddho, ye p' ime gocare appakataññuno te dān' ime gocare pakataññuno. dukkaraṃ kho pana para-kulesu yāvajivaṃ ussukkaṃ kātuṃ viññatti ca manussānaṃ amanāpā. yaṃ nūnāhaṃ na ussukkaṃ kareyyaṃ yāguyā khādaniye bhattasmiṃ ti. so na ussukkaṃ akāsi yāguyā khādaniye bhattasmiṃ. atha kho tesāṃ āgantukānaṃ bhi-

kkhūnaṃ etad ahoṣi : pubbe khv āyaṃ āvuso āvāsiko bhikkhu nahāne ussukkaṃ akāsi ussukkaṃ pi akāsi yāguyā khādaniye bhattasmiṃ, so dān' āyaṃ na ussukkaṃ karoti yāguyā khādaniye bhattasmiṃ. duṭṭho dān' āyaṃ āvuso āvāsiko bhikkhu, handa mayaṃ āvuso āvāsikaṃ bhikkhuṃ ukkhipāma 'ti. ||2|| atha kho te āgantukā bhikkhū sannipatitvā Kassapagottaṃ bhikkhuṃ etad avocaṃ : pubbe kho tvaṃ āvuso nahāne ussukkaṃ karosi ussukkaṃ pi karosi yāguyā khādaniye bhattasmiṃ, so dāni tvaṃ na ussukkaṃ karosi yāguyā khādaniye bhattasmiṃ. āpattiṃ tvaṃ āvuso āpanno, passas' etaṃ āpattiṃ ti. n' atthi me āvuso āpatti yaṃ ahaṃ passeyyan ti. atha kho te āgantukā bhikkhū Kassapagottaṃ bhikkhuṃ āpattiyā adassane ukkhipiṃsu. atha kho Kassapagottassa bhikkhuno etad ahoṣi : ahaṃ kho etaṃ na jānāmi āpatti vā esā anāpatti vā āpanno c' amhi anāpanno vā ukkhitto c' amhi anukkhitto vā dhammikenā vā adhammikenā vā kuppene vā akuppene vā tñānārahena vā atṭhānārahena vā. yaṃ nūnāhaṃ Campaṃ gantvā bhagavantam etaṃ atthaṃ puccheyyan ti. ||3|| atha kho Kassapagotto bhikkhu senāsaṇaṃ saṃsāmetvā puttacivaraṃ ādāyu yena Campā tena pakkāmi, anupubbena yena Campā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. āciṇṇaṃ kho paṇ' etaṃ buddhānaṃ bhagavantānaṃ āgantukehi bhikkhūhi saddhiṃ paṭisaṃmoditum. atha kho bhagavā Kassapagottaṃ bhikkhuṃ etad avoca : kacci bhikkhu khamaniyaṃ, kacci yāpaniyaṃ, kacci appakilamathena addhānaṃ āgato, kuto ca tvaṃ bhikkhu āgacchasīti. khamaniyaṃ bhagavā, yāpaniyaṃ bhagavā, appakilamathena cāhaṃ bhante addhānaṃ āgato. ||4|| atthi bhante Kāsīsu janapadesu Vāsabhagāmo nāma, tatthāhaṃ bhagavā āvāsiko tantibaddho ussukkaṃ āpanno kinti anāgatā ca pesalā bhikkhū āgaccheyyuṃ āgatā ca pesalā bhikkhū phāsu vihareyyuṃ ayaṃ ca āvāso vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyyā 'ti. atla kho bhante sambahulā bhikkhū Kāsīsu cārikaṃ caramānā yena Vāsabhagāmo tad avasarum. addasaṃ kho ahaṃ bhante bhikkhū dūrato 'va āgacchanta, disvāna āsanaṃ paññāpesiṃ . . . atha kho tesam bhante āgantukānaṃ bhikkhūnaṃ etad ahoṣi : bhaddako . . . atha



kho te bhante āgantukā bhikkhū tath' eva Vāsabhaḡāme nivāsaṃ kappesum. tassa mayhaṃ bhante etad ahoṣi : yo kho . . . bhattasmin ti. so kho ahaṃ bhante na ussukkaṃ akāsiṃ . . . atha kho tesam bhante āgantukānaṃ . . . nahāne ussukkaṃ karoti ussukkaṃ pi karoti yāguyā khā-daniye bhattasmiṃ, so dān' āyaṃ na ussukkaṃ karoti . . . atha kho te bhante āgantukā bhikkhū sannipativā maṃ etad avocum : pubbe kho . . . passeyyan ti. atha kho te bhante āgantukā bhikkhū maṃ āpattiyaṃ adassane ukkhipimsu. tassa mayhaṃ bhante etad ahoṣi : ahaṃ kho . . . puccheyyan ti. tato ahaṃ bhagavā āgacchāmi. ||5|| anāpatti eṣā bhikkhu n' eṣā āpatti, anāpanno 'si na 'si āpanno, anukkhitto 'si na 'si ukkhitto, adhammikenā 'si kammēna ukkhitto kuppēna atṭhā-nārahēna. gaccha tvaṃ bhikkhu tath' eva Vāsabhaḡāme nivāsaṃ kappēhi. evaṃ bhante 'ti kho Kassapaḡotto bhikkhu bhagavato paṭisūpitvā utṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yēna Vāsabhaḡāmo tena pakkāmi. ||6|| atha kho tesam āgantukānaṃ bhikkhūnaṃ ahu eva kukkucāṃ ahu vippaṭṭisāro : alābhā vata no na vata no lābhā, dulladdhaṃ vata no na vata no suladdhaṃ, ye mayāṃ suddhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipimhā. handa mayāṃ āvuso Campaṃ gantvā bhagavato santike accayaṃ accayato desema 'ti. atha kho te āgantukā bhikkhū senāsanaṃ samsāmetvā pattacivaraṃ ādāya yēna Campā tena pakkamimsu, anupubbēna yēna Campā yēna bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhaga-vantaṃ abhivādetvā ekamantaṃ nisīdimsu. āciṇṇaṃ kho . . . paṭisaṃmoditum. atha kho bhagavā te bhikkhū etad avoca : kacci bhikkhave khamaniyaṃ, kacci yāpaniyaṃ, kacci appakīlamathēna addhānaṃ āgatā, kuto ca tumhe bhikkhave āgacchathā 'ti. khamaniyaṃ bhagavā, yāpaniyaṃ bhagavā, appakīlamathēna ca mayāṃ bhante addhānaṃ āgatā. atthi bhante Kāsīsu janapadesu Vāsabhaḡāmo nāma, tato mayāṃ bhagavā āgacchāma 'ti. ||7|| tumhe bhikkhave āvāsikaṃ bhikkhuṃ ukkhipitthā 'ti. evaṃ bhante 'ti. kismiṃ bhikkhave vatthusmiṃ kāraṇe 'ti. avatthusmiṃ bhagavā akāraṇe 'ti. vīgerahi buddho bhagavā : ananucchaviyaṃ bhikkhave ananulomi-

kaṃ . . . akaraṇiyaṃ. kathaṃ hi nāma tumhe moghapurisaṃ suddhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipissatha. n' etaṃ moghapurisaṃ appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave suddho bhikkhu anāpattiko avatthusmiṃ akāraṇe ukkhipitabbo. yo ukkhipeyya, āpatti dukkaṭassā 'ti. ||8|| atha kho te bhikkhū uṭṭhāyāsanā ekamsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etaḍ avocaṃ : accayo no bhante accagamā yathā bāle yathā mūlhe yathā akusale ye mayāṃ suddhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipimhā, tesāṃ no bhante bhagavā accayaṃ accayato paṭigaṇhātu āyatiṃ saṃvarāyā 'ti. taggha tumhe bhikkhave accayo accagamā yathā bāle yathā mūlhe yathā akusale ye tumhe suddhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipittha. yato ca kho tumhe bhikkhave accayaṃ accayato disvā yathā dhammaṃ paṭikarotha taṃ vo mayāṃ paṭigaṇhāma, vuddhi h' esā bhikkhave ariyassa vinaye yo accayaṃ accayato disvā yathā dhammaṃ paṭikaroti āyatiṃ saṃvaraṃ āpajjatīti. ||9||1||

tena kho pana samayena Campāyaṃ bhikkhū evarūpāni kammāni karonti : adhammena vaggakammaṃ karonti, adhammena samaggakammaṃ karonti, dhammena vaggak. k., dhammapaṭirūpakena vaggak. k., dhammapaṭirūpakena samaggak. k., eko pi ekaṃ ukkhipati, eko pi dve ukkhipati, eko pi sambahule ukkhipati, eko pi saṃghaṃ ukkh., dve pi ekaṃ ukkhipanti, dve pi dve ukkh., dve pi sambahule ukkh., dve pi saṃghaṃ ukkh., sambahulāpi ekaṃ ukkh., sambahulāpi dve ukkh., sambahulāpi sambahule ukkh., sambahulāpi saṃghaṃ ukkh., saṃgho pi saṃghaṃ ukkhipati. ||1|| ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma Campāyaṃ bhikkhū evarūpāni kammāni karissanti : adhammena vaggakammaṃ karissanti, . . . dhammapaṭirūpakena samaggakammaṃ karissanti, eko pi ekaṃ ukkhipissati . . . saṃgho pi saṃghaṃ ukkhipissatīti. atha kho te bhikkhū bhagavato etaṃ atthaṃ arocesuṃ. saccā kira bhikkhave Campāyaṃ bhikkhū evarūpāni kammāni karonti :

adhammena vaggakammaṃ karonti . . . saṃgho pi saṃghaṃ ukkhipatīti. saccaṃ bhagavā. vigarahi buddho bhagavā: ananucchaviyaṃ bhikkhave tesaṃ moghapurisānaṃ ananulomikaṃ . . . akaraṇiyaṃ. kathaṃ hi nāma te bhikkhave moghapurisā evarūpāni kammāni karissanti: adhammena vaggakammaṃ karissanti . . . saṃgho pi saṃghaṃ ukkhipissati. n' etaṃ bhikkhave appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi. ||2|| adhammena ce bhikkhave vaggakammaṃ akammaṃ na ca karaṇiyaṃ. adhammena samaggakammaṃ akammaṃ na ca karaṇiyaṃ . . . dhammapaṭirūpakena samaggakammaṃ akammaṃ na ca karaṇiyaṃ, eko pi ekaṃ ukkhipati akammaṃ na ca karaṇiyaṃ . . . saṃgho pi saṃghaṃ ukkhipati akammaṃ na ca karaṇiyaṃ. ||3|| cattār' imāni bhikkhave kammāni: adhammena vaggakammaṃ, adhammena samaggakammaṃ, dhammena vaggakammaṃ, dhammena samaggakammaṃ. tatra bhikkhave yaṃ idaṃ adhammena vaggakammaṃ idaṃ bhikkhave kammaṃ adhammatā vaggatā kuppaṃ aṭṭhānārahaṃ. na bhikkhave evarūpaṃ kammaṃ kātappaṃ na ca mayā evarūpaṃ kammaṃ anuññātaṃ. tatra bhikkhave yaṃ idaṃ adhammena samaggakammaṃ idaṃ bhikkhave kammaṃ adhammatā kuppaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena vaggakammaṃ idaṃ bhikkhave kammaṃ vaggatā kuppaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena samaggakammaṃ idaṃ bhikkhave kammaṃ dhammatā samaggatā akuppaṃ ṭhānārahaṃ. evarūpaṃ bhikkhave kammaṃ kātappaṃ evarūpaṃ ca mayā kammaṃ anuññātaṃ. tasmā ita bhikkhave evarūpaṃ kammaṃ karissāma yad idaṃ dhammena samaggaṃ ti, evaṃ hi vo bhikkhave sikkhitabban ti. ||4||2||

tena kho pana samayena chabbaggiyā bhikkhū evarūpāni kammāni karonti: adhammena vaggakammaṃ karonti, adhammena samaggakammaṃ k., dhammena vaggak. k., dhammapaṭirūpakena vaggak. k., dhammap. samaggak. k., ñattivipannaṃ pi kammaṃ karonti anussāvanasampannaṃ, anussāvanavipannaṃ pi kammaṃ karonti ñattisampannaṃ,

ñattivipannam pi anussāvanavipannam pi kammaṃ karonti, aññatrāpi dhammā kammaṃ karonti aññatrāpi vinayā k. k., aññatrāpi satthu sāsanaṃ k. k., paṭikutṭhakataṃ pi kammaṃ karonti adhammikaṃ kuppaṃ aṭṭhānārahaṃ. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma chabbaggiyā bhikkhū evarūpāni kammāni karissanti : adhammena vaggakammaṃ karissanti . . . paṭikutṭhakataṃ pi kammaṃ karissanti kuppaṃ aṭṭhānārahan ti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. saccaṃ kira bhikkhave chabbaggiyā bhikkhū evarūpāni kammāni karonti : adhammena vaggakammaṃ karonti — la — paṭikutṭhakataṃ pi kammaṃ karonti adhammikaṃ kuppaṃ aṭṭhānārahan ti. saccaṃ bhagavā. — la — vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi : ||1|| adhammena ce bhikkhave vaggakammaṃ akammaṃ na ca karaṇīyaṃ . . . dhammapaṭirūpakena samaggakammaṃ akammaṃ na ca karaṇīyaṃ, ñattivipannaṃ ce bhikkhave kammaṃ anussāvanasampannaṃ akammaṃ na ca karaṇīyaṃ, anussāvanavipannaṃ ce bhikkhave kammaṃ ñattisampannaṃ ak. na ca k., ñattivipannaṃ ce bhikkhave kammaṃ anussāvanavipannaṃ ak. na ca k., aññatrāpi dhammā kammaṃ ak. na ca k., annatrāpi vinayā kammaṃ ak. na ca k., aññatrāpi satthu sāsanaṃ kammaṃ ak. na ca k., paṭikutṭhakataṃ ce bhikkhave kammaṃ adhammikaṃ kuppaṃ aṭṭhānārahaṃ akammaṃ na ca karaṇīyaṃ. ||2||

cha yimāni bhikkhave kammāni : adhammakammaṃ vaggakammaṃ samaggakammaṃ dhammapaṭirūpakena vaggakammaṃ dhammapaṭirūpakena samaggakammaṃ dhammena samaggakammaṃ. katamaṃ ca bhikkhave adhammakammaṃ. ñattidutiye ce bhikkhave kamme ekāya ñattiyā kammaṃ karoti na ca kammavācaṃ anussāveti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme dvīhi ñattihi kammaṃ karoti na ca kammavācaṃ anussāveti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme ekāya kammavācāya kammaṃ karoti na ca ñattim ṭhapeti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme dvīhi kammavācāhi kammaṃ karoti na ca ñattim ṭhapeti, adhammakammaṃ. ||3|| ñatticatutthe ce bhikkhave kamme ekāya ñattiyā kammaṃ karoti na ca kammavācaṃ anussāveti,

adhammakammaṃ. ñatticatutthe ce bhikkhave kamme dvīhi ñattīhi kammaṃ karoti . . . tīhi ñattīhi kammaṃ karoti . . . catūhi ñattīhi kammaṃ karoti na ca kammavācaṃ anussāveti, adhammakammaṃ. ñatticatutthe ce bhikkhave kamme ekāya kammavācāya kammaṃ karoti . . . dvīhi kammavācāhi kammaṃ karoti . . . tīhi kammavācāhi kammaṃ karoti . . . catūhi kammavācāhi kammaṃ karoti na ca ñattim ṭhāpeti, adhammakammaṃ. idaṃ vuccati bhikkhave adhammakammaṃ. ||4|| katamaṃ ca bhikkhave vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā paṭikkosanti, vaggakammaṃ. ñatticatutthe ce . . . *(the same three cases are repeated here)* . . . vaggakammaṃ. idaṃ vuccati bhikkhave vaggakammaṃ. ||5|| katamaṃ ca bhikkhave samaggakammaṃ. ñat'idutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, samaggakammaṃ. ñatticatutthe ce . . . na paṭikkosanti, samaggakammaṃ. idaṃ vuccati bhikkhave samaggakammaṃ. ||6|| katamaṃ ca bhikkhave dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam kammavācaṃ anussāveti, pacchā ñattim ṭhāpeti, yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam kammavācaṃ anussāveti, pacchā ñattim ṭhāpeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam kammavācaṃ anussāveti, pacchā ñattim ṭhāpeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti,

sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vagga-kammaṃ. ñatticatutthe ce bhikkhave kamme . . . (*the same three cases are repeated here*) . . . dhammapaṭirūpakena vagga-kammaṃ. idaṃ vuccati bhikkhave dhammapaṭirūpakena vagga-kammaṃ. ||7|| katamaṃ ca bhikkhave dhammapaṭirūpakena samagga-kammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam kammavācam anussāveti, pacchā ñattim ṭhapeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammapaṭirūpakena samagga-kammaṃ. ñatticatutthe ce . . . na paṭikkosanti, dhammapaṭirūpakena samagga-kammaṃ. idaṃ vuccati bhikkhave dhammapaṭirūpakena samagga-kammaṃ. ||8|| katamaṃ ca bhikkhave dhammena samagga-kammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam ñattim ṭhapeti, pacchā ekāya kammavācāya kammaṃ karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammena samagga-kammaṃ. ñatticatutthe ce bhikkhave kamme paṭhamam ñattim ṭhapeti, pacchā tīhi kammavācāhi kammaṃ karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammena samagga-kammaṃ. ||9|| 3||

pañca saṃghā: catuvaggo bhikkhusaṃgho, pañcavaggo bhikkhusaṃgho, dasavaggo bhikkhusaṃgho, visativaggo bhikkhusaṃgho, atirekavisativaggo bhikkhusaṃgho. tatra bhikkhave yv āyaṃ catuvaggo bhikkhusaṃgho, ṭhapetvā tīni kammāni upasampadam pavāraṇaṃ abbhānaṃ dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ pañcavaggo bhikkhusaṃgho, ṭhapetvā dve kammāni majjhimesu janapadesu upasampadam abbhānaṃ dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ dasavaggo bhikkhusaṃgho, ṭhapetvā ekaṃ kammaṃ abbhānaṃ dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ visativaggo bhikkhusaṃgho, dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ atirekavisativaggo

bhikkhusaṃgho, dhammena samaggo sabbakammesu kamma-  
ppatto. ||1|| catuvaggakaraṇaṃ ce bhikkhave kammaṃ  
bhikkhunicatuttho kammaṃ kareyya, akammaṃ na ca  
karaṇīyaṃ. catuvaggakaraṇaṃ ce bhikkhave kammaṃ  
sikkhamānacatuttho . . . sāmaṇeracatuttho . . . sāmaṇerī-  
catuttho . . . sikkhaṃ paccakkhātakacatuttho . . . antima-  
vatthum ajjhāpannakacatuttho . . . āpattiyaṃ adassane  
ukkhittakacatuttho . . . āpattiyaṃ appaṭikamme ukkhitta-  
kacatuttho . . . pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhitta-  
kacatuttho . . . paṇḍakacatuttho . . . theyyasamvāsakaca-  
tuttho . . . titthiyapakkantakacatuttho . . . tiracchānagata-  
catuttho . . . mātughātakacatuttho . . . pitughātakacatuttho  
. . . arahantaghātakacatuttho . . . bhikkhunidūsakacatuttho  
. . . saṃghabhedakacatuttho . . . lohituppādakacatuttho  
. . . ubhatovyañjanakacatuttho . . . nānāsamvāsakacatuttho  
. . . nānāśīmāya ṭhitacatuttho . . . iddhiyaṃ vehāse ṭhita-  
catuttho . . . yassa saṃgho kammaṃ karoti tamcatuttho  
kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ. ||2|| catu-  
vaggakaraṇaṃ.

pañcavaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhuni-  
pañcamo kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . .  
yassa saṃgho kammaṃ karoti tampañcamo kammaṃ kareyya,  
akammaṃ na ca karaṇīyaṃ. ||3|| pañcavaggakaraṇaṃ.

dasavaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhunida-  
samo kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . .  
yassa saṃgho kammaṃ karoti tamdasamo kammaṃ kareyya,  
akammaṃ na ca karaṇīyaṃ. ||4|| dasavaggakaraṇaṃ.

viśativaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhuni-  
viśato kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . . yassa  
saṃgho kammaṃ karoti tamviśato kammaṃ kareyya, akammaṃ  
na ca karaṇīyaṃ. ||5|| viśativaggakaraṇaṃ.

parivāsikacatuttho ce bhikkhave parivāsaṃ dadeyya mū-  
lāya paṭikasseyya mānattaṃ dadeyya, tamviśo abbhēyya,  
akammaṃ na ca karaṇīyaṃ. mūlāya paṭikassanārahaca-  
tuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya  
mānattaṃ dadeyya, tamviśo abbhēyya, akammaṃ na ca  
karaṇīyaṃ. mānattārahacatuttho ce bhikkhave parivāsaṃ  
dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, tamviśo

abbheyya, akammaṃ na ca karaṇīyaṃ. mānattacārikaca-tuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, taṃvīso abbheyya, akammaṃ na ca karaṇīyaṃ. abbhānārahacatuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, taṃvīso abbheyya, akammaṃ na ca karaṇīyaṃ. ||6||

ekaccassa bhikkhave saṃghamajjhe paṭikkosanaṃ rūhati, ekaccassa na rūhati. kassa ca bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati. bhikkhuniyā bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati, sikkhamānāya bhikkhave — la — sāmaṇerassa bh., sāmaṇeriyā bh., sikkhaṃ paccakkhātakassa bh., antimavatthum ajjhāpannakassa bh., ummattakassa bh., khittacittassa bh., vedanaṭṭassa bh., āpattiyaṃ adassane ukkhittakassa bh., āpattiyaṃ appaṭikamma ukkhittakassa bh., pāpikāya dīṭṭhiyā appaṭinissagge ukkhittakassa bh., paṇḍakassa bh., theyyasamvāsakassa bh., tīthiyapakkantakassa bh., tiracchānagatassa bh., mātughātakassa bh., pitughātakassa bh., arahantaghātakassa bh., bhikkhunīdūsakassa bh., saṃghabhedakassa bh., lohituppādakassa bh., ubhatovyañjanakassa bh., nānāsamvāsakassa bh., nānāsīmāya ṭhitassa bh., iddhiyā vehāse ṭhitassa bh., yassa saṃgho kammaṃ karoti tassa bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati. imesaṃ kho bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati. ||7|| kassa ca bhikkhave, saṃghamajjhe paṭikkosanaṃ rūhati. bhikkhussa bhikkhave pakatattassa samānasamvāsakassa samānasīmāya ṭhitassa antamaso ānatarikassāpi bhikkhuno viññāpentassa saṃghamajjhe paṭikkosanaṃ rūhati. imassa kho bhikkhave saṃghamajjhe paṭikkosanaṃ rūhati. ||8||

dve 'mā bhikkhave nissāraṇā. atthi bhikkhave puggalo appatto nissāraṇaṃ, taṃ ce saṃgho nissāreti ekacco sunissārito ekacco dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti dunnissārito. idha pana bhikkhave bhikkhu suddho hoti anāpattiko, taṃ ce saṃgho nissāreti dunnissārito. ayaṃ vuccati bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti sunissārito. idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gihi-



samsaṭṭho viharati ananulomikehi gihisamsaggehi, taṃ ce saṃgho nissāreti sunissārito. ayaṃ vuccati bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti sunissārito. ||9||

dve 'mā bhikkhave osāraṇā. atthi bhikkhave puggalo appatto osāraṇaṃ, taṃ ce saṃgho osāreti ekacco sosārito ekacco dosārito. katamo ca bhikkhave puggalo appatto osāraṇaṃ taṃ ce saṃgho osāreti dosārito. paṇḍako bhikkhave appatto osāraṇaṃ taṃ ce saṃgho osāreti dosārito. theyyasaṃvāsako bhikkhave . . . titthiyapakkantako bhikkhave, tiracchānagato bh., mātughātako bh., pitughātako bh., arahantaghātako bh., bhikkhunīdāsako bh., saṃghabhedako bh., lohittupādako bh., ubhatovyañjanako bhikkhave appatto osāraṇaṃ taṃ ce saṃgho osāreti dosārito. ayaṃ vuccati bhikkhave puggalo appatto osāraṇaṃ taṃ ce saṃgho osāreti dosārito. ime vuccanti bhikkhave puggalā appattā osāraṇaṃ taṃ ce saṃgho osāreti dosāritā. ||10|| katamo ca bhikkhave puggalo appatto osāraṇaṃ taṃ ce saṃgho osāreti sosārito. hatthacchinno bhikkhave appatto osāraṇaṃ taṃ ce saṃgho osāreti sosārito. pādacchinno bhikkhave, hatthapādacchinno bh., kaṇṇacchinno bh., nāsacchinno bh., kaṇṇanāsacchinno bh., aṅgulicchinno bh., aḷacchinno bh., kaṇḍaracchinno bh., phaṇahatthako bh., khujjo bh., vāmano bh., galagaṇḍi bh., lakkhaṇāhato bh., kasāhato bh., likhitako bh., sipadiko bh., pāparogī bh., parisadāsako bh., kāṇo bh., kuṇi bh., khañjo bh., pakkahato bh., chinniriyāpatho bh., jarādubbalo bh., andho bh., mūgo bh., badhiro bh., andhamūgo bh., andhabadhiro bh., mūgabadhiro bh., andhamūgabadhiro bhikkhave appatto osāraṇaṃ taṃ ce saṃgho osāreti sosārito. ayaṃ vuccati bhikkhave puggalo appatto osāraṇaṃ taṃ ce saṃgho osāreti sosārito. ime vuccanti bhikkhave puggalā appattā osāraṇaṃ taṃ ce saṃgho osāreti sosāritā. ||11|| 4||

Vāsa bhagā mabhāṇavāraṃ paṭhamam.

idha pana bhikkhave bhikkhussa na hoti āpatti datṭhabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvaṃ āvuso āpanno, passas' etaṃ āpattin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yaṃ ahaṃ passeyyan ti.

tam saṃgho āpattiyaṃ adassane ukkhipati, adhammakammaṃ. idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, paṭikaro hi tam āpattin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ paṭikareyyan ti. tam saṃgho āpattiyaṃ appaṭikamme ukkhipati, adhammakammaṃ. idha pana bhikkhave bhikkhussa na hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. tam saṃgho pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhipati, adhammakammaṃ. ||1|| idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti āpatti paṭikātabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etaṃ āpattim, paṭikaro hi tam āpattin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyam, n' atthi me āvuso āpatti yam ahaṃ paṭikareyyan ti. tam saṃgho adassane vā appaṭikamme vā ukkhipati, adhammakammaṃ. ||2|| idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etaṃ āpattim, pāpikā te diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyam, n' atthi me pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. tam saṃgho adassane vā appaṭinissagge vā ukkhipati, adhammakammaṃ. ||3|| idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā na hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, paṭikaro hi etaṃ āpattim, pāpikā te diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ paṭikareyyam, n' atthi me pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. tam saṃgho appaṭikamme vā appaṭinissagge vā ukkhipati, adhammakammaṃ. ||4|| idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti āpatti paṭikātabbā na hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā

vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ, paṭikarohi taṃ āpattiṃ, pāpikā te diṭṭhi, paṇissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyaṃ, n' atthi me āvuso āpatti yam ahaṃ paṭikareyyaṃ, n' atthi me pāpikā diṭṭhi yam ahaṃ paṇissajjeyyaṃ ti. taṃ saṃgho adassane vā appaṭikamme vā appaṇissagge vā ukkhipaṭi, adhammakammaṃ. || 5 ||

idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ ti. so evaṃ vadeti : āmāvuso passāmiti. taṃ saṃgho āpattiyaṃ adassane ukkhipaṭi, adhammakammaṃ. idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, paṭikarohi taṃ āpattiṃ ti. so evaṃ vadeti : āmāvuso paṭikarissāmiti. taṃ saṃgho āpattiyaṃ appaṭikamme ukkhipaṭi, adhammakammaṃ. idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṇissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi, paṇissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : āmāvuso paṇissajjissāmiti. taṃ saṃgho pāpikāya diṭṭhiyaṃ appaṇissagge ukkhipaṭi, adhammakammaṃ. || 6 || idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā — la — hoti āpatti daṭṭhabbā hoti pāpikā diṭṭhi paṇissajjetā, hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṇissajjetā, hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṇissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ, paṭikarohi taṃ āpattiṃ, pāpikā te diṭṭhi, paṇissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : āmāvuso passāmi, āma paṭikarissāmi, āma paṇissajjissāmiti. taṃ saṃgho adassane vā appaṭikamme vā appaṇissagge vā ukkhipaṭi, adhammakammaṃ. || 7 ||

idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyaṃ ti.

taṃ saṃgho adassane ukkhipati, dhammakammaṃ. idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: āpattim tvam āvuso āpanno, paṭikarohi taṃ āpattin ti. so evaṃ vadeti: n' atthi me āvuso āpatti yam ahaṃ paṭikareyyan ti. taṃ saṃgho appaṭikamme ukkhipati, dhammakammaṃ. idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṇinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: pāpikā te āvuso diṭṭhi, paṇinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti: n' atthi me āvuso pāpikā diṭṭhi yam ahaṃ paṇinissajjeyyan ti. taṃ saṃgho pāpikāya diṭṭhiyā appaṭinissagge ukkhipati, dhammakammaṃ. ||8|| idha pana bhikkhave bhikkhussa hoti āpatti dattḥabbā hoti āpatti paṭikātabbā, hoti āpatti dattḥabbā hoti pāpikā diṭṭhi paṇinissajjetā, hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṇinissajjetā, hoti āpatti dattḥabbā hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṇinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: āpattim tvam āvuso āpanno, passas' etaṃ āpattim, paṭikarohi taṃ āpattim, pāpikā te diṭṭhi, paṇinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti: n' atthi me āvuso āpatti yam ahaṃ passeyyam, n' atthi me āvuso āpatti yam ahaṃ paṭikareyyam, n' atthi me pāpikā diṭṭhi yam ahaṃ paṇinissajjeyyan ti. taṃ saṃgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, dhammakammaṃ ti. ||9||5||

atha kho āyasmā Upāli yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Upāli bhagavantam etad avoca: yo nu kho bhante samaggo saṃgho sammukhākaraṇīyaṃ kammaṃ asammukhā karoti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. adhammakammaṃ taṃ Upāli avinayakammaṃ. ||1|| yo nu kho bhante samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ appaṭipucchā karoti, paṭiññāyakaṇīyaṃ kammaṃ appaṭiññāya karoti, sativinayārahassa amūlḥavinayaṃ deti, amūlḥavinayārahassa tassapāpiyyasikā-kammaṃ karoti, tassapāpiyyasikākammārāhassa tājjanīya-kammaṃ karoti, tājjanīyakammārāhassa nissayakammaṃ k.,

nissayakammārahassa pabbājanīyakammaṃ k., pabbājanīyakammārahassa paṭisāraṇīyakammaṃ k., paṭisāraṇīyakammārahassa ukkhepanīyakammaṃ k., ukkhepanīyakammārahassa parivāsaṃ deti, parivāsārahaṃ mûlāya paṭikassati, mûlāya paṭikassanārahassa mānattaṃ deti, mānattārahaṃ abbheti, abbhānārahaṃ upasampādeti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. ||2|| adhammakammaṃ taṃ Upāli avinayakammaṃ. yo kho Upāli samaggo saṃgho sammukhākaraṇīyaṃ kammaṃ asammukhā karoti, evaṃ kho Upāli adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho Upāli samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ appaṭipucchā karoti, paṭiññāyākaraṇīyaṃ . . . abbhānārahaṃ upasampādeti, evaṃ kho Upāli adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hotīti. ||3||

yo nu kho bhante samaggo saṃgho sammukhākaraṇīyaṃ kammaṃ sammukhā karoti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. dhammakammaṃ taṃ Upāli vinayakammaṃ. yo nu kho bhante samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ paṭipucchā karoti, paṭiññāyākaraṇīyaṃ kammaṃ paṭiññāya karoti, sativinayārahassa sativinayaṃ deti . . . abbhānārahaṃ abbheti, upasampadārahaṃ upasampādeti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. dhammakammaṃ taṃ Upāli vinayakammaṃ. yo kho Upāli samaggo saṃgho sammukhākaraṇīyaṃ kammaṃ sammukhā karoti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hoti. yo kho Upāli samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ paṭipucchā karoti . . . upasampadārahaṃ upasampādeti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hotīti. ||4||

yo nu kho bhante samaggo saṃgho sativinayārahassa amûlḥavinayaṃ deti amûlḥavinayārahassa sativinayaṃ deti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. adhammakammaṃ taṃ Upāli avinayakammaṃ. yo nu kho bhante samaggo saṃgho amûlḥavinayārahassa tassapāpiyyasikākammaṃ karoti tassapāpiyyasikākammārahassa amûlḥavinayaṃ deti, tassapāpiyyasikākammārahassa tajjaniya-

kammaṃ karoti tajjanīyakammārahassa tassapāpiyyasikā-  
 kammaṃ karoti, tajjanīyakammārahassa nissayakammaṃ  
 karoti nissayakammārahassa tajjanīyakammaṃ karoti, nissa-  
 yakammārahassa pabbājanīyakammaṃ karoti pabbājaniya-  
 kammārahassa nissayakammaṃ karoti, pabbājanīyakammā-  
 rahassa paṭisāraṇīyakammaṃ karoti paṭisāraṇīyakammāra-  
 hassa pabbājanīyakammaṃ karoti, paṭisāraṇīyakammārahassa  
 ukkhepanīyakammaṃ karoti ukkhepanīyakammārahassa paṭi-  
 sāraṇīyakammaṃ karoti, ukkhepanīyakammārahassa pari-  
 vāsaṃ deti parivāsārahassa ukkhepanīyakammaṃ karoti,  
 parivāsaṃ deti, mūlāya paṭikassati mūlāya paṭikassanārahassa  
 parivāsaṃ deti, mūlāya paṭikassanārahassa mānattaṃ deti  
 mānattārahaṃ mūlāya paṭikassati, mānattārahaṃ abbhēti  
 abbhānārahassa mānattaṃ deti, abbhānārahaṃ upasampādeti  
 upasampadārahaṃ abbhēti, dhammakammaṃ nu kho taṃ  
 bhante vinayakammaṃ ti. ||5|| adhammakammaṃ taṃ Upāli  
 avinayakammaṃ. yo kho Upāli samaggo saṃgho sativinayā-  
 rahassa amūlḥavinayaṃ deti amūlḥavinayārahassa sativina-  
 yaṃ deti, evaṃ kho Upāli adhammakammaṃ hoti avinaya-  
 kammaṃ evañ ca pana saṃgho sātisāro hoti. yo kho Upāli  
 samaggo saṃgho amūlḥavinayārahassa tassapāpiyyasikā-  
 kammaṃ karoti . . . upasampadārahaṃ abbhēti, evaṃ kho  
 Upāli adhammakammaṃ hoti avinayakammaṃ evañ ca pana  
 saṃgho sātisāro hoti. ||6||

yo nu kho bhante sāmago saṃgho sativinayārahassa  
 sativinayaṃ deti amūlḥavinayārahassa amūlḥavinayaṃ  
 deti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ  
 ti. dhammakammaṃ taṃ Upāli vinayakammaṃ. yo nu  
 kho bhante samaggo saṃgho amūlḥavinayārahassa amū-  
 lḥavinayaṃ deti, tassapāpiyyasikākammārahassa tassapā-  
 piyyasikākammaṃ karoti . . . abbhānārahaṃ abbhēti,  
 upasampadārahaṃ upasampādeti, dhammakammaṃ nu kho  
 taṃ bhante vinayakammaṃ ti. ||7|| dhammakammaṃ taṃ  
 Upāli vinayakammaṃ. yo kho Upāli samaggo saṃgho  
 sativinayārahassa sativinayaṃ deti amūlḥavinayārahassa  
 amūlḥavinayaṃ deti, evaṃ kho Upāli dhammakammaṃ hoti  
 vinayakammaṃ evañ ca pana saṃgho anatisāro hoti. yo kho  
 Upāli samaggo saṃgho amūlḥavinayārahassa amūlḥavinayaṃ

deti . . . upasampadārahaṃ upasampādeti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hotīti. ||8||

atha kho bhagavā bhikkhū āmantesi : yo kho bhikkhave samaggo saṃgho sativinayārahassa amūlḥavinayaṃ deti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho sativinayārahassa tassapāpiyyasikākammaṃ karoti, sativinayārahassa tajjanīyakammaṃ karoti . . . sativinayārahamaṃ upasampādeti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho amūlḥavinayārahassa tassapāpiyyasikākammaṃ karoti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho amūlḥavinayārahassa tajjanīyakammaṃ karoti . . . amūlḥavinayārahamaṃ upasampādeti, amūlḥavinayārahassa sativinayaṃ deti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho tassapāpiyyasikākammārahassa . . . upasampadārahaṃ abbheti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hotīti. ||9||6||

Upālīpucchābhāṇavāraṃ dutiyaṃ.

idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṃghe adhikarāṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho āvuso bhikkhu bhaṇḍanakārako — la — saṃghe adhikarāṇakārako, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena vaggā. so tamhā āvāsā aññaṃ āvāsaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti : ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato adhammena vaggēhi, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena samaggā. so tamhāpi āvāsā aññaṃ āvāsaṃ gacchati, tattha pi bhikkhūnaṃ . . . tajjanīyakammaṃ kato adhammena samaggēhi, hand' assa mayaṃ

tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammena vaggā. so tamhāpi āvāsā aññaṃ . . . tajjanīyakammaṃ kato dhammena vaggehi, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena vaggā. so tamhāpi āvāsā aññaṃ . . . tajjanīyakammaṃ kato dhammapaṭirūpakena vaggehi, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena samaggā. ||1|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena samaggā. so tamhā āvāsā aññaṃ āvasaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato adhammena samaggehi, hand' assa mayaṃ . . . dhammena vaggā. so tamhāpi āvāsā . . . dhammapaṭirūpakena vaggā. so tamhāpi āvāsā . . . dhammapaṭirūpakena samaggā. so tamhāpi āvāsā . . . adhammena vaggā. ||2|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā. ||3|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā. ||4|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te



tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā. ||5||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gihisaṃsattho viharati ananulomikehi gihisaṃsaggehi. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bālo avyatto . . . gihisaṃsaggehi, hand' assa mayaṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ karonti adhammena vaggā. so tamhā āvāsā aññaṃ āvāsaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena nissayakammaṃ kato adhammena vaggēhi, hand' assa mayaṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ karonti adhammena samaggā — la — dhammena vaggā, dhammapaṭirūpakena vaggā, dhammapaṭirūpakena samaggā. yathā heṭṭhā tathā cakkam kâtabbam — la —. ||6|| idha pana bhikkhave bhikkhu kuladûsako hoti pâpasamâcâro. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu kuladûsako pâpasamâcâro, hand' assa mayaṃ pabbâjanīyakammaṃ karomā 'ti te tassa pabbâjanīyakammaṃ karonti adhammena vaggā . . . (comp. § 6) . . . dhammapaṭirūpakena samaggā. cakkam kâtabbam. ||7|| idha pana bhikkhave bhikkhu gihī akkosati paribhâsati. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu gihī akkosati paribhâsati, hand' assa mayaṃ paṭisâraṇīyakammaṃ karomā 'ti, te tassa paṭisâraṇīyakammaṃ karonti adhammena vaggā . . . (comp. § 6) . . . dhammapaṭirūpakena samaggā. cakkam kâtabbam. ||8|| idha pana bhikkhave bhikkhu âpattiṃ âpajjitvā na icchati âpattiṃ passitum. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu âpattiṃ âpajjitvā na icchati âpattiṃ passitum, hand' assa mayaṃ âpattiyā adassane ukkhepanīyakammaṃ karomā 'ti, te tassa âpattiyā adassane ukkhepanīyakammaṃ karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kâtabbam. ||9|| idha pana bhikkhave bhikkhu âpattiṃ âpajjitvā na icchati âpattiṃ paṭikâtuṃ. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu âpattiṃ âpajjitvā na icchati âpattiṃ paṭikâtuṃ, hand' assa mayaṃ âpattiyā appaṭikamme ukkhepanīyakammaṃ karomā

'ti, te tassa âpattiyâ appaṭikamme ukkhepaniyakammaṃ karonti adhammena vaggâ . . . dhammapaṭirûpakena samaggâ. cakkam kâtabbam. ||10|| idha pana bhikkhave bhikkhu na icchati pâpikaṃ diṭṭhiṃ paṭinissajjitum. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho âvuso bhikkhu na icchati pâpikaṃ diṭṭhiṃ paṭinissajjitum, hand' assa mayaṃ pâpikâya diṭṭhiyâ appaṭinissagge ukkhepaniyakammaṃ karomâ 'ti, te tassa pâpikâya diṭṭhiyâ appaṭinissagge ukkhepaniyakammaṃ karonti adhammena vaggâ . . . dhammapaṭirûpakena samaggâ. cakkam kâtabbam. ||11||

idha pana bhikkhavo bhikkhu saṃghena tājjanīyakammaṃ kato sammāvattati lomaṃ pāteti netthāraṃ vattati tājjanīyassa kammaṃ paṭippassaddhiṃ yācati. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho âvuso bhikkhu saṃghena tājjanīyakammaṃ kato sammāvattati . . . paṭippassaddhiṃ yācati, hand' assa mayaṃ tājjanīyakammaṃ paṭippassambhemâ 'ti, te tassa tājjanīyakammaṃ paṭippassambhenti adhammena vaggâ. so tamhâ âvāsā aññaṃ âvāsaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti: imassa kho âvuso bhikkhuno saṃghena tājjanīyakammaṃ paṭippassaddham adhammena vaggehi, hand' assa mayaṃ tājjanīyakammaṃ paṭippassambhemâ 'ti. te tassa tājjanīyakammaṃ paṭippassambhenti adhammena samaggâ . . . dhammena vaggâ . . . dhammapaṭirûpakena vaggâ . . . dhammapaṭirûpakena samaggâ. ||12|| idha pana bhikkhave bhikkhu saṃghena tājjanīyakammaṃ kato sammāvattati lomaṃ pāteti netthāraṃ vattati tājjanīyassa kammaṃ paṭippassaddhiṃ yācati. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho âvuso bhikkhu . . . yācati, hand' assa mayaṃ tājjanīyakammaṃ paṭippassambhemâ 'ti, te tassa tājjanīyakammaṃ paṭippassambhenti adhammena samaggâ . . . (comp. § 2-5) . . . dhammapaṭirûpakena vaggâ. ||13|| idha pana bhikkhave bhikkhu saṃghena nissayakammaṃ kato sammāvattati lomaṃ pāteti netthāraṃ vattati nissayassa kammaṃ paṭippassaddhiṃ yācati . . . (comp. § 12-13) . . . idha pana bhikkhave bhikkhu saṃghena pabbājaniyakammaṃ kato . . . paṭisāraṇīyakammaṃ kato . . . âpattiyâ adassane ukkhepaniyakammaṃ kato . . . âpattiyâ appaṭikamme ukkhepaniyakammaṃ kato . . . pâpikâya diṭṭhiyâ

appaṭinissagge ukkhepaniyakammaṃ kato . . . cakkam  
kātabbam. || 14 ||

idha pana bhikkhave bhikkhu bhaṇḍanakāraḥ hoti . . .  
saṃghe adhikaraṇakāraḥ. tatra ce bhikkhūnaṃ evaṃ hoti :  
ayaṃ kho āvuso bhikkhu bhaṇḍanakāraḥ — la — saṃghe  
adhikaraṇakāraḥ, hand' assa mayaṃ tajjanīyakammaṃ  
karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena  
vaggā. tatrattho saṃghe vivadati adhammena vaggakammaṃ  
adhammena samaggakammaṃ dhammena vaggakammaṃ  
dhammapaṭirūpakeṇa vaggakammaṃ dhammapaṭirūpakeṇa  
samaggakammaṃ akataṃ kammaṃ dukkaṭaṃ kammaṃ  
puna kātabbam kamman ti. tatra bhikkhave ye te bhikkhū  
evaṃ āhaṃsu adhammena vaggakammaṃ ti, ye ca te bhikkhū  
evaṃ āhaṃsu akataṃ kammaṃ dukkaṭaṃ kammaṃ puna  
kātabbam kamman ti, ime tattha bhikkhū dhammavādino.  
|| 15 || idha pana bhikkhave bhikkhu bhaṇḍanakāraḥ hoti  
. . . te tassa tajjanīyakammaṃ karonti adhammena samaggā.  
tatrattho . . . tatra bhikkhave ye te bhikkhū evaṃ āhaṃsu  
adhammena samaggakammaṃ ti ye ca te bhikkhū evaṃ  
āhaṃsu akataṃ kammaṃ dukkaṭaṃ kammaṃ puna kātabbam  
kamman ti, ime tattha bhikkhū dhammavādino. idha pana  
bhikkhave bhikkhu bhaṇḍanakāraḥ hoti . . . dhammena  
vaggā . . . dhammapaṭirūpakeṇa vaggā . . . dhammapaṭi-  
rūpakeṇa samaggā . . . ime tattha bhikkhū dhammavā-  
dino. || 16 ||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattiba-  
hulo anapadāno gihisaṃsaṭṭho viharati ananulomikehi gihi-  
saṃsaṃgehi. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho  
āvuso bhikkhu bālo avyatto . . . gihisaṃsaṃgehi, hand' assa  
mayaṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ  
karonti adhammena vaggā — la — adhammena samaggā,  
dhammena vaggā, dhammapaṭirūpakeṇa vaggā, dhammapaṭi-  
rūpakeṇa samaggā. tatrattho saṃghe vivadati . . . ime tattha  
bhikkhū dhammavādino. ime pañca vārā saṃkhiṭṭā.  
|| 17 || idha pana bhikkhave bhikkhu kuladūsako hoti  
pāpasamācāro. tatra ce . . . pabbājanīyakammaṃ karomā  
'ti . . . ime pañca vārā saṃkhiṭṭā. idha pana bhikkhave  
bhikkhu gihī akkosati paribhāsati. tatra ce . . . paṭisāraṇi-

yakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passitum. tatra ce . . . āpattiyaṃ adassane ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātum. tatra ce . . . āpattiyaṃ appaṭikamme ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu na icchati pāpikaṃ diṭṭhiṃ paṭinissajjitum. tatra ce . . . pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. || 18 ||

idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati lomam pāteti netthāraṃ vattati tajjanīyassa kammaṃ paṭippassaddhiṃ yāceti. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . paṭippassaddhiṃ yāceti, hand' assa mayaṃ tajjanīyakammaṃ paṭippassambhemā 'ti, te tassa tajjanīyakammaṃ paṭippassambhenti adhammena vaggā. tatraṭṭho saṃgho vivadati . . . ime tattha bhikkhū dhammavādino. idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . te tassa tajjanīyakammaṃ paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . ime tattha bhikkhū dhammavādino. || 19 || idha pana bhikkhave bhikkhu saṃghena nissayakammaṃ kato . . . pabbājanīyakammaṃ kato . . . paṭisāraṇīyakammaṃ kato . . . āpattiyaṃ adassane ukkhepaniyakammaṃ kato . . . āpattiyaṃ appaṭikamme ukkhepaniyakammaṃ kato . . . pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhepaniyakammaṃ kato . . . ime tattha bhikkhū dhammavādino 'ti. || 20 || 7 ||

Campeyyakkhandhakaṃ navamaṃ.

imamhi khandhake vatthūni chattimsānīti. tassa uddānaṃ:

Campāyaṃ bhagavā āsi, vatthu Vāsabhagāmake,  
āgantukānaṃ ussukkaṃ akāsi icchitabbake,  
pākataññuno 'ti ſiātva ussukkaṃ na kari tadā,  
ukkhitto na karotīti agamā jinasantike.|

- adhammena vaggakammaṃ samaggaṃ adhammena ca  
dhammena vaggakammaṃ ca paṭirūpakena vaggikaṃ |  
paṭirūpakena samaggaṃ, eko ukkhipat' ekakaṃ  
eko ca dve sambahule saṃghaṃ ukkhipat' ekato, |  
duve pi, sambahulāpi, saṃgho saṃghaṃ ca ukkhipi.  
5 sabbaññū pavaro sutvā adhamman ti paṭikkhipi. |  
ñattivipannaṃ yaṃ kammaṃ sampannaṃ anussāva-  
naṃ  
anussāvanavipannaṃ sampannaṃ ñattiyā ca yaṃ |  
ubhayena vipannaṃ ca aññatradhammaṃ eva ca  
vinā satthu paṭikutthaṃ kupaṃ aṭṭhānārahikaṃ. |  
adhamma-vaggaṃ samaggaṃ paṭirūpāni ye duve,  
dhammen' eva ca sāmaggim anuññāsi tathāgato. |  
catuvaggo pañcavaggo dasavaggo ca vīsati  
parovīsativaggo ca saṃgho pañcavidho tathā. |  
ṭhapetvā upasampadaṃ yaṃ ca kammaṃ pavāraṇaṃ  
10 abbhānakammena saha catuvaggehi kammiko. |  
duve kamme ṭhapetvāna majjhadesupasampadā  
abbhānaṃ pañcavaggiko sabbakammesu kammiko. |  
abbhān' ekaṃ ṭhapetvāna ye bhikkhū dasavaggikā.  
sabbakammakaro saṃgho viśo sabbatthakammiko. |  
bhikkhunī sikkhamānā ca sāmaṇero sāmaṇerikā  
paccakkhāt'-antimavatthum ukkhitt' āpattādaṃsane |  
appaṭikamme diṭṭhiyā paṇḍaka-theyyasaṃvāsakaṃ  
titthiya-tiracchānagataṃ mātū pitu ca ghātakā |  
arahaṃ bhikkhunīdūsiṃ bhedakaṃ lohituppādaṃ vyañja-  
naṃ  
15 nānāsaṃvāsako c' eva nānāsimāya iddhiyā |  
yassa saṃgho kare kammaṃ hont' ete catuvīsati,  
sambuddhena paṭikkhittā na h' ete gaṇapūrakā. |  
pārīvāsikacattuttho parivāsaṃ dadeyya vā  
mūlā-mānattaṃ abbheyya akammaṃ na ca karaṇaṃ. |  
mūlā-araha-mānattā abbhānārahaṃ eva ca  
na kammakārakā pañca sambuddhena pakāsitā. |  
bhikkhunī sikkhamānā ca sāmaṇero sāmaṇerikā  
paccakkh'-antima-ummattā khitta-vedan'-adaṃsane |  
appaṭikamme diṭṭhiyā paṇḍakāpi ca vyañjana  
20 nānāsaṃvāsakā sīmā vevhāsaṃ yassa kamma ca |

- atthārasannaṃ etesaṃ paṭikkosa na rūhati,  
 bhikkhussa pakatattassa rūhati paṭikkosanaṃ.  
 saddh' assa dunnisārito, bālo hi sunissārito.  
 paṇḍako theyyasaṃvāsaṃ pakkanto tiracchānagato |  
 mātu pitu arahanta-dūsako saṃghabhedako  
 lohituppādako c' eva ubhatovyañjano ca yo |  
 ekādasannaṃ etesaṃ osāraṇaṃ na yujjati.  
 hattha-pādā tadubhayaṃ kaṇṇa-nāsā tadubhayā |  
 aṅguli āla-kaṇḍaraṃ phaṇaṃ khuḷlo ca vāmano  
 25 gaṇḍi lakkhaṇa-kasā ca likhitako ca sīpadi |  
 pāpa-parisa-kāṇo ca kuṇi khañḍo hato pi ca  
 iriyāpatha-dubbalo andho mūgo ca badhiro |  
 andhamūga-badhiro ca mūgabadhiraṃ eva ca  
 andhabadhiraṃ mūgo ca dvattims' ete anūnakā,  
 tesāṃ osāraṇaṃ hoti sambuddhena pakāsitaṃ.  
 datthabbā paṭikātabbā nissajjetaṃ na vijjati,  
 tassa ukkhepanā kammā satta honti adhammikā,  
 āpannaṃ anuvattantaṃ satta te pi adhammikā,  
 āpannaṃ nānuvattantaṃ sattakammesu dhammikā.  
 30 sammukhā paṭipucchā ca paṭiññāya ca kārakā |  
 sati-amūḷha-pāpikā tajjanīyavasena ca  
 pubbājaniya-paṭisāro ukkhepa-parivāsa ca |  
 mūla-mānatta-abbhānā tath' eva upasampadā :  
 aññaṃ kareyya aññaṃ soḷas' ete adhammikā,  
 taṃ taṃ kareyya taṃ tassa soḷas' ete sudhammikā,  
 paccāropeyya aññañño soḷas' ete adhammikā,  
 dvēvetamūlakan tassa, te pi soḷasa dhammikā,  
 ekekamūlakaṃ cakkāṃ adhamman ti jino 'bravi.  
 akāsi tajjanīyakammaṃ saṃgho bhaṇḍanakārako  
 35 adhammena vaggakammaṃ, aññaṃ āvāsa gacchi so,  
 tattha dhammena samaggā tassa tajjanīyaṃ karuṃ,  
 aññattha vaggadhammena tassa tajjanīyaṃ karuṃ,  
 paṭirūpakena vaggāpi samaggāpi tathā karuṃ.  
 adhammena samaggā ca, dhammena vaggam eva ca,  
 paṭirūpakena vaggā ca, samaggā ca, ime padā,  
 ekekamūlakaṃ katvā cakkā bandhe vicakkhaṇo.  
 bālavyattassa nissayaṃ, pabbāje kuladūsakaṃ,  
 paṭisāraṇīyakammaṃ kare akkosakassa ca,

adassanâpatikamme yo ca diṭṭhiṃ na nissaje  
 40 tesam ukkhepaniyakammaṃ satthavāhena bhāsitaṃ. |  
 ukkhepaniyakammānaṃ pañño tajjanīyaṃ naye.  
 tesam yeva anulomaṃ sammāvattantayācite |  
 passaddhi tesam kammānaṃ hetṭhākammanayena ca.  
 tasmīṃ-tasmīṃ tu kammesu tatratṭho ca vivadati |  
 akataṃ dukkaṭaṃ c' eva puna kâtabbakan ti ca  
 kamme passaddhiyā cāpi te bhikkhū dhammavādino. |  
 vipattivādhitē disvā kammappatte mahāmuni  
 paṭippassaddhim akkhāsi sallakatto va osadhan ti.

## . MAHĀVAGGA.

## X.

Tena samayena buddho bhagavā Kosambiyam viharati Ghositārāme. tena kho pana samayena aññataro bhikkhu āpattiṃ āpanno hoti, so tassā āpattiya āpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiya anāpattidiṭṭhino honti. so aparena samayena tassā āpattiya anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiya āpattidiṭṭhino honti. atha kho te bhikkhū taṃ bhikkhum etad avocum : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ ti. n' atthi me āvuso āpatti yam ahaṃ passeyyan ti. atha kho te bhikkhū sāmaggim labhivā taṃ bhikkhum āpattiya adassane ukkhipimsu. || 1 || so ca bhikkhu bahussuto hoti āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito vyatto medhāvī lajjī kukkucako sikkhākāmo. atha kho so bhikkhu sandiṭṭhe sambhatte bhikkhū upasaṃkamitvā etad avoca : anāpatti esā āvuso n' esā āpatti, anāpanno 'mhi n' amhi āpanno, anukkhitto 'mhi n' amhi ukkhitto, adhammiken' amhi kammena ukkhitto kuppena aṭṭhānārahena, hotha me āyasmanto dhammato vinayato pakkhā 'ti. alabhi kho so bhikkhu sandiṭṭhe sambhatte bhikkhū pakkhe. jānapadānam pi sandiṭṭhānam sambhattānam bhikkhūnam santike dūtaṃ pāhesi : anāpatti esā āvuso . . . aṭṭhānārahena, hontu me āyasmanto dhammato vinayato pakkhā 'ti. alabhi kho so bhikkhu jānapade pi sandiṭṭhe sambhatte bhikkhū pakkhe. || 2 || atha kho te ukkhitānuvattakā bhikkhū yena ukkhepakā bhikkhū ten' upasaṃkamimsu, upasaṃkamitvā ukkhepake bhikkhū etad avocum : anāpatti esā āvuso n' esā āpatti, anāpanno eso bhikkhu n' eso bhikkhu āpanno, anukkhitto eso bhikkhu n' eso bhikkhu.



ukkhitto, adhammikenā kammēna ukkhitto kuppena aṭṭhānā-  
raheṇā 'ti. evaṃ vutte ukkhepakā bhikkhū ukkhittānu-  
vattake bhikkhū etad avocaṃ : āpatti eṣā āvuso n' eṣā  
anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno,  
ukkhitto eso bhikkhu n' eso bhikkhu anukkhitto, dhammi-  
kena kammēna ukkhitto akuppena ṭhānārahona, mā kho  
tumhe āyasmanto etaṃ ukkhittakaṃ bhikkhuṃ anuvattittha  
anuparivāreṭhā 'ti. evaṃ pi kho te ukkhittānuvattakā  
bhikkhū ukkhepakehi bhikkhūhi vuccamānā tath' eva taṃ  
ukkhittakaṃ bhikkhuṃ anuvattiṃsu anuparivāresuṃ. ||3||  
atha kho aññataro bhikkhu yena bhagavā ten' upasaṃkami,  
upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.  
ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etad avoca :  
idha bhante aññataro bhikkhu āpattiṃ āpanno ahosi, so tassā  
āpattiyā āpattidiṭṭhi ahosi, aññe bhikkhū tassā āpattiyā  
anāpattidiṭṭhino ahesuṃ. so apareṇa samayena tassā āpattiyā  
anāpattidiṭṭhi ahosi, aññe bhikkhū tassā āpattiyā āpatti-  
diṭṭhino ahesuṃ. atha kho te bhante bhikkhū . . . (=§ 1)  
. . . passeyyan ti. atha kho te bhante bhikkhū . . . ukkhi-  
piṃsu. so ca bhante bhikkhu bahussuto āgatāgamo . . .  
sikkhākāmo. atha kho so bhante bhikkhu . . . alabhi kho so  
bhante bhikkhu sandiṭṭho . . . alabhi kho so bhante bhikkhu  
jānapade pi . . . atha kho te bhante ukkhittānuvattakā . . .  
evaṃ vutte bhante ukkhepakā . . . evaṃ pi kho te bhante  
ukkhittānuvattakā bhikkhū ukkhepakehi bhikkhūhi vucca-  
mānā tath' eva taṃ ukkhittakaṃ bhikkhuṃ anuvattanti  
anuparivārentīti. ||4|| atha kho bhagavā bhinno bhikkhu-  
saṃgho bhinno bhikkhusaṃgho 'ti utṭhāyāsanā yena ukkhe-  
pakā bhikkhū ten' upasaṃkami, upasaṃkamitvā paññatte  
āsane nisīdi. nisajja kho bhagavā ukkhepake bhikkhū etad  
avoca : mā kho tumhe bhikkhave paṭibhāti no paṭibhāti no  
'ti yasmiṃ vā tasmiṃ vā bhikkhuṃ ukkhipitabbuṃ maññittha.  
||5|| idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so  
tassā āpattiyā anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyā  
āpattidiṭṭhino hontī. te ce bhikkhave bhikkhū taṃ bhi-  
kkhuṃ evaṃ jānanti : ayaṃ kho āyasmā bahussuto āgatā-  
gamo . . . sikkhākāmo, sace mayaṃ imaṃ bhikkhuṃ  
āpattiyā adassane ukkhipissāma na mayaṃ iminā bhikkhunā

saddhiṃ uposatham karissāma vinā iminā bhikkhunā uposatham karissāma, bhavissati saṃghassa tatonidānam bhaṇḍanam kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavattthānam saṃghanānākaraṇan ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyaṃ adassane ukkhipitabbo. ||6|| idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so tassā . . . ukkhipissāma na mayaṃ iminā bhikkhunā saddhiṃ pavāressāma vinā iminā bhikkhunā pavāressāma, na mayaṃ iminā bhikkhunā saddhiṃ saṃghakammaṃ karissāma vinā iminā bhikkhunā saṃghakammaṃ karissāma, na mayaṃ iminā bhikkhunā saddhiṃ āsane nisīdissāma vinā iminā bhikkhunā āsane nisīdissāma, na mayaṃ iminā bhikkhunā saddhiṃ yāgupāno nisīdissāma vinā iminā bhikkhunā yāgupāne nisīdissāma, na mayaṃ iminā bhikkhunā saddhiṃ bhattagge nisīdissāma vinā iminā bhikkhunā bhattagge nisīdissāma, na mayaṃ iminā bhikkhunā saddhiṃ ekacchanne vasissāma vinā iminā bhikkhunā ekacchanne vasissāma, na mayaṃ iminā bhikkhunā saddhiṃ yathāvuḍḍham abhivādānam paccuttthānam añjalikammaṃ sāmīcikkammaṃ karissāma vinā iminā bhikkhunā yathāvuḍḍham . . . sāmīcikkammaṃ karissāma, bhavissati saṃghassa tatonidānam bhaṇḍanam kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavattthānam saṃghanānākaraṇan ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyaṃ adassane ukkhipitabbo 'ti. ||7|| atha kho bhagavā ukkhepakānaṃ bhikkhūnaṃ etam attham bhāsivā utṭhāyāsanaṃ yena ukkhittānuvattakā bhikkhū ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi. nisajja kho bhagavā ukkhittānuvattake bhikkhū etad avoca: mā kho tumhe bhikkhave āpattiṃ āpajjitvā u' amhā āpannā 'ti āpattiṃ na paṭikātabbam maññittha. idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so tassā āpattiyaṃ anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyaṃ āpattidiṭṭhino honti. so ce bhikkhave bhikkhu te bhikkhū evaṃ jānāti: ime kho āyasmantā bahussutā āgatāgamā dhammadharā vinayadharā mātikāddharā paṇḍitā vyattā medhāvino lajjino kukkucakā sikkhākāmā, nālaṃ mamaṃ vā kārāṇā aññesaṃ vā kārāṇā chandā dosā mohā bhayā agatīṃ gantūṃ, sace maṃ ime bhikkhū āpattiyaṃ adassane

ukkipissanti na mayā saddhiṃ uposathaṃ karissanti vinā mayā uposathaṃ karissanti, . . . na mayā saddhiṃ pavāressanti vinā mayā pavāressanti . . . vinā mayā yathāvuḍḍhaṃ abhivādanaṃ paccutṭhānaṃ añjalikammaṃ sāmīcikkammaṃ karissanti, bhavissati saṃghassa tatonidānaṃ bhaṇḍanaṃ kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavattthānaṃ saṃghanānākaraṇaṃ ti, Bhodagarukena bhikkhave bhikkhūnaṃ paresam pi sandhāya āpatti desetabbā 'ti. atha kho bhagavā ukkhittānuvattakānaṃ bhikkhūnaṃ etam atthaṃ bhāsivā utṭhāyāsanaṃ pakkāmi. || 8 ||

tena kho pana samayena ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposathaṃ karonti saṃghakammaṃ karonti, ukkhepakā pana bhikkhū nissīmaṃ gantvā uposathaṃ karonti saṃghakammaṃ karonti. atha kho aññataro ukkhepakō bhikkhu yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisīno kho so bhikkhu bhagavantaṃ etad avoca: te bhante ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposathaṃ karonti saṃghakammaṃ karonti, mayam pana ukkhepakā bhikkhū nissīmaṃ gantvā uposathaṃ karoma saṃghakammaṃ karomā 'ti. te ce bhikkhu ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposathaṃ karissanti saṃghakammaṃ karissanti yathā mayā ñatti ca anussāvanā ca paññattā, tesam tāni kammāni dhammikāni bhavissanti akuppāni ṭhānārahāni. tumhe ce bhikkhu ukkhepakā bhikkhū tatth' eva anto sīmāya uposathaṃ karissatha saṃghakammaṃ karissatha yathā mayā ñatti ca anussāvanā ca paññattā, tumhākam pi tāni kammāni dhammikāni bhavissanti akuppāni ṭhānārahāni. || 9 || tam kissa hetu. nānāsaṃvāsakā ete bhikkhū tumhehi tumhe ca tehi nānāsaṃvāsakā. dve 'mā bhikkhu nānāsaṃvāsakabbhūmiyo: attanā vā attānaṃ nānāsaṃvāsakaṃ karoti samaggo vā naṃ saṃgho ukkipati adassane vā appaṭikamme vā appaṭinissagge vā. imā kho bhikkhu dve nānāsaṃvāsakabbhūmiyo. dve 'mā bhikkhu samānasaṃvāsakabbhūmiyo: attanā vā attānaṃ samānasaṃvāsakaṃ karoti samaggo vā naṃ saṃgho ukkhittaṃ osāreti adassane vā appaṭikamme vā appaṭinissagge vā. imā kho bhikkhu dve samānasaṃvāsakabbhūmiyo 'ti. || 10 || 1 ||

tena kho pana samayena bhikkhū bhattagge antaraghare bhaṇḍana-jātā kalahajātā vivādāpannā aññamaññaṃ ananulomikaṃ kāyakammaṃ vacikammaṃ upadaṃsenti hatthaparāmāsaṃ karonti. manussā ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā bhattagge antaraghare . . . upadaṃsessanti hatthaparāmāsaṃ karissantīti. assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khiyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma bhikkhū bhattagge antaraghare . . . upadaṃsessanti hatthaparāmāsaṃ karissantīti. atha kho te bhikkhū bhagavato etam atthaṃ āroccsum, saccaṃ kira bhikkhave — la — saccaṃ bhagavā. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: bhinne bhikkhave saṃghe adhammiyamāno asammodikāya vattamānāya ettāvatā na aññamaññaṃ ananulomikaṃ kāyakammaṃ vacikammaṃ upadaṃsessāma hatthaparāmāsaṃ karissāma 'ti āsane nisīditabbaṃ. bhinne bhikkhave saṃghe dhammiyamāne sammodikāya vattamānāya āsanantarikāya nisīditabbaṃ ti. ||1|| tena kho pana samayena bhikkhū saṃghamajjhe bhaṇḍana-jātā . . . vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti, te na sakkonti taṃ adhikaraṇaṃ vūpasametum. atha kho aññataro bhikkhu yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atṭhāsi. ekamantaṃ t̥hito kho so bhikkhu bhagavantaṃ etad avoca: idha bhante bhikkhū saṃghamajjhe . . . vūpasametum. sādhu bhante bhagavā yena te bhikkhū ten' upasaṃkamatū anukampaṃ upādāyā 'ti. adhivāsesi bhagavā tuṃhibhāvena. atha kho bhagavā yena te bhikkhū ten' upasaṃkamaṃ, upasaṃkamitvā paññatte āsane nisīdi. nisajja kho bhagavā te bhikkhū etad avoca: alaṃ bhikkhave mā bhaṇḍanaṃ mā kalahāṃ mā viggahaṃ mā vivādan ti. evaṃ vutte aññataro adhammavādī bhikkhu bhagavantaṃ etad avoca: āgāmetu bhante bhagavā dhammasāmi, appossukko bhante bhagavā diṭṭhadhammasukhavibhāraṃ anuyutto viharatu, mayaṃ etena bhaṇḍanena kalahena viggahena vivādena paññāyissāma 'ti. dutiyam pi kho bhagavā te bhikkhū etad avoca: alaṃ bhikkhave . . . mā vivādan ti. dutiyam pi kho so adhammavādī bhikkhu bhagavantaṃ etad avoca:

āgametu bhante . . . paññāyissāmā 'ti. atha kho bhagavā bhikkhū āmantesi : ||2||

bhūtapubbaṃ bhikkhave Bārāṇasiyaṃ Brahmaddatto nāma Kāsirājā ahosi aḍḍho mahaddhano mahābhogo mahabbalo mahāvāhano mahāvijito paripuṇṇakosakotṭhāgāro. Dīghīti nāma Kosalarājā ahosi daliddo appadhano appabhogo appabalo appavāhano appavijito aparipuṇṇakosakotṭhāgāro. atha kho bhikkhave Brahmaddatto Kāsirājā caturaṅginīṃ senaṃ sannayhitvā Dīghītiṃ Kosalarājānaṃ abbhuyyāsi. assosi kho bhikkhave Dīghīti Kosalarājā : Brahmaddatto kira Kāsirājā caturaṅginīṃ senaṃ sannayhitvā mama abbhuyyāto 'ti. atha kho bhikkhave Dīghītissa Kosalarāṇño etad ahosi : Brahmaddatto kho Kāsirājā aḍḍho . . . paripuṇṇakosakotṭhāgāro, ahaṃ pan' amhi daliddo . . . aparipuṇṇakosakotṭhāgāro, nāhaṃ paṭibalo Brahmaddattena Kāsiraṇṇā ekasamghātam pi sahitum. yaṃ nūnāhaṃ paṭigace' eva nagaramhā nippateyyan ti. atha kho bhikkhave Dīghīti Kosalarājā mahesiṃ ādāya paṭigace' eva nagaramhā nippati. atha kho bhikkhave Brahmaddatto Kāsirājā Dīghītissa Kosalarāṇño balaṃ ca vāhanaṃ ca janapadaṃ ca kosaṃ ca koṭṭhāgāraṃ ca abbhivijīya ajjhāvasati. atha kho bhikkhave Dīghīti Kosalarājā sapajāpatiko yena Bārāṇasī tena pakkāmi. anupubbenā yena Bārāṇasī tad avasari. tatra suduṃ bhikkhave Dīghīti Kosalarājā sapajāpatiko Bārāṇasiyaṃ aññatarasmiṃ paccantime okāse kumbhakāranivesane aññātakavesena paribbājakacchannena paṭivasati. ||3|| atha kho bhikkhave Dīghītissa Kosalarāṇño mahesī na cirass' eva gabbhinī ahosi. tassā evarūpo dohaḷo hoti : icchatī suriyassa uggamanakāle caturaṅginīṃ senaṃ sannaddhaṃ vammikaṃ subhummiyaṃ ṭhitaṃ passitum khaggānaṃ ca dhovanaṃ pātum. atha kho bhikkhave Dīghītissa Kosalarāṇño mahesī Dīghītiṃ Kosalarājānaṃ etad avoca : gabbhinī 'mhi deva, tassā me evarūpo dohaḷo uppanno : icchāmi suriyassa . . . pātun ti. kuto devī amhākaṃ duggatānaṃ caturaṅginīṃ senā sannaddhā vammikā subhummiyaṃ ṭhitā khaggānaṃ ca dhovanan ti. sac' āhaṃ deva na labhissāmi marissāmīti. ||4|| tena kho pana samayena bhikkhave Brahmaddattassa Kāsiraṇṇo purohito brāhmaṇo Dīghītissa Kosalarāṇño sahāyo

hoti. atha kho bhikkhave Dīghitī Kosalarājā yena Brahma-  
dattassa Kāsirañño purohito brāhmaṇo ten' upasaṃkamaṃ, upa-  
saṃkamitvā Brahmaddattassa Kāsirañño purohitam brāhma-  
ṇam etad avoca : sakhī te samma gabbhinī, tassā evarūpo  
dohaḷo uppanno : icchatī suriyassa . . . pātun ti. tena hi  
deva mayam pi devim passāmā 'ti. atha kho bhikkhave  
Dīghitissa Kosalarāñño mahesī yena Brahmaddattassa Kāsi-  
rañño purohito brāhmaṇo ten' upasaṃkamaṃ. addasa kho  
bhikkhave Brahmaddattassa Kāsirañño purohito brāhmaṇo  
Dīghitissa Kosalarāñño mahesim dūrato 'va āgacchantim,  
disvāna utṭhāyāsanaṃ ekamsam uttarāsaṅgam karitvā yena  
Dīghitissa Kosalarāñño mahesī ten' añjalim paṇāmetvā  
tikkhattum udānam udānesi : Kosalarājā vata bho kucchigato,  
Kosalarājā vata bho kucchigato 'ti. avimanā devī hohi,  
lacchasi suriyassa uggamanakāle caturaṅginim senam  
sannaddham vammikam subhummiyam thitam passitum  
khaggānañ ca dhovanam pātun ti. ||5|| atha kho bhikkhave  
Brahmadattassa Kāsirañño purohito brāhmaṇo yena Brahma-  
datto Kāsirājā ten' upasaṃkamaṃ, upasaṃkamitvā Brahma-  
dattam Kāsirājānam etad avoca : tathā deva nimittāni  
dissanti, so suriyuggamanakāle caturaṅginī senā sannaddhā  
vammikā subhummiyam tiṭṭhatu khaggā ca dhoviyantū 'ti.  
atha kho bhikkhave Brahmaddatto Kāsirājā manusse ānāpesi :  
yathā bhaṇe purohito brāhmaṇo āha tathā karothā 'ti. alabhi  
kho bhikkhave Dīghitissa Kosalarāñño mahesī suriyassa  
uggamanakāle caturaṅginim senam sannaddham vammikam  
subhummiyam thitam passitum khaggānañ ca dhovanam  
pātun. atha kho bhikkhave Dīghitissa Kosalarāñño mahesī  
tassa gabbhassa paripākam anvāya puttam vijāyi, tassa  
Dīghāvū 'ti nāmaṃ akāmsu. atha kho bhikkhave Dīghā-  
vukumāro na cirass' eva viññutam pāpuṇi. ||6|| atha kho  
bhikkhave Dīghitissa Kosalarāñño etad ahosi : ayam kho  
Brahmadatto Kāsirājā bahuno ambhākam anattassa kārako,  
iminā ambhākam balañ ca vāhanañ ca janapado ca koso ca  
kotṭhāgārañ ca acchinnaṃ. sac' āyam amhe jānissati sabbeva  
tayo ghātāpessati. yaṃ nūnāham Dīghāvukumāram bahi  
nagare vāseyyan ti. atha kho bhikkhave Dīghitī Kosalarājā  
Dīghāvukumāram bahi nagare vāsesi. atha kho bhikkhave

Dīghāvukumāro bhi nagare paṭivasanto na cirass' eva sabba-sippāni sikkhi. ||7|| tena kho pana samayena bhikkhave Dīghītissa Kosalarāṇño kappako Brahmaddatte Kāsiraṇṇe paṭivasati. addasa kho bhikkhave Dīghītissa Kosalarāṇño kappako Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ Bārāṇasiyaṃ aññatarasmiṃ paccantime okāse kumbhakāranivesane aññatakavesena paribbājakacchannena paṭivasantaṃ, disvāna yena Brahmaddatto Kāsirajā ten' upasaṃkami, upasaṃkamitvā Brahmaddattaṃ Kāsirājānaṃ etad avoca: Dīghīti deva Kosalarājā sapajāpatiko Bārāṇasiyaṃ aññatarasmiṃ paccantime okāse kumbhakāranivesane aññatakavesena paribbājakacchannena paṭivasatīti. ||8|| atha kho bhikkhave Brahmaddatto Kāsirajā manusse ānāpesi: tena hi bhaṇe Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ ānothā 'ti. evaṃ devā 'ti kho bhikkhave te manussā Brahmaddattassa Kāsiraṇṇo paṭissutvā Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ ānesuṃ. atha kho bhikkhave Brahmaddatto Kāsirajā manusse ānāpesi: tena hi bhaṇe Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ dālhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā catuddisā bilāni nikkhipathā 'ti. evaṃ devā 'ti kho bhikkhave te manussā Brahmaddattassa Kāsiraṇṇo paṭissutvā Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ dālhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinenti. ||9|| atha kho bhikkhave Dīghāvussa kumārassa etad ahosi: ciraditthā kho me mātāpitaro. yaṃ nūnāhaṃ mātāpitaro passeyyan ti. atha kho bhikkhave Dīghāvukumāro Bārāṇasiṃ pavisitvā addasa mātāpitaro dālhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinente, disvāna yena mātāpitaro ten' upasaṃkami. addasa kho bhikkhave Dīghīti Kosalarājā Dīghāvukumāraṃ dūrato 'va āgacchantam, disvāna Dīghāvukumāraṃ etad avoca: mā kho tvaṃ tāta Dīghāvu dīghaṃ passa mā rassaṃ, na hi tāta Dīghāvu

verena verā sammanti, averena hi tāta Dīghāvu verā sammantīti. ||10|| evaṃ vutte bhikkhave te manussā Dīghitī Kosalarājānaṃ etad avocaṃ : ummattako ayaṃ Dīghitī Kosalarājā vippalapati, ko imassa Dīghāvu, kaṃ ayaṃ evaṃ āha : mā kho tvaṃ tāta Dīghāvu dīghaṃ passa mā rassaṃ, na hi tāta Dīghāvu verena verā sammanti, averena hi tāta Dīghāvu verā sammantīti. nāhaṃ bhaṇe ummattako vippalapāmi, api ca yo viññū so vibhāvēssatīti. dutiyam pi kho bhikkhave — la — tatiyam pi kho bhikkhave Dīghitī Kosalarājā Dīghāvukumāraṃ etad avoca : mā kho . . . sammantīti. tatiyam pi kho bhikkhave te manussā Dīghitī Kosalarājānaṃ etad avocaṃ : ummattako . . . so vibhāvēssatīti. atha kho bhikkhave te manussā Dīghitī Kosalarājānaṃ sapajāpatikaṃ rathiyāya rathiyaṃ singhātukena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā catuddisā bilāni nikkhipitvā gumbaṃ ṭhapetvā pakkamimsu. ||11|| atha kho bhikkhave Dīghāvukumāro Bārāṇasīṃ pavisitvā suraṃ niharitvā gumbiye pāyesi. yadā te mattā ahesuṃ patitā atha kaṭṭhāni saṃkaḍḍhitvā citakaṃ karitvā mātāpītuṇaṃ sarīraṃ citakaṃ āropetvā aggīṃ datvā pañjaliko tikkhattuṃ citakaṃ padakkhiṇaṃ akāsi. tena kho pana samayena bhikkhave Brahmaddatto Kāsīrājā uparipāsādaya-  
ragato hoti. addasa kho bhikkhave Brahmaddatto Kāsīrājā Dīghāvukumāraṃ pañjulikaṃ tikkhattuṃ citakaṃ padakkhi-  
ṇaṃ karontaṃ, disvān' assa etad ahosi : nissaṃsayam kho so manusso Dīghītissa Kosalarāṇiṇo ñāti vā sālohitto vā, aho me anattako, na hi nāma me koci āroccasatīti. ||12|| atha kho bhikkhave Dīghāvukumāro araṇṇiṃ gantvā yāvadattamaṃ kanditvā roditvā vappaṃ puñchitvā Bārāṇasīṃ pavisitvā antepurassa sāmantaṃ hatthisālaṃ gantvā hatthācarīyaṃ etad avoca : icchāmi' ahaṃ ācariya sippaṃ sikkhituṃ ti. tena hi bhaṇe mānavako sikkhassū 'ti. atha kho bhikkhave Dīghāvukumāro rattiyā paccūsasamayaṃ paccuṭṭhāya hatthisālāyaṃ mañjunā sareṇa gāyi vīṇaṃ ca vādesi. assosi kho bhikkhave Brahmaddatto Kāsīrājā rattiyā paccūsasamayaṃ paccuṭṭhāya hatthisālāyaṃ mañjunā sareṇa gītaṃ vīṇaṃ ca vāditam, sutvāna manusse pucchi : ko bhaṇe rattiyā paccūsa-



samayaṃ paccuṭṭhāya hatthisālāyaṃ mañjunā sarena gāyi  
 vīṇaṃ ca vādesīti. || 13 || amukassa deva hatthācariyassa ante-  
 vāsī māṇavako rattiyā paccūsasamayaṃ paccuṭṭhāya hatthisā-  
 lāyaṃ mañjunā sarena gāyi vīṇaṃ ca vādesīti. tena hi bhāṇe  
 taṃ māṇavakaṃ ānethā 'ti. evaṃ devā 'ti kho bhikkhave te  
 manussā Brahmadattassa Kāsirañño paṭissutvā Dīghāvu-  
 kumāraṃ ānesuṃ. tvaṃ bhāṇe māṇavaka rattiyā paccūsa-  
 samayaṃ paccuṭṭhāya hatthisālāyaṃ mañjunā sarena gāyi  
 vīṇaṃ ca vādesīti. evaṃ devā 'ti. tena hi tvaṃ bhāṇe  
 māṇavaka gāyassu vīṇaṃ ca vādehīti. evaṃ devā 'ti kho  
 bhikkhave Dīghāvukumāro Brahmadattassa Kāsirañño paṭi-  
 ssutvā ārādhāpekho mañjunā sarena gāyi vīṇaṃ ca vādesi.  
 atha kho bhikkhave Brahmadatto Kāsirājā Dīghāvukumāraṃ  
 etad avoca : tvaṃ bhāṇe māṇavaka maṃ upatṭhabhā 'ti.  
 evaṃ devā 'ti kho bhikkhave Dīghāvukumāro Brahma-  
 dattassa Kāsirañño paccassosi. atha kho bhikkhave Dīghā-  
 vukumāro Brahmadattassa Kāsirañño pubbuṭṭhayi ahoṣi  
 pacchānipāṭi kiṃkārapaṭissāvī manāpacārī piyavādī. atha  
 kho bhikkhave Brahmadatto Kāsirājā Dīghāvukumāraṃ na  
 cirass' eva abbhantarike vissāsikatṭhāne ṭhapesi. || 14 ||  
 atha kho bhikkhave Brahmadatto Kāsirājā Dīghāvukumāraṃ etad  
 avoca : tena hi bhāṇe māṇavaka rathaṃ yojehi migavaṃ  
 gamissāmīti. evaṃ devā 'ti kho bhikkhave Dīghāvukumāro  
 Brahmadattassa Kāsirañño paṭissutvā rathaṃ yojetvā Brahma-  
 dattaṃ Kāsirājānaṃ etad avoca : yutto kho te deva ratho,  
 yassa dāni kālāṃ maññasīti. atha kho bhikkhave Brahma-  
 datto Kāsirājā rathaṃ abhirūhi, Dīghāvukumāro rathaṃ  
 pesesi, tathā-tathā rathaṃ pesesi yathā-yathā aññen' eva senā  
 agamāsi aññen' eva ratho. atha kho bhikkhave Brahmadatto  
 Kāsirājā dūraṃ gantvā Dīghāvukumāraṃ etad avoca : tena  
 hi bhāṇe māṇavaka rathaṃ muñcassu, kilanto 'mhi nipajjissā-  
 mīti. evaṃ devā 'ti kho bhikkhave Dīghāvukumāro Brahma-  
 dattassa Kāsirañño paṭissutvā rathaṃ muñcitvā paṭhaviyaṃ  
 pallaṅkena nisīdi. atha kho bhikkhave Brahmadatto Kāsi-  
 rājā Dīghāvukumārassa uccheṅge sīsaṃ katvā seyyaṃ  
 kappesi, tassa kilantassa muhuttaken' eva niddaṃ okkami.  
 || 15 || atha kho bhikkhave Dīghāvussa kumārassa etad  
 ahoṣi : ayaṃ kho Brahmadatto Kāsirājā bahuno amhākaṃ

anathassa kâraḁo, iminā amhākaṃ balañ ca vāhanañ ca janapado ca koso ca koṭṭhāgārañ ca acchiṇṇaṃ iminā ca me mātāpitaro hatā. ayaṃ khv assa kâlo yo 'haṃ veraṃ appeyyaṃ ti kosiyaḁ khaggaṃ nibbāhi. atha kho bhikkhave Dīghāvussa kumārassa etad ahoṣi: pitā kho maṃ maraṇakāle avaca: mā kho tvaṃ tātā Dīghāvu dīghaṃ passa mā rassaṃ, na hi tātā Dīghāvu verena verā sammantī, averena hi tātā Dīghāvu verā sammantīti. na kho me taṃ paṭirūpaṃ yo 'haṃ pitu vacanaṃ atikkameyyaṃ ti kosiyaḁ khaggaṃ pavesesi. dutiyaṃ pi kho bhikkhave Dīghāvussa kumārassa etad ahoṣi: ayaṃ kho Brahmaḁatto . . . nibbāhi. dutiyaṃ pi kho bhikkhave Dīghāvussa kumārassa etad ahoṣi: pitā . . . atikkameyyaṃ ti, punad eva kosiyaḁ khaggaṃ pavesesi. tatiyaṃ pi kho . . . nibbāhi. tatiyaṃ pi kho . . . pavesesi. atha kho bhikkhave Brahmaḁatto Kāsirājā bhīto ubbiggo ussaṇkī utrasso sahasā vuṭṭhāsi. atha kho bhikkhave Dīghāvukumāro Brahmaḁattaṃ Kāsirājanaṃ etad avoca: kissa tvaṃ deva bhīto . . . vuṭṭhāsīti. idha maṃ bhaṇe māṇavaka Dīghītissa Kosalarañño putto Dīghāvukumāro supinantaṃ khaggena paripātesi tenāhaṃ bhīto ubbiggo ussaṇkī utrasso sahasā vuṭṭhāsin ti. || 16 || atha kho bhikkhave Dīghāvukumāro vāmena hatthena Brahmaḁattassa Kāsirañño sisāṃ parāmasitvā dakkhiṇeṇa hatthena khaggaṃ nibbāhetvā Brahmaḁattaṃ Kāsirājanaṃ etad avoca: ahaṃ kho so deva Dīghītissa Kosalarañño putto Dīghāvukumāro. bahunō tvaṃ amhākaṃ anathassa kâraḁo, tayā amhākaṃ balañ ca vāhanañ ca janapado ca koso ca koṭṭhāgārañ ca acchiṇṇaṃ tayā ca me mātāpitaro hatā. ayaṃ khv assa kâlo yv āhaṃ veraṃ appeyyaṃ ti. atha kho bhikkhave Brahmaḁatto Kāsirājā Dīghāvussa kumārassa pādesu sirasā nipatitvā Dīghāvukumāraṃ etad avoca: jīvitaṃ me tātā Dīghāvu dehi, jīvitaṃ me tātā Dīghāvu dehīti. ky āhaṃ ussabhāmi devassa jīvitaṃ dātum, devo kho me jīvitaṃ dadeyyā 'ti. tena hi tātā Dīghāvu tvañ c' eva me jīvitaṃ dehi ahañ ca te jīvitaṃ dammīti. atha kho bhikkhave Brahmaḁatto ca Kāsirājā Dīghāvu ca kumāro aññamaññaṃssa jīvitaṃ adamsu pāpiñ ca aggaḃesum sapaṭhañ ca akaṃsu adrūbhāya. atha kho bhikkhave Brahmaḁatto Kāsirājā Dīghāvukumāraṃ etad avoca.

tena hi tāta Dighāvu ratham yojehi gamissamā 'ti. evaṃ devā 'ti kho bhikkhave Dighāvukumāro Brahmaddattassa Kāsirañño paṭissutvā ratham yojetvā Brahmaddattam Kāsirājānam etad avoca : yutto kho te deva ratho, yassa dāni kalam maññasīti. atha kho bhikkhave Brahmaddatto Kāsirājā ratham abhirūhi, Dighāvukumāro ratham pesesi, tathā -tathā ratham pesesi yathā-yathā na cirass' eva' senāya samāgacchi. ||17|| atha kho bhikkhave Brahmaddatto Kāsirājā Bārāṇasim pavisitvā amacce pārisajje sannipātāpetvā etad avoca : sace bhaṇe Dighītissa Kosalarāñño puttam Dighāvukumaram passeyyātha kinti nam kareyyāthā 'ti. ekacce evaṃ āhamsu : mayam deva hatthe chindeyyāma, mayam deva pāde chindeyyāma, mayam deva hatthapāde chindeyyāma, mayam deva kaṇṇe chindeyyāma, mayam deva nāsam chindeyyāma, mayam deva kaṇṇanāsam chindeyyāma, mayam deva sisam chindeyyāma 'ti. ayam kho bhaṇe Dighītissa Kosalarāñño putto Dighāvukumāro, nāyam lubbhā kiñci katum, iminā ca me jīvitam dinnam mayā ca imassa jīvitam dinnan ti. ||18|| atha kho bhikkhave Brahmaddatto Kāsirājā Dighāvukumaram etad avoca : yam kho te tāta Dighāvu pitā maraṇakāle avaca : mā kho tvaṃ tāta Dighāvu digham passa mā rassam, na hi tāta Dighāvu verena verā sammanti, averena hi tāta Dighāvu verā sammantīti, kin te pitā sandhāya avacā 'ti. yam kho me deva pitā maraṇakāle avaca mā dighan ti, mā ciram veram akāsīti, imam kho me deva pitā maraṇakāle avaca mā dighan ti. yam kho me deva pitā maraṇakāle avaca mā rassan ti, mā khippam mittehi bhijjitthā 'ti, imam kho me deva pitā maraṇakāle avaca mā rassan ti. yam kho me deva pitā maraṇakāle avaca na hi tāta Dighāvu verena verā sammanti, averena hi tāta Dighāvu verā sammantīti, devena me mātāpitaro hatā 'ti, sac' āham devam jīvitā voropeyyam ye devassa atthakāmā te mam jīvitā voropeyyum, ye me atthakāmā te te jīvitā voropeyyum, evam tam veram verena na vūpasameyya. idāni ca pana me devena jīvitam dinnam mayā ca devassa jīvitam dinnam, evam veram averena vūpasantam. imam kho me deva pitā maraṇakāle avaca : na hi tāta . . . sammantīti. ||19|| atha kho bhikkhave Brahmaddatto Kāsirājā acchari-

yam vata bho abbhutam vata bho, yāva paṇḍito ayam Dighāvukumāro, yatra hi nāma pituno samkhittena bhāsitaṃ vitthārena atthaṃ ājānissatīti, pettikaṃ balañ ca vāhanañ ca janapadañ ca kosañ ca koṭṭhāgārañ ca paṭipādesi dhītaṃ ca adāsi. tesam hi nāma bhikkhave rājūnaṃ ādinnadaṇḍānaṃ ādinnasatthānaṃ evarūpaṃ khantisoraccaṃ bhavissatīti, idha kho pana taṃ bhikkhave sobbheṭha yaṃ tumhe evaṃ svākkhāte dhammavinaye pabbajitā samānā khamā ca bhaveyyātha soratā ca 'ti. tatiyaṃ pi kho bhagavā te bhikkhū etad avoca: alaṃ bhikkhave mā bhaṇḍanaṃ mā kalahaṃ mā viggahaṃ mā vivādan ti. tatiyaṃ pi kho so adhammavādī bhikkhu bhagavantam etad avoca: āgametu bhanto bhagavā dhammasāmi, appossukko bhanto bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharatu, mayaṃ etena bhaṇḍanena kalahena viggahena vivādena paññāyissāma 'ti. atha kho bhagavā pariyādinnaṃ rūpā kho ime moghapurisa, na yime sukarā saññāpetun ti uttāyāsanaṃ pakkāmi. ||20||2||

Dighāvubhāṇavāraṃ paṭhamam.

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya Kosambim piṇḍāya pāvisi, Kosambiyam piṇḍāya caritvā pacchābhataṃ piṇḍapātaṭṭikkanto senāsanaṃ saṃsāmetvā pattacivaram ādāya saṃghamaṃ jheṭṭhako 'va imā gāthāyo abbāsi:

puṭhusaddo samajano na bālo koci maññatha  
saṃghasmiṃ bhijjamānasmiṃ, n' aññaṃ bhiyyo amañña-  
rum.

paṇḍitā paṇḍitā bhāsā vacāgocarabhāṇino,  
yāv' icchanti mukhāyānaṃ, yena nītā na taṃ vidū.  
akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me,  
ye taṃ upanayhanti, veraṃ tesam na sammati.  
akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me,  
ye taṃ na upanayhanti, veraṃ tes' ūpasammati.  
na hi verena verāni sammant' idha kudācanaṃ,  
5 averena ca sammanti, esa dhammo sanantano.  
pare ca na vijānanti mayam ettha yaṃ mase,  
ye ca tattha vijānanti, tato sammanti medhagā.

aṭṭhicchinnā pāṇaharā gavāssadhanahārino  
raṭṭhaṃ vilumpamānānaṃ tesam pi hoti saṃgati. kasmā  
tumbhākaṃ no siyā.|

sace labbhettha nipakaṃ sahāyaṃ saddhiñcaraṃ sādhuvi-  
hāri dhīraṃ,  
abhibbhuyya sabbāni parissayāni careyya ten' attamano  
satimā.|

no ce labbhettha nipakaṃ sahāyaṃ saddhiñcaraṃ sādhuvi-  
hāri dhīraṃ  
rājā va raṭṭhaṃ vijitaṃ pahāya eko care mātāṅgaraññe  
va nāgo.|

ekassa caritaṃ seyyo, n' atthi bāle sahāyatā.

eko care na ca pāpāni kayirā appossukko mātāṅgaraññe

10 va nāgo 'ti. || 1 || 3 ||

atha kho bhagavā saṃghamajjhe ʔhitako 'va imā gāthāyo  
bhāsivā yena Bālakaloṇakāragāmo ten' upasaṃkama.  
tena kho pana samayena āyasmā Bhagu Bālakaloṇakāra-  
gāme viharati. addasa kho āyasmā Bhagu bhagavantam  
dūrato 'va āgacchantam, disvāna āsanaṃ paññāpesi pādoda-  
kaṃ pādapiṭhaṃ pādakathulikaṃ upanikkhipi, paccuggantvā  
pattaṇṇavarāṃ paṭiggahesi. nisīdi bhagavā paññatto āsane,  
nisajja pāde pakkhālesi. āyasmāpi kho Bhagu bhagavantam  
abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnaṃ kho  
āyasmantaṃ Bhagum bhagavā etad avoca : kacci bhikkhu  
khamanīyaṃ, kacci yāpanīyaṃ, kacci piṇḍakena na kilama-  
sīti. khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, na cāhaṃ  
bhante piṇḍakena kilamāmi. atha kho bhagavā āyasmantaṃ  
Bhagum dhammiyā kathāya sandassetvā . . . sampahaṃsetvā  
utthāyāsana yena Pācīnavamsadāyo ten' upasaṃkama.  
|| 1 || tena kho pana samayena āyasmā ca Anuruddho  
āyasmā ca Nandiyo āyasmā ca Kimbilo Pācīnavamsadāye  
viharanti. addasa kho dāyapālo bhagavantam dūrato 'va  
āgacchantam, disvāna bhagavantaṃ etad avoca : mā samaṇa  
etaṃ dāyaṃ pāvisi, sant' ettha tayo kulaputtā attakāmarūpā  
viharanti, mā tesam aphāsum akāsīti. assosi kho āyasmā  
Anuruddho dāyapālassa bhagavatā saddhiṃ mantayamāṇassa,  
sutvā dāyapālaṃ etad avoca : māvuso dāyapāla bhagavantam

vāresi, satthā no bhagavā anuppatto 'ti. atha kho āyasmā Anuruddho yenāyasmā ca Nandiyo āyasmā ca Kimbilo ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ ca Nandiyaṃ āyasmantaṃ ca Kimbilaṃ etad avoca : abhikkamathāyasmanto abhikkamathāyasmanto, satthā no bhagavā anuppatto 'ti. ||2|| atha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo bhagavantaṃ paccuggantvā eko bhagavato pattacivaraṃ paṭiggahesi, eko āsanaṃ paññāpesi, eko pādodakaṃ pādapiṭhaṃ pādakathalikaṃ upanikkhipi. nisīdi bhagavā paññatte āsane, nisajja pāde pakkhālesi. te pi kho āyasmantā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnaṃ kho āyasmantaṃ Anuruddhaṃ bhagavā etad avoca : kacci vo Anuruddhā khamaṇiyaṃ, kacci yāpaṇiyaṃ, kacci piṇḍakena na kilamathā 'ti. khamaṇiyaṃ bhagavā, yāpaṇiyaṃ bhagavā, na ca mayaṃ bhante piṇḍakena kilamāma 'ti. kacci pana vo Anuruddhā samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā 'ti. taggha mayaṃ bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāma 'ti. yathākathaṃ pana tumhe Anuruddhā samaggā sammodamānā . . . sampassantā viharathā 'ti. ||3|| idha mayhaṃ bhante evaṃ hoti : lābhā vata me, suladdhaṃ vata me yo 'haṃ evarūpehi sabrahmacārihi saddhiṃ viharāmaṃti. tassa mayhaṃ bhante imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi c' eva raho ca, mettaṃ vacīkammaṃ, mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi c' eva raho ca. tassa mayhaṃ bhante evaṃ hoti : yaṃ nūnāhaṃ sukaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantaṃ cittaṃ vasena vatteyyaṃ ti. so kho ahaṃ bhante sukaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantaṃ cittaṃ vasena vattāmi, nūnā hi kho no bhante kāyā ekaṃ ca pana maññe cittaṃ ti. āyasmāpi kho Nandiyo, āyasmāpi kho Kimbilo bhagavantaṃ etad avoca : mayhaṃ pi kho bhante evaṃ hoti : lābhā . . . maññe cittaṃ ti. evaṃ kho mayaṃ bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāma 'ti. ||4|| kacci pana vo Anuruddhā appa-

matthā ātāpino pahitattā viharathā 'ti. taggha mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. yathākatham pana tumhe Anuruddhā appamattā ātāpino pahitattā viharathā 'ti. idha bhante amhākaṃ yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakam pādapiṭṭham pādakathalikam upanikkhipati, avakkārapātim dhovitvā upatṭhāpeti, pāniyam paribhojaniyam upatṭhāpeti. yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso, sace ākaṅkhati, bhuñjati, no ce ākaṅkhati, appaharite vā chaḍḍeti appānake vā uduke opilāpeti, so āsanam uddharati, pādodakam pādapiṭṭham pādakathalikam paṭisāmeti, avakkārapātim dhovitvā paṭisāmeti, pāniyam paribhojaniyam paṭisāmeti, bhattaggaṃ sammajjati. yo passati pāniyaghaṭam vā paribhojaniyaghaṭam vā vaccaḡhaṭam vā rittam tucchaṃ so upatṭhāpeti. sac' assa hoti avisayham hatthavikārena, dutiyam āmantetvā hatthavilāṅghakena upatṭhāpema, na tv eva mayam bhante tappaccayā vācam bhindāma. pañcāhikam kho pana mayam bhante sabbarattiyā dhammiyā kathāya sannisidāma. evam kho mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. ||5||

atha kho bhagavā āyasmantaṃ ce Anuruddham āyasmantaṃ ce Nandiyam āyasmantaṃ ce Kimbilam dhammiyā kathāya sandassetvā . . . sampahamsetvā utṭhāyāsanaṃ yena Pārileyyakam tena cārikam pakkāmi. anupubbena cārikam caramāno yena Pārileyyakam tad avasari. tatra sudam bhagavā Pārileyyake viharati Rakkhitavanasaṇḍe Bhaddasālamūle. atha kho bhagavato rahogatassa paṭisallinassa evam cetaso parivitakko udapādi: aham kho pubbe ākiṇṇo na phāsu vihāsim tehi Kosambakehi bhikkhūhi bhaṇḍanakārakehi kalahakārakehi vivādakārakehi bhassakārakehi saṃghe adhikarānakārakehi, so 'mhi etarahi eko adutiyo sukham phāsu viharāmi aññatr' eva tehi Kosambakehi bhikkhūhi kalahakārakehi . . . adhikarānakārakehi. aññataro pi kho hatthināgo ākiṇṇo viharati hatthihi hatthinihi hatthikalābhehi hatthicchāpakehi, chinnaggāni c' eva tināni khādanti, obhaggobhaggaṃ c' assa sākābhāṅgam khādanti, āvilāni ce pāniyāni pivati, ogāhantassa otinṇassa hatthiniyo kāyam upanighamsantiyo gacchanti. atha kho

tassa hatthināgassa etad ahosi: ahaṃ kho ākiṇṇo viharāmi hatthīhi hatthinīhi hatthikaḷabhehi hatthicchāpakehi, chinna-ggāni c' eva tiṇāni khādāmi, obhaggobhaggañ ca me sākḥābhaṅgaṃ khādanti, āvilāni ca pāṇiyāni pivāmi, ogāhantassa me otiṇṇassa hatthiniyo kāyaṃ upanighamsantiyo gacchanti. yaṃ nūnāhaṃ eko 'va gaṇasmā vūpakaṭṭho vihareyyan ti. ||6|| atha kho so hatthināgo yūthā apakkamma yena Pārileyyakaṃ Rakkhitanasāṇḍo Bhaddasālamūlaṃ yena bhagavā ten' upasaṃkami, upasaṃkamitvā soṇḍāya bhagavato pāṇiyaṃ paribhojaniyaṃ upaṭṭhāpeti appaharitañ ca karoti. atha kho tassa hatthināgassa etad ahosi: ahaṃ kho pubbe ākiṇṇo na phāsu vihāsim hatthīhi hatthinīhi hatthikaḷabhehi hatthicchāpakehi, chinna-ggāni c' eva tiṇāni khādīṃ, obhaggobhaggañ ca me sākḥābhaṅgaṃ khādīṃsu, āvilāni ca pāṇiyāni apāyīṃ, ogāhantassa ca me otiṇṇassa hatthiniyo kāyaṃ upanighamsantiyo agamaṃsu, 'so 'mhi etarahi eko adutiyo sukhaṃ phāsu viharāmi aññatr' eva hatthīhi hatthinīhi hatthikaḷabhehi hatthicchāpehīti. atha kho bhagavā attano ca pavivekaṃ viditvā tassa ca hatthināgassa cetasā cetoparivitakkaṃ aññāya tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

evaṃ nāgassa nāgena īsādantassa hatthino

sameti cittaṃ cittena yad eko ramati vane 'ti. ||7|| 4||

atha kho bhagavā Pārileyyake yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudaṃ bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. atha kho Kosambakā upāsakā ime kho ayyā Kosambakā bhikkhū bahuno ambhākaṃ anatthassa kārakā, imehi ubbālho bhagavā pakkanto, handa mayaṃ ayye Kosambake bhikkhū n' eva abhivādeyyāma na paccaṭṭheyyāma na añjalikammaṃ sāmīcikkammaṃ kareyyāma na sakka-reyyāma na garukareyyāma na māneyyāma na pūjeyyāma upagatānaṃ pi piṇḍapātaṃ na dajjeyyāma, evaṃ ime amhehi asakkariyamānā agarukariyamānā amāniyamānā apūjīyamānā asakkārapakatā pakkamissanti vā vibbhamissanti vā bhagavantaṃ vā pasādessanti. ||1|| atha kho Kosambakā upāsakā Kosambake bhikkhū n' eva abhivādesuṃ na paccaṭṭhesuṃ na



añjalikammaṃ sāmīcīkammaṃ akaṃsu na sakkariṃsu na garukariṃsu na mānesuṃ na pūjesuṃ upagaṭānaṃ pi piṇḍa-pātaṃ na adaṃsu. atha kho Kosambakā bhikkhū Kosambakehi upāsakehi asakkariyamānā . . . asakkārapakatā evaṃ āhaṃsu: handa mayaṃ āvuso Sāvattthiṃ gantvā bhagavato santike imaṃ adhikaraṇaṃ vūpasamevā 'ti. atha kho Kosambakā bhikkhū senāsanaṃ saṃsāmetvā<sup>\*</sup> pattacivaraṃ ādāya yena Sāvattthi ten' upasaṃkamīsu. ||2||

assosi kho āyasmā Sāriputto: to kira Kosambakā bhikkhū bhaṇḍanakārakā . . . saṃghe adhikaraṇakārakā Sāvattthiṃ āgacchantīti. atha kho āyasmā Sāriputto yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisīno kho āyasmā Sāriputto bhagavantaṃ etad avoca: te kira bhante Kosambakā bhikkhū bhaṇḍanakārakā . . . saṃghe adhikaraṇakārakā Sāvattthiṃ āgacchanti. kathāhaṃ bhante tesu bhikkhūsu paṭipajjāmi. tena hi tvam Sāriputta yathā-dhammo tathā tiṭṭhāhi. kathāhaṃ bhante jāneyyaṃ dhammaṃ vā adhammaṃ vā 'ti. ||3||

aṭṭhārasahi kho Sāriputta vatthūhi adhammavādi jānītabbo. idha Sāriputta bhikkhu adhammaṃ dhammo 'ti dīpeti, dhammaṃ adhammo 'ti dīpeti, avinayaṃ vinayo 'ti d., vinayaṃ avinayo 'ti d., abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenā 'ti d., bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenā 'ti d., anāciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenā 'ti d., āciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenā 'ti d., appaṇṇattaṃ tathāgatena paṇṇattaṃ tathāgatenā 'ti d., paṇṇattaṃ tathāgatena appaṇṇattaṃ tathāgatenā 'ti d., anāpattiṃ āpattīti d., āpattiṃ anāpattīti d., lahukaṃ āpattiṃ garukā āpattīti d., garukaṃ āpattiṃ lahukā āpattīti d., sāvasesaṃ āpattiṃ anavasesā āpattīti d., anavasesaṃ āpattiṃ sāvasesā āpattīti d., duṭṭhullaṃ āpattiṃ aduṭṭhullā āpattīti d., aduṭṭhullaṃ āpattiṃ duṭṭhullā āpattīti dīpeti. imehi kho Sāriputta aṭṭhārasahi vatthūhi adhammavādi jānītabbo. ||4|| aṭṭhārasahi ca kho Sāriputta vatthūhi dhammavādi jānītabbo. idha Sāriputta bhikkhu adhammaṃ adhammo 'ti dīpeti, dhammaṃ dhammo 'ti d., avinayaṃ . . . , vinayaṃ . . . , abhāsitaṃ alapitaṃ

tathāgatena . . . , bhāsitaṃ lapitaṃ tathāgatena . . . , anāciṇṇaṃ tathāgatena . . . , āciṇṇaṃ tathāgatena . . . , appaṇṇattaṃ tathāgatena . . . , paṇṇattaṃ tathāgatena . . . , āpattiṃ . . . , anāpattiṃ . . . , lahukaṃ āpattiṃ . . . , garukaṃ āpattiṃ . . . , sāvasesaṃ āpattiṃ . . . , anavasesaṃ āpattiṃ . . . , duṭṭhullaṃ āpattiṃ . . . , aduṭṭhullaṃ āpattiṃ aduṭṭhullā āpattīti dīpeti. imehi kho Sāriputta aṭṭhārasehi vatthūhi dhammavādi jānitaḃbo 'ti. ||5||

assosi kho āyasmā Mahāmoggallāno — la — assosi kho āyasmā Mahākassapo, assosi kho āyasmā Mahākaccāno, assosi kho āyasmā Mahākoṭṭhito, assosi kho āyasmā Mahākappino, assosi kho āyasmā Mahācundo, assosi kho āyasmā Anuruddho, assosi kho āyasmā Revato, assosi kho āyasmā Upālī, assosi kho āyasmā Ānando, assosi kho āyasmā Rāhulo: te kira Kosambakā bhikkhū . . . (=3-5. *Read Rāhula instead of Sāriputta*) . . . dhammavādi jānitaḃbo 'ti. ||6||

assosi kho Mahāpajāpatī Gotamī: te kira Kosambakā bhikkhū . . . āgacchantīti. atha kho Mahāpajāpatī Gotamī yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitā kho Mahāpajāpatī Gotamī bhagavantam etad avoca: te kira bhante . . . paṭipajjāmiti. tena hi tvaṃ Gotamī ubhayattha dhammaṃ suṇa, ubhayattha dhammaṃ sutvā ye tattha bhikkhū dhammavādino tesam diṭṭhiṃ ca khantiṃ ca ruciṃ ca ādāyaṃ ca rocehi, yaṃ ca kiñci bhikkhunīsaṃghena bhikkhusaṃghato paccāsiṃsitaḃbaṃ sabbaṃ taṃ dhammavādito 'va paccāsiṃsitaḃbaṃ ti. ||7|| assosi kho Anāthapiṇḍiko gahapati: te kira Kosambakā bhikkhū . . . āgacchantīti. atha kho Anāthapiṇḍiko gahapati yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Anāthapiṇḍiko gahapati bhagavantam etad avoca: te kira bhante . . . paṭipajjāmiti. tena hi tvaṃ gahapati ubhayattha dānaṃ dehi, ubhayattha dānaṃ datvā ubhayattha dhammaṃ suṇa, ubhayattha dhammaṃ sutvā ye tattha bhikkhū dhammavādino tesam diṭṭhiṃ ca khantiṃ ca ruciṃ ca ādāyaṃ ca rocehīti. ||8|| assosi kho Visākhā Migāramātā: te kira Kosambakā bhikkhū

. . . āgacchantīti. atha kho Visākhā Migāramâtā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Visākhā Migāramâtā bhagavantam etad avoca : te kira bhante . . . paṭipajjāmiti. tena hi tvaṃ Visākhe ubhayattha dānaṃ dehi . . . rocehīti. ||9||

atha kho Kosambakā bhikkhū anupubbena yeṇa Sāvatti tad avasarūṃ. atha kho āyasmā Sāriputto yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Sāriputto bhagavantam etad avoca : te kira bhante Kosambakā bhikkhū bhaṇḍanakārakā . . . saṃghe adhikaraṇakārakā Sāvattiṃ anuppattā. kathaṃ nu kho bhante tesu bhikkhūsu senāsane paṭipajjitabban ti. tena hi Sāriputta vivittaṃ senāsaṇaṃ dātābhan ti. sace pana bhante vivittaṃ na hoti kathaṃ paṭipajjitabban ti. tena hi Sāriputta vivittaṃ katvāpi dātābhan. na tv evāhaṃ Sāriputta kenaci pariyāyena vuddhatarassa bhikkhuno senāsaṇaṃ paṭibāhitabban ti vadāmi. yo paṭibāheyya, āpatti dukkaṭassā 'ti. āmise pana bhante kathaṃ paṭipajjitabban ti. ānisaṃ kho Sāriputta sabbesaṃ samakaṃ bhājetabban ti. ||10||

atha kho tassa ukkhittakassa bhikkhuno dhammaṃ ca vinayaṃ ca paccavekkhantassa etad uho si : āpatti esā n' esā anāpatti, āpanno 'mhi n' amhi anāpanno, ukkhitto 'mhi n' amhi anukkhitto, dhammiken' amhi kammaṇa ukkhitto akuppena ṭhānārahenā 'ti. atha kho so ukkhittako bhikkhu yena ukkhittānupattakā bhikkhū ten' upasaṃkami, upasaṃkamitvā ukkhittānupattake bhikkhū etad avoca : āpatti esā āvuso n' esā anāpatti . . . ṭhānārahena. otha maṃ āyasmanto osārethā 'ti. ||11|| atha kho te ukkhittānupattakā bhikkhū taṃ ukkhittakaṃ bhikkhuṃ ādāya yena bhagavā ten' upasaṃkamiṃsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etad avocum : ayaṃ bhante ukkhittako bhikkhu evaṃ āha : āpatti esā āvuso n' esā anāpatti . . . osārethā 'ti. kathaṃ nu kho tehi bhante paṭipajjitabban ti. āpatti esā bhikkhave n' esā anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno, ukkhitto eso bhikkhu n' eso bhikkhu

anukkhitto, dhammikenā kammena ukkhitto akuppenna  
 ṭhānārahena. yato ca kho so bhikkhave bhikkhu āpanno ca  
 ukkhitto ca passati ca tena hi bhikkhave taṃ bhikkhum  
 osārethā 'ti. ||12|| atha kho te ukkhittānuvattakā bhikkhū  
 taṃ ukkhittakaṃ bhikkhum osāretvā yena ukkhepakā bhi-  
 kkhū ten' upasaṃkamimsu, upasaṃkamitvā ukkhepake  
 bhikkhū etaṃ avocum : yasmim āvuso vatthusmim ahosi  
 saṃghassa bhaṇḍanaṃ kalaho viggaho vivādo saṃghabhedo  
 saṃgharāji saṃghavavattānaṃ saṃghanānākaraṇaṃ so eso  
 bhikkhu āpanno ca ukkhitto ca passi ca osārito ca. handa  
 mayam āvuso tassa vatthussa vūpasamāya saṃghasāmaggiṃ  
 karomā 'ti. atha kho te ukkhepakā bhikkhū yena bhagavā  
 ten' upasaṃkamimsu, upasaṃkamitvā bhagavantaṃ abhivā-  
 detvā ekamantaṃ nisidimsu, ekamantaṃ nisinnā kho te  
 bhikkhū bhagavantaṃ etaṃ avocum : te bhante ukkhittā-  
 nuvattakā bhikkhū evaṃ āhaṃsu : yasmim āvuso vatthus-  
 mim ahosi . . . saṃghasāmaggiṃ karomā 'ti. kathaṃ nu  
 kho bhante paṭipajjitabban ti. ||13|| yato ca kho so bhi-  
 kkhave bhikkhu āpanno ca ukkhitto ca passi ca osārito ca  
 tena hi bhikkhave saṃgho tassa vatthussa vūpasamāya  
 saṃghasāmaggiṃ karotu. evaṃ ca pana bhikkhave  
 kātabbā. sabbe' eva ekajjhaṃ sannipatitabbaṃ gilānehi ca  
 agilānehi ca, na kehici chando dātabbo. sannipatitvā vyattena  
 bhikkhunā paṭibalena saṃgho nāpetabbo : suṇātu me bhante  
 saṃgho. yasmim vatthusmim ahosi saṃghassa bhaṇḍanaṃ  
 kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃgha-  
 vavattānaṃ saṃghanānākaraṇaṃ so eso bhikkhu āpanno  
 ca ukkhitto ca passi ca osārito ca. yadi saṃghassa  
 pattakallaṃ saṃgho tassa vatthussa vūpasamāya saṃghu-  
 sāmaggim kareyya. eṣā ñatti. suṇātu me bhante saṃgho.  
 yasmim vatthusmim . . . osārito ca. saṃgho tassa  
 vatthussa vūpasamāya saṃghasāmaggiṃ karoti. yassā-  
 yasmato khamatī tassa vatthussa vūpasamāya saṃghasā-  
 aggiyā karaṇaṃ so tuṇh' assa, yassa na kkhamati so  
 bhāseyya. katā saṃghena tassa vatthussa vūpasamāya  
 saṃghasāmaggiṃ nibatā saṃgharāji nihato saṃghabhedo.  
 khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayānīti.  
 tāvad eva uposatho kātabbo pātimokkhaṃ uddisitaṃ ti.  
 ||14|| 5 ||

atha kho āyasmā Upāli yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā Upāli bhagavantam etad avoca: yasmim bhante vatthusmim hoti samghassa bhaṇḍanaṃ . . . samghanānākaraṇaṃ, samgho taṃ vatthum avinicchinitvā amulā mūlaṃ gantvā samghasāmaggiṃ karoti, dhammikā nu kho sā bhante samghasāmaggīti. yasmim Upāli vatthusmim hoti . . . samgho taṃ vatthum avinicchinitvā amulā mūlaṃ gantvā samghasāmaggiṃ karoti, adhammikā sā Upāli samghasāmaggīti. yasmim pana bhante vatthusmim hoti . . . samgho taṃ vatthum vinicchinitvā mūlā mūlaṃ gantvā samghasāmaggiṃ karoti, dhammikā nu kho sā bhante samghasāmaggīti. yasmim Upāli vatthusmim hoti . . . samgho taṃ vatthum vinicchinitvā mūlā mūlaṃ gantvā samghasāmaggiṃ karoti, dhammikā sā Upāli samghasāmaggīti. || 1 ||

kati nu kho bhante samghasāmaggiyo 'ti. dve 'mā Upāli samghasāmaggiyo. atth' Upāli samghasāmaggi atthāpetā vyañjanupetā, atth' Upāli samghasāmaggi atthupetā ca vyañjanupetā ca. katamā ca Upāli samghasāmaggi atthāpetā vyañjanupetā. yasmim Upāli vatthusmim hoti samghassa bhaṇḍanaṃ . . . samghanānākaraṇaṃ, samgho taṃ vatthum avinicchinitva amulā mūlaṃ gantvā samghasāmaggiṃ karoti. ayam vuccati Upāli samghasāmaggi atthāpetā vyañjanupetā. katamā ca Upāli samghasāmaggi atthupetā ca vyañjanupetā ca. yasmim Upāli vatthusmim hoti samghassa bhaṇḍanaṃ . . . samghanānākaraṇaṃ, samgho taṃ vatthum vinicchinitvā mūlā mūlaṃ gantvā samghasāmaggiṃ karoti. ayam vuccati Upāli samghasāmaggi atthupetā ca vyañjanupetā ca. imā kho Upāli dve samghasāmaggiyo ti. || 2 ||

atha kho āyasmā Upāli utthāyāsanaṃ ekamsam uttarāsāṇaṃ karitvā yena bhagavā ten' añjalim paṇāmetvā bhagavantam gāthāya ajjhabhāsi:

samghassa kicesu ca mantanāsu ca atthesu jātesu vinicchayesu ca

kathampakāro idha naro mahatthiko bhikkhu katham hoti idha paggahāraho 'ti.]

anānuvājjo paṭhamena silato avokkhitācāro susaṃvu-  
 tindriyo,  
 paccatthikā na upavadanti dhammato, na hi 'ssa taṃ hoti  
 vadeyyuṃ yena naṃ.|  
 so tādiso silavisuddhiyā t̥hito visārado hoti visayha  
 bhāsati,  
 na ccham̐bhati parisagato na vedhati, atthaṃ na hāpeti  
 anuyyutaṃ bhaṇaṃ,|  
 tath' eva pañhaṃ parisāsu pucchito na c' eva pajjhāyati  
 na māṅku hoti.  
 so kālāgataṃ vyākaraṇārahaṃ vaco rañjjeti viññūparisaṃ  
 vicakkhaṇo,|  
 sagāvaro vuḍḍhataresu bhikkhusu ācerakamhi ca sake  
 visārado,  
 alaṃ pametuṃ, paṇo kathetave, paccatthikānaṃ ca  
 5 viraddhikovidō,|  
 paccatthikā yena vajanti niggaḥaṃ mahājano paññāpanaṃ  
 ca gacchati,  
 sakaṃ ca ādāyaṃ ayaṃ na riñcati vyākaraṇapañham anu-  
 paghātikaṃ,|  
 dūteyyakammesu alaṃ samuggaho saṃghassa kieccesu ca  
 āhunaṃ yathā,  
 karaṃvacō bhikkhugaṇena pesito ahaṃ karomīti na tena  
 maññati,|  
 āpajjati yāvatakesu vatthusu, āpatti yā hoti yathā ca  
 vutṭhāti,  
 ete vibhaṅgā ubhayassa sāgatā, āpattivutṭhānapadassa  
 kovidō,|  
 nissāraṇaṃ gacchati yāni cācaraṃ, nissārito hoti yathā ca  
 vatṭhuna,  
 osāraṇaṃ taṃvusitassa jantuno etam pi jānāti vibhaṅga-  
 kovidō,|  
 sagāvaro vuḍḍhataresu bhikkhusu navesu thesesu ca  
 majjhimesu ca,  
 mahājanass' atthacaro 'dha paṇḍito, so tādiso bhikkhu  
 10. idha paggaḥāro 'ti. ||3||6||  
 Kosambakkhandhako dasamo.

tassa uddānaṃ :

Kosambiyāṃ jīnavaro, vivād' āpattidassane,  
 ukkhipeyya yasmim̐ tasmim̐, tassa yāpatti desaye.|  
 anto sīmāyaṃ, tatth' eva, pañc', ekañ c' eva, sampadā,  
 Pārileyyā ca, Sāvatti, Sāriputto ca, Kolito,|  
 Mahākassapa-Kaccāno, Koṭṭhito, Kappinena ca,  
 Mahācundo ca, Anuruddho, Revato, Upālivhaya,|  
 Ānando, Rāhulo c' eva, Gotamī, 'nāthapiṇḍiko, Visākhā  
 Migāramātā ca,  
 senāsaṇaṃ vivittaṃ ca, āmisāṃ samakam pi ca,|  
 na kena chando dātabbo, Upāli paripucchito,  
 5 anupavajji viśīlena, sāmaggī jinasāsane 'ti.

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MAHĀVAGGAṀ SAMATTAM.

## VARIOUS READINGS.

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A : India Office MS. of the Phayre Collection (Burmese writing).

B : MS. of the Paris National Library, fonds Pāli 17 (Sinhalese writing).

C : MS. of the Royal Library at Berlin, Orient. fol. 952 (Burmese writing).

D : BUDDHAGHOSA'S *Aṭṭhakathā*; MS. of the Paris Library, fonds Pāli 39 (Sinhalese writing). Buddhaghosa omits all passages, which offer no difficulties or have been explained before.

E : The same work; MS. of the Berlin Royal Library, Orient. fol. 931 (Burmese writing).

The division into chapters and paragraphs has been introduced by myself.

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### I.

1. 1, *vimuttisukhaṃ paṭisaṃvedi* ACE, *vimuttisukhapaṭisaṃvedi* BD. Comp. *Jātaka*, i. p. 77, 80, ed. Fausböll.— 2, *jarāmarāṇasokaṃ*° C at both places.— 3, *yadā* have ABCE, *yadā bhava* D. —*jhāyino* B, —*brahmaṇassa* AC. The same spelling is constantly observed in these as in most Burmese MSS.— 4, For omitted words B always uses the symbol pe, AC have different symbols, the most frequent being la. This entire passage is given without abbreviation in C, which reads here again at both places *jarāmarāṇasokaṃ*°.— 5, *jhāyino*



corrected to jhāyato B. —pavedīti corrected to avedīti B.—  
6, C reads again at both places jarāmarāṇasokap°.— 7, obhā-  
sayam ant° ABC. Comp. the note of M. Senart on Kacc.  
i. 4, 5.— 2. 1, samādhi utṭhahitvā B. —vimuttisukhap° D,  
vimuttisukhaṃ p° ABCE.— 2, huhukajātiko A, huhukaj°  
BCDE. Buddhaghosa: so kira ditṭhamaṅgaliko mānavasena  
kodhavasena ca huhun ti karonto vicarati, tasmā huhuṅkajā-  
tiko 'ti vuccati. huhukajātiko ti pi paṭhanti. —brahmaṇa-  
kāraṇā A, brāhmaṇakāraṇā B, brahmaṇakarā C.— 3, yatatto  
ACDE, yuttatto B. —brāhmaṇavādaṃ B.— 3. 1, samādhi  
utṭhahitvā B. —Ajapālanigrodharukkhamūlā A, °nigrodha-  
mūle B, °nigrodhamūlā C. —Muñjalindarukkhamūle A, Mu-  
calindamūle B, Muñcalindamūle C. —vimuttisukhaṃ p° AC.  
— 2, sattāhavatṭṭalīkā ABC, sattāhavaddalīkā D, sattāhavadda-  
likā E. Comp. Jātaka i. p. 80. —°duddini AB, °duṭṭini C,  
°duddini DE.— 3, viddhaṃ ACDE, visuddhaṃ B. —pañja-  
liko C.— 4, asmimānassa vinayo B.— 4. 1, samādhi vutṭh°  
B. —vimuttisukhaṃ p° AC.— 2, taṃ desaṃ gantukāmā  
addh° C. —gacchata bhagavantaṃ B.— 5, oṇitapattapāṇi  
ABC. —te ca BC.— 5. 1, samādhi v° B.— 2, ālayapamuditā  
and ālayapamuditāya A, ālayasamuditā and °pamuditāya B,  
°samuditā and °samuditāya C, ālayesu sutṭhu muditā 'ti  
ālayasammuditā DE. In § 8, 9, B reads °samuditā and  
°samuditāya, C °samuditā, °samudditā and °samuditāya,  
°samudditāya. —duddasaṃ A, sududdasaṃ BC. In § 8, 9, B  
reads duddasaṃ, and thus reads C in § 9, but sududdasaṃ in  
§ 8.— 3, apissu AB, api sudaṃ C. —susaṃbuddho AC. In § 8  
C reads susampuddho, § 9 susambuddho. —paṭisotagāmi cor-  
rected to °gāmiṃ C, paṭisotegāmiṃ ti D, paṭisotagāmiṃ ti E. —  
dakkhinti D, dakkhanti ABCE.— 4, vata bho at both places  
BC, vata so at both places A; comp. Jātaka i. p. 81.— 6,  
bhummyaṃ nih° C.— 7, avekkhassu AE, āvekkhassu B,  
apekkh° CD. In § 9, 10, C reads avekkh°. —dhira corrected  
to vīra B.— 8, apisu taṃ Brahme B, api sudaṃ me Brahme  
C; A omits this passage.— 11, °posini all MSS. —accuggamma  
ACE, ajjugg° B, abbhuggamma D, comp. Lal. Vist. p. 520  
ed. Calc., where I propose to read udakātyudgatāni.— 6. 3, 4,  
Udako, Udakassa AC, Uddako, Uddakassa B. Comp. Jātaka

i. p. 66-81; the Northern Buddhists spell this name Rudraka Rāmaputra.— 8, Kāsinam A D, Kāsinam C, Kāsiyam B, Kāsinam or Kāsinam E. —andhibhūtasmi A C. —āhañhi A E, ahañhi B, āhañci C, ahañhi D. —amatadundubhīti D (not E). 9, yathā pi kho B. —hupeyya āvuso A, hupeyyā āv° B, hupeyyam āv° C, hupeyya pāvuso ti āvuso evam pi nāma bhaveyya DE. —okampetvā A C, okappetvā (“sīsam cāletvā” DE) B D E.— 10, āvaḍḍho bāhullāyā ti D. —paccupathāpetabbo A B, paccuṭṭhātabbo C. —11, apissu A B, api sudam C. — 12, samudācarittha C. —The Jātaka Aṭṭhakathā (i. p. 82), which quotes some words from this passage, offers the reading: aham bh° tathāgato sammāsambuddho.— 13, 15, cariyāya B, iriyāya A, cariyāya corrected to iriyāya C.— 13, uttarimanussadhammam C, °mmā A B. —bāhulliko A C, bahulikato B. —uttarim manussadhammā A, uttarimanussadhammam B C.— 15, uttarim manussadhammā A, uttarimanussadhammā B, uttarimanussadhammam C; the same at both places.— 16, me tumhe B. —abbhāsita A, abbhāvitam D, bhāsita B E. The comment explains the word: vākya-nādan ti. —asakkhi kho A, asañhiko corrected to asakkhi kho C, asakkhi ko (or: as° to?) B, as° vo D. —puna sussimsu A, susisum B, vacanam sussisu C. Probably we ought to read: puna sussūsimsu.— 17, atthakil° B.— 20, °nandini A B C. 27, paccaññāsi A B C.— 28, paccaññāsi A C.— 29, idam avoca . . abhinandanti is omitted in B C; in C these words have been inserted afterwards.— 30, ca pana bhagavatā C. —evam A C, etam B.— 31, devānubhāvan ti B C. —Aññākaṇḍañña (at the first place) B. The Jāt. Aṭṭhav. (i. p. 82) and the Dhammap. Aṭṭh. (p. 119, 125) read Aññākaṇḍañña, but the Lal. Vist. (p. 529 ed. Calc.) reads Ajnātakaṇḍinya.— 32, C almost constantly reads svākhyāto. —tassa āyasmato Kaṇḍañña A. 35, nīhārabhatto iminā nīhārena C, nīhārabhatto A, iminā hārena B. —B inserts nīhārabhatte, which is corrected to °bhatto, before cayo.— 39, vedanā bhikkhave anattā C. —labbheṭha ca vedanāyam A. —na ca labbhati vedanāyam A B. 41, viññānam bhikkhave anattam C.— 42, kalla nu kho tam C.— 43, kalam nu kho tam C.— 46, evam ayam A C, evam assa B. The reading evam passam, which I prefer, occurs

in the corresponding passage of the Anattalakkhaṇasutta as well as of the Cūḷarāhulovāda (Berlin MS. of the Suttasamgaha). Comp. also i. 21. 4.—7. 1, *heṭṭhā pāsādaṃ* A, *h° pāsādā* B, *h° pasādā* corrected to *h° pasādaṃ* C.—*pi niddā okkami* A, *pi pacchā niddaṃ okkami* C, *pi niddā okkamati parijanassāpi pacchā niddaṃ okkami* B.—2, *mudīgaṃ* A, *mudigaṃ* C.—*vikesikaṃ* A, *vikkesikaṃ* C, *vikkhesitaṃ* B.—*vikkheḷikaṃ* A C, *vikkheḷikaṃ* B.—*aññā vip̐palaṇṇaṃ* C.—*saṇṭhāti* C.—*idaṃ upaddutaṃ* A.—*idaṃ upassaṭṭhaṃ* A.—3, *abhirūhitaṃ* B.—6, *dukkhasamudayaṃ nirodhamaggaṃ* B. The same reading constantly occurs in this MS.—7, *catuddisā* A, *catudisā* C, *catusu disā* B.—8, A B omit *idha nisinno*.—9, *api nu bhante* A C.—10, *dakkhintīti* B, *dakkhantīti* A C. The former spelling generally prevails in the Ceylonese MSS., the latter one in those brought from Burmah.—so *ca loke* C.—11, *vimucci* C, *vimuccati* A, *vimuttaṃ* B.—14, *lābhā* A B, *sulābhā* C.—*suladdhaṃ* A, *suladdhaṃ lābhā* B, *lābhisuladdhaṃ* C.—*ajjatanāya* A C, *ajja svātanāya* B.—8. 3, *tā ca loke* A B, *tā ca kho loke* C.—9. 2, *ime me bhante* A, *ima bhante* B, *ime ca kho bhante* C.—10. 1 and 2, *janapadā* A B C. Probably we ought to read *janapade*, comp. *Bārāṇasīyaṃ seṭṭhānuseṭṭhināṃ*, in the preceding chapter.—2, *ime me bhante* A C, *ime bhante* B.—4, *sā tesāṃ* A, *sāva t°* C, *yāva t°* B.—11. 1, *muttāhaṃ* A B, *muttānaṃ* C.—*manussā* constantly C.—*inā ekena maggena* C.—*agamittha* A C, *agamatta* D, *āgamete* corrected to *āgamatta* B.—*ahaṃ hi bhikkhave* B.—*Senānigamo* corrected to *Senānigamo* B, *Senanigamo* A, *Senonigamo* C.—2, *bandhosi* A B C.—*mahābandhanabandho* A, *Mārabandhanabaddho* corrected to *mahāb°* C, *Mārabandhanabandho* B.—*muttohaṃ* B.—*mahābandhanamutto* A, *Mārabandh°* B, *Mārabandh°* corrected to *mahāb°* C.—*nīhato* B.—*bādhayissāmi* A B C; the true reading apparently is *bandhayissāmi*.—12. 3, *pabbājetuṃ upasampādetuṃ ti* A, *pabbājetha upasampādettha* B, and thus reads C, where it is corrected thus: *pabbājetu upasampādetuṃ*. D: *pabbājethā tiādimhi*.—4, *gacchāmi* C, *gacchāmi* A B.—13. 1, *vuṭṭhavasso* C.—2, *bandhosi* A B, *baddhosi* corrected to *bandhosi* C.—*Mārapāsena* A B, *Māra-*

pāsehi C. —mahābandhanabandho A, Mārabandhanabandho BC. —muttāhaṃ AC, muttohi B. —Mārapāsenā AB, Mārapāsehi C. —Mārabāndhanamutto C.— 14. 1, tasmim yeva vanasaṇḍe A, tasmim van° B, tasmi ca van° C. —ekassa pana pajāpati B. —nāhoti AB, nāhosi C. —ānitā hoti B.— 2, paricārimhā AB. —nāhoti B.— 3, taṃ kāraṇaṃ kiṃ B. —ye mayam instead\* of yaṃ mayam all three MSS.— 5, sā va AC, yā ca B.— 15. 1, B omits tesu.— 2, jaṭilasseva assamo C. —agaruṃ and garuṃ almost constantly C. —api caṇḍ° C. —vihedhesīti constantly AC. —api ca caṇḍ° C (at the second place). —caṇḍ°, corrected to api caṇḍ° C (at the third place). — 3, pariyādeyyan ti AB, pariyādiyeyyan ti C. DE: pariyāteyyan [pariyādiyeyyan E] ti abhihhaveyya vā vināseyya vā. — 4, abhisamkhāritvā AC, °kharitvā B. It ought to be corrected: abhisamkhāretvā, comp. i. 7. 8. —nāge AB, nāgo corrected to nāge C. In § 6 all three MSS. read nāge. The agreement of the two passages makes a correction like nāgena na viheṭhiyati (viheṭhiyissati), highly improbable. I suppose, that nāge is a Māgadhi nominative, the occurrence of which may easily be accounted for in a legend founded on popular tradition.— 5, pariyāditvā B.— 6, vihāremu C. —aggisālāyan ti A. —phāsukāmo va A, ph° ca BC. —vibodhesīti AC. —naṃ AC, taṃ B. —disvāna C. —sumānaso C, sumanaso A, suppasannamanaso B. —agyāgāre B. —vihedhiyatīti C.— 7, hatā A, hatā ca C, yāva B. —C inserts kālā after lohitikā. —kāye A, kāyena B, rūpakāye C.— 16. 1, upasamkami AB, upasamgami C instead of upasamkamipsu. —pi nāma mahanto B.— 2, upasamkami AC. —pi nāma mahantā B.— 17. 1, vannānipabbhāhi B.— 2, vaṇṇānipabbhāhi B.— 18. 1, vannātipabbhāhi B.— 2, vaṇṇātipabbhāhi B.— 19. 4, akāsīti AB, akāsīti C.— 20. 1, mahati all three MSS., instead of mahatim (the same in § 2, 4 and 5).— 2, A inserts paṃsukulam before ālambitvā, in B this word is included in brackets, in C it is omitted. —adhivattā AB, adhivathā C (the same in § 5). —C inserts paṃsukulam before ālambitvā. —parivissajjeyyan ti C. —parivissajjatu ti B.— 4, upanikkhittā A.— 5, A inserts paṃsukulam before ālambitvā. —āharahattho AC, arahanto B.— 6, tvam gaccha B.— 9, idam kho para

Kassapa B.— 11, sugandhikaṃ A, gandhasampannan ti B, gandhasampannaṃ rāsasampannaṃ C. —BC omit sace ākañkhasi . . . tvaṃ yeva taṃ gaṇhā ti. —yeva taṃ A (at both places); comp. § 9.— 12, aggaṃ A, agga BC. —sakaṃ deva all three MSS. (the same § 13; § 14 C reads sakid eva).— 13, aggaṃ B, agga AC. —aggaṃ A, agga BC. —ujjalitum all three MSS. —aggaṃ A, agga BC. —ujjalitum B. —aggaṃ ti AB, agga ti C. —ujjalimsu all three MSS., instead of ujjaliyimsu? —agga BC, aggaṃ A. —ujjaliyissati A, ujjaliyati B, ujjalissati C.— 14, aggaṃ AB, agga C. —aggaṃ A, agga BC. —aggaṃ A, agga BC. —vijjhāpeyyantu B (at both places). —aggaṃ ti AB, agga ti C. —aggaṃ A, agga BC. —vijjhāyissati AB, vijjāyissati C.— 15, Nerañjarāya A, °yaṃ BC. —B omits umm° pi—ummujja nimujjam pi C, nimujja umujjam pi A, ummujja nimujjanti pi B. —abhinimmi A, abhinimmi C, abhinīyatā corrected to abhinimmi B. —visippesu C. —yathā himā (yathā pi B) mandāmukhiyo nimmitā ti AB, yathā pañcamattāni mandāmukhisatāni abhinimmitā ti C. —mahāmand° AC, tāva bahu mahāmand° B.— 16, vassi AB, pāvassi C. —vulho AC, vuyho B. —idan nu tvaṃ B, idha nu tvaṃ A, idhaṃ (corrected to idha) nu tvaṃ C. —ayaṃ ahasmiṃ A, ayam ahasmi C, ahaṃ āham asmiṃ B. —pavāhissati A, passahissati B, ppavāhissati C. —na tv eva kho tvaṃ A.— 18, cīrapaṭikā A, cīrapatikā C, cīrapaṭikā B. DE: cīrapaṭikā ti cīrapaṭṭhāya.— 20, vuyhamāne AC, °no B—saddhi A; BC omit this word.— 22, vuyhamāne all three MSS. —C omits saddhiṃ.— 24, agga C; AB omit the word. — 21. 1, tena carikaṃ p° C, tena pakkāmi AB. —cakkhuṃ ādittaṃ bhikkhave sabbam ādittaṃ B, kiñci bh° sabbam ād° AC, instead of kiñ ca bh°.— 4, passaṃ AC, mayaṃ B. —vimuttasmiṃ vimuttamhi A, vimuttasmiṃ pi vimuttam iti B, vimuttasmi vi vimuttamhi ti C. Comp. i. 6. 46.— 22. 4, aggaṃ AB, agga C. —kissako AC, kisako BD. —kāmittiyo AC, kāmitthiyo BDE. —yaññā all MSS., yaññaṃ Jātaka i. p. 83. —cātivadanti A, cābhiv° B, cāti (ti is crossed) piv° C. —yaññā ABC. —DE: ete rūpādike kāme itthiyo ca yaññā abhivadanti.— 5, ettheva A, etta ca B, ettha ca C. —A omits avoca. —rasesu ca B. —ko carahi AC,

kho c° B. Buddhaghosa: atha ko (kho D) carahīti atha kva carahi. —anupadhikaṃ ABC, anupadhīnaṃ D. —anañña-tābhāvi (°bhāvi C) ABC. DE: jātijarāmarāṇaṃ abhāvena anaññāthābhāvīṃ (°bhāvi corrected to °bhāvīṃ E). — 8, ekaṃ nahutaṃ B. — 11, dakkhanti A, dakkhinti B, dakkhantīti C. — 13, giyamāno A, gāy° B, bhāsamāno C. — siṅgīnikkhasuvaṇṇo ABC constantly; DE: siṅgīnikkhasuvaṇṇo ti siṅgisuvaṇṇanikkhena samānavāṇṇo. The Jāt. Atthakathā (i. p. 84) reads: °savaṇṇo. — After the third stanza B inserts a fourth one: santo santēhi (sic) purāṇa-jaṭilehi . . . pāvīsi bhagavā. —dasavāso ABCE, dasāvāso D and the Jāt. Atthakathā. —dasabhi ACE, dasahi BD and the Jāt. Atth. It is possible, that this is an instance of the Instrumental ending in -bhi, which was hitherto known only from grammatical literature. —°parivārako AC, °parivāro B and the Jāt. Atth. — 14, sabbadhi AC, sabbadhī BD and the Jāt. Atth. In E the reading is illegible. —suddho AC, buddho B and the Jāt. Atth. — 16, avidūro ABC (the same § 17), instead of atidūre? —appakinnam BCD, abbokinnam A, appākinnam E. —appanighosaṃ AC (the same § 17). —vijanavādan ti pi pātho . . . vijanapātan ti pi pātho DE. — 17, abbokinnam A, appokinnam C, appakinnam B. — 23. 1, so itarassa āropetu ti C, so ārocetū ti ABD. — 2, arahattamaggasamāpannā vā A, °maggaṃ vā sammāpannā C, °maggapāṭipanno vā B. — 5, paccavyattā A, paccabyāthā B, paccabyatā C, paccabyathā E, paccavyathā corrected to °vyāthā D. The comment says: pati-ava-pubba-idhātu, tthavibhatti . . . patividdhattha tumhe, pattaṃ taṃ tumhehiti attho. —paramasokaṃ C. —abbhūtitaṃ A, abantitaṃ B, apbhutitaṃ C, abbhutitaṃ and abbhātitaṃ D, abbhātitaṃ E. — 6, kacci no AB, kiñci nu C. —adhigatamhiti C. —adhigatositi C. — 7, arahattamaggasamāpannā vā A, °maggaṃ vā samāpannā BC. — 10, paccavyattā A, °byatā C, °byāthā B. — paramasokaṃ C. —abbhūtitaṃ A, abbhātitaṃ BC. — 24. 1, apalokāma ABC, instead of apalokayāma or °kema. — 3, uphalohitaṃ B. —dve sahāyā B. —Kolito ca Up° B. —Veluvane B. —atha nesaṃ B. —Kolito ca Up° B. — 6, atha kho te tumhe im° g° paṭicodetha C. — 7, niyamānānaṃ C, neyam° B.

— 25. 1, anācariyamānā B (instead of anovad°).— 6, dupposatāya A B, duppositāya C. —asantutthitāya A, asantutthatāya B, asantutthiyā C. —saṃgaṇikāya A C, asallekhatāya B. —suposatāya A, supposatā B, supositāya C. —appicchassa B C, appicchatāya A.— 10, Instead of saṃgharittabbaṃ, saṃgharantena, etc., the MSS (also those of the comment) frequently read saṃgharittabbaṃ, etc. —ussāletvā D (not E).— 15, I am not sure about the spelling and the derivation of kavātapīṭṭhaṃ; the MSS. read °pīṭṭhaṃ and °pīṭhaṃ. D: kavātapīṭṭhaṃ ti kavātañ ca pīṭhasaṃghātañ ca. E: kavātapīṭṭhaṃ ti k° ca pīṭhasaṃghātañ ca. The last word is spelt pīṭṭhas° in Minayeff's edition of the Pātimokkha, and Abhidhān. 219.— 15, apassenaph° A, aphassenaph° B C. —B omits nīharitvā (after sallakkhetvā). —gerukap° C, gerūkap° A, garuṃ p° B. —colakaṃ B (at both places). —parippositvā C, paripposetvā B, paribbositvā A.— 16, apassenaph° A C, aphassenaph° B.— 20, Buddhaghosa appears to have read: vūpakāsetabbo vūpakāśāpetabbo. —Instead of vāssa B C often read tassa.— 21, nissayaṃ B. The Burmese MSS. ordinarily read niyasaṃ or niyassaṃ.— 23, dhoviyethāti A, dhoveyyāti B, dhoviyathāti C. —kariyethāti A C, kariyeyyā ti B. —The MSS. have rajanaṃ as well as rajanā; the former is the correct reading. —paciyethāti A C, phatiyeyyā ti B. —rajeyyeyyā ti B —rajentena B.— 24, chedātabbā A B, na chodetabbā C (i. 32. 3, chedātabbā all three MSS.) —upaṭṭhāpetabbo A, upaṭṭhapetabbo B, upaṭṭhātabbo C.— 26. 1, uppajjeyyāthā ti B, upajjhiyethā ti, upajjiyethā ti A, upajjiyethā ti C.— 11, The MSS. have rajanaṃ as well as rajanā, see ch. 25. 23. —rajitabbaṃ A, rajet° B C. —rajantena A C E, rajet° B. —rajatabbaṃ A B, rajit° C. —upaṭṭhāpetabbo all three MSS. instead of upaṭṭhātabbo.— 27. 2, mā yittha B. —upaṭṭhāpetabbo B.— 3, anujānāmi bh° panāmitena khamāpetun ti B.— 28. 1, kiso hoti A, k° ahosi B C. —°sandhatagatto A constantly. —ko nu kho bhikkhave C, ko bh° A, ko nu kho B. —imaṃ kho bhante B.— 3, saraṇāgamanehi B C, °nāgamanehi A E. —tāhaṃ C, taṃ A, haṃ corrected to nāhaṃ B. —upasampadaṃ dātum B C, upasampādetum A.— 29. 1, upasampanṇassa samanantarā D (not E). —evamrūpaṃ C. —

āyasmante AC, āyasmato B. —upasampāditthāti AC, upasampadatthāti B.— 30. 2, khiyattha AC, nikkhiyittha B. — no ce me A, no me ce C, no ce B.— 4, tattha te tayā yāv° B at the first, second, and fourth place. —nimantanabhattam C. — 31. 1, paṭikacceva AC. paṭigaccheva B (at both places). — abhirameyyam svāham A, °yyā vāham B, °yya C. —jegucchāmi nissayā paṭikulyā ti B.— 2, B omits tivaggena pi.— 4, kacci tvam app° A, kacci (kicci C) ttha app° BC. —app° ca mayam C.— 5, tattha ayam pana C—hotiti BC, ahoṣiti A. —tvam kho mogh° C. —añam ovaditum añam an° C. — 6, pañavanto AC constantly. —upasamkamī B.— 32. 1, pakkamantesu B. —anācariyā A.—2, vassāmi B constantly.— 3, upaṭṭātabbo C, upaṭṭāpetabbo AB. Comp. i. 25. 24.— 33. 1, uppajjiyethā ti A, uppajjeyyāthā ti B, uppajjiyethā ti C. —upaṭṭāpetabbo all three MSS. instead of upaṭṭātabbo. — 35. 1, nissayam denti BC, n° dessanti A, instead of n° dassanti? —The end of this chapter is again specified by the MSS. as the end of the 6th Bhāṇavāra, the same having been the case with regard to chapter 33. The subscription “ācariyavattam,” which belongs to ch. 32, is also repeated here.— 36. 1, cha yimhā A, cha yimā C, cha himā B. —samodhānagato B.— 4, 5, param asekkena °kkhandhena B constantly.— 12, ādibrahmacariyakāya AC, ādibrahmacāriyakāya B, ādibrahmacariyikāyā ti D, ādibrahmacarikāyā ti E. —Buddhagh. explains vivecetum, without mentioning vivecāpetum.— 13, ādibrahmacariyamkāyam A, °cariyikāya B, °cariyamkāya C.— 14, vitthārena na C, na vitthārena A, vitthārena B. —na suvibhattāni na sup° na suvin° C; na is omitted at the three places in AB; DE: ubhayāni kho pan’ assa pāt° vitth° sv° hontiti . . na suvibhattāniti . . na na sup° ti . . suviniechitāni. —supavattini CE, supavattini AB, supavattī[ti] D. —suttaso AE, suddato BCD. The reading of BCD, which I have preferred, is sustained by the reading of all three MSS. in i. 53. 8, 13.— 15, supavattini C, supavattitāni B; A omits this word. —suttaso A, suddato BC.— 37. 3, param asekkena °kkhandhena B constantly.— 4, Both readings, asekkena °kkhandhena and asekhe °kkhandhe, occur in B at various places.— 11, ādibrahmacariyakāya A,



°cāriyikāya B, °cariyikāya C. —vivecetum the MSS. (the same § 12); according to i. 36. 12, 13, we should expect: vivecetum vivecāpetum.— 12, ādibrahmacariyakāya A, °cārikāya B, °cariyikāya C.— 13, na ubhayāni . . pāt° vitthārena AC, ubhayāni . . pāt° vitth° B. —na suvibh° na sup° na suv° C, suvibh° sup° suv° AB. Comp. i. 36. 14. —suppavattini A, suppavattāni B, supavattini C. —suttaso A, suddato BC.— 14, supavattini AC, suppavattāni B. —suttaso A, suddato AC. In the subscription this chapter, though it contains only 14 chakka, is specified as “chakkam soḷasa-vāraṃ.”— 38. 1, so āgato na upasampādetabbo AB, so puna pacchāgamaṃvā bhikkhu upasampadam yācanto so āgato na upas° C. —yo so bhikkhave AB, yo bh° añño pi C.— 3, tena bhikkhave B, tena kho bh° AC. —A omits itthannāmo.— 5, gāmaṃ piṇḍāya pavasati D (not E). —vesiyag° BCDE, vesiyāg° A. —vidhavāg° AC, vidhavag° B.— 6, kikkaraṇiyāni C.— 7, idaṃ vuccati bhikkhave B. —saṃghātanikaṃ AB, saṃghātaniyaṃgam C, saṃghātaniyaṃ, in the explanation saṃghātanikaṃ D, saṃghātaniyaṃ, in the explanation saṃghātanikaṃ E. —evaṃ an° kho ACE; BD omit kho.— 8, vesiyāg° AB, vesig° C. —vidhavāg° ABC.— 9, kikkaraṇiyāni C.— 10, saṃghātaniyaṃ A, saṃghātaniya C, °nikaṃ B. —evaṃ ār° kho ADE, evaṃ ār° hi B, evaṃ ār° C.— 11, upajjhāyassa mūl° B (not DE).. —āveniyaṃ AE, āveṇiyaṃ D, bhāveniyaṃ C, āvenikaṃ B. —39. 1, khoyyo A, veyyo B, khayyā C. —upaṭṭhāpetabbo (at both places) B. —khoyyo A, veyyo B, khayyo C.— 4, aññ° pi puriso C. —khoyyo A, veyyo B, khayyo C. —khoyyo A khayyo C; B omits the entire passage from sabbam sâp° to nāham s° tik° ti.— 5, somhi AB, soham C. —bhadantā C, bhaddantā A, bhikkhu B. —ayyā AC, ayyo B. —pabbājeyyan ti all three MSS.— 40. 1, uccinathāti ADE, uccinathā ti B, uccinnathati C.— 2, yuddhātina° C. —pāpañ ca kammaṃ karoma B. —dhammavādino B. —B omits samac° brahmac°. —sammacārino A, samac° C. —saccav° brahmacārino sil° B.— 3, kin ti nu kho B. —B omits sâmi. —rājabhāṇe pabbājeyyantiti B. —vohārake B. —chetabbam AC, chedetabbam B, cheditabban ti E. —anusāsakassa B.— 4, appamattake pi B. I ought to

have preferred this reading. Comp. VI. 23. 13.— **41.** 1, dhajabandham A B C. —dhajabandho A B C E, dhajabaddho D.— **42.** 1, corikammaṃ katvā C. —bandho all three MSS. —so taṃ kâraṃ C.— 2, haṇemâti B. —abhayûvarā A D, abhayuvārā B C.— **43.** 1, corikammaṃ katvā C.— **46.** 1, dhaniyā passitvā A C, dhatiyā taṃ passitvā B. dhaniyā is a misspelling; it should be dhanikā.— **47.** 1, ayyikā A C, sāmikā B. —ayaṃ so A C yo B (omitting aham). —nesamâti B. — **49.** 2, Instead of urassa (gen.) we should read, perhaps, ur' assa=uro assa, though I do not think it probable, that in this case the o would have been elided.— 3, etha A C, evaṃ B. —mayam ayyā A. —sabbe cime C.— 4, yāva vibhāyāti B. —C omits bhikkhū before bhikkhūhi. —uhananti A C.— 5, dâra-kasaddo ti A, dârakassa saddo ti B C.— 6, vîsativ° ca kho B. —yo upas° âpatti dukkaṭassā ti B.— **51.** 1, uttacetun ti A, upatthâpetun ti B, uddoyetun ti C. —kâkuṭṭepakam A E, °uttâpakam B, °uddâpakam C, kâkuṭṭepatan ti corrected to kâkuṭṭepakan ti D. The comment explains this word as follows: yo vāmahatthena latthi (sic D, yatthi E) gahetvā nisinno sakkoti âgatâgate kâke utthâpetvā purato nikkhattam bhattam bhujjitum ayaṃ k° nâma.— **53.** 1, âhundarikā A C, âhunâkirakā or âhantâkirakā B. —B omits na (before ime-sam) — 2, apâpuraṇam A, avâp° B, apâv° C. —paṭisunivā A, paṭissutvā B, paṭisutvā C. —apâpuraṇam A, avâpûr° B, âpâpur° C.— 3, ittaro B, ittharo A C. —lahucittakatā no A, °cittâkatā kho no C, °ttam vatā no B.— **54.** 1, gacchassu A C, âgacchassu B.— 3, ohâretvā B. —acchâdâpetvā A, °detvā B C.— 4, anavajjam tad ova yâcâmiti C. —bhavati A, bhagavati C, bhagavâti B.— **55.** 1, bhagavatā sikkhâpadam pañña-ttam B, bhagavatā paññattam A C.— **56.** 1, kattha ca A, kattha ci B, kathañ (corr. to katthañ) ca C. —jâtârûpara-  
 tapatiṅg° veramanîti B.— **57.** 1, bhikkhū akkosati A, bhi-  
 kkhunam akk° B, bhikkhūnam akk° C.— 3, mukhadvârikam,  
 mukhadvâriko A C, mukhadvârakam, °dvâragatam, °dvârako  
 B. —B omits etha bhante (before bhattam). —bhaddantā B C,  
 bhaddantā A.— **58.** 1, upajjhâyena anâp° B. —gavesantā A.  
 —upajjhâyam anâpucchā D E, upajjhâyena an° B.— **59.** 1,  
 apalâlenti, apalâletabbā, apalâlēyya A C, apalâl° B. —aṇa

parisā C.— **61.** 1, moligalle BDE, moligalle A, mukalle C. The comment explains the word by thūlasarīre.— 2, imesaṃ na p° A, imesaṃ p° B, imesaṃ pana paṇḍakā (the last word is corrected to apaṇḍakā) C. —te paṇḍake C. —sabbe abr° B. —tesaṃ hatthibhaṇḍānaṃ A.— **62.** 1, porāṇak° C constantly. —ahaṃ nu kho B. —phātiṃ k° A, bātik° C, phātik° DE, phāvaro vā kātum B. —ime hi kho B. —nāsetabbo ti titthiyap° AB.— **63.** 1, atṭiyati ABCE, atṭhiyati D.— 2, okkamesi A, okkami B, okkamati C.— 3, upadhāvitvā AC, upaṭṭhahitvā B. —pabujjhivā A, patib° C, paṭipuechitvā B.— 4, gacchatha tvam C. —atṭh° pi p° C. —upavassa AC, upavasatha B. —pavattiyamāno B. —katvā A, kamitvā B, karitvā C.— 5, methu-nadhammaṃ A. —okkamati all three MSS.— **66.** 2, sacā ca A, sace BC. (67: sacā ca AB, sajje corrected to sace C). Buddhaghosa: yam pana pāliyaṃ sacāca (sacāva D) mayan ti vuttam, tassa sace mayan ti ayam eva attho. sace 'ti hi vattabbe ettha sacāca (sacāva D) iti ayam nipāto vutto. sace ca (sace va D) icc eva vā pāṭho. tattha sace 'ti sambhāvanatthe nipāto, ca (va D) iti pādapūraṇamatte. sace 'jja mayan (sammajja mayan D) ti pi pāṭho. tattha (tassa E) sace ajja mayan ti attho. —gayheyyāma A, gaṇheyyāma C, gaṇheyyātha B (67: gaṇheyyāma ABC). arahanto ete bhikkhave bhikkhū A, arah° ete pi bh° bhikkhu C, arahanto ete bhikkhave B.— **67.** 1, nāsetabbo ti samgh° A. —nas° ti lohittup° AC.— **68.** This chapter is omitted in B.— **70.** 2, acivaraṃ C. —naggo p° carati A.— 3, naggo h° p° carati A.— 4, carati A.— 5, naggo p° carati A.— 6, naggo h° p° carati A.— **71.** 1, gaḷagaṇṭhiṃ A, gaḷagaṇḍikaṃ C, galagaṇḍikaṃ B, galagaṇḍiti DE. —sipari C, sipari A, sipadam B. sipaditi D, sipariti E. —parisadūsaṇaṃ A, °dūsakaṃ BC. °dūsano 'ti DE.— **72.** 1, pāpakā bhikkhu C.— 2, lajjim vā alajjim vā ti A, lajji vā alajji vā ti C, lajji vā alajji vā ti B.— **73.** 1, ārocesi A, °sum C, °sum corrected to °si B. —vattun ti A, vattabban ti BC (the same § 2, 3).— 3, A omits bhikkhu. —BC omit yāciyamānena. BUDDHAGHOSA mentions this word.— 4, araṇṇākena all three MSS. —sallakkhantena AC, °kkhantena corrected to °kkhantena B. —anissītena vasitum B. —A inserts tadā before tassa.— **74.** 1, et seq. The

MSS. generally read anusāvessati, anusāvetum, etc., instead of anussāvessati, etc.— **75.** 1, gabbh° upas° ahosi AB, — gabbh° upasampanno upasampanno nu kho A. —mhi no upas° B.— **76.** 1, tassa antar° AC, terasa ant° B.— 2, vitthāyanti is explained in the Aṭṭhakathā thus: vitthaddhagattā honti. — 5, attanā vā att° (at the first place) AB; attanā vā att° C, which perhaps is right. —6, kathañ ca pana parena paro A.— 7, suñāsi AC, sunāsi B.— 9, suñāsi ABC.— **77.** 1, nissayā ācikkhitabbāni (corrected to °bbāti) B, n° ācikkhitabbā AC. After these words AC insert: cattāri ca akaraṇīyāni ācikkhitabbānīti.— **78.** 1, ekako va āgacchanto A. —agamāsi AB, āgamāsi C.— 3, nāma puriso paṇḍupalāso B. —haritattāya ACDE, haritattāya B.— 4, puthusilā all MSS. BUDDHAGHOSA: puthusilā ti mahāsīlā.— 5, mattakacchinno AC.— **79.** 1, passissāmīti (at both places) A.— 2, passasi A, passese C, paṭīkarohīti B. —passati AC, paṭīkaroti B (at both places). —B omits puna.— 4, paṭinissajjehi A, paṭinissajjessasi C, na paṭinissajjissasi B. I believe that we should read paṭinissajjāhi.

TABLE OF CONTENTS OF THE FIRST BOOK.— 1, mahantesu B. —niggahānaṃ ca pāpiccho A, niggahānaṃ ca pāpiccho BC. We ought to correct: niggāhe ca pāpicchānaṃ, or pāpicchānaṃ ca niggāhe.— 5, pamuṭṭhamicca suttanto B.— 6, saṃgāhanā h° A, saṃghāhanā h° C, saṃganāñgetu B. saṃgahanāhetu?— 7, vatthum A. —āpattim A. —dukka-  
raṃ asaṃsesetum B. —naṃ B.— 9, Bhaddiyo Vappo B.— 10, vatthu B. —Mārehi? (instead of Māro pi). — 11, pāripupphañ ca āhari AC.— 13, paṇāmanā A, paṇāmetum C, panamanā B.— 16, Instead of eko I think we ought to read bhaṭo.— 18, vatthumhi A, vatthusmiṃ B, vatthusmi C vatthum? —apalālena B, apalālana AC.— 23, andhamugabadh° A, jarāndhamughabadh° B, ejjandhamugapadh° C. After this word A inserts ca.— 25, vivadenti AC, vivādenti B. —ekupajjhāyena A, ekupajjhena C, ekujjhāyena B. — 27, saṃgho AC, saṃghe B.

## II.

**2.** 1, mūgasūkarā A, mūgasuk° C, migasuk° B. BUDDHAGHOSA reads mūgasūkarā.— **3.** 1, tāni nesam A, tāni hesam

B, *tāni sesaṃ* corrected to *t° nesaṃ* C. —so *nesaṃ* AC, so *tesaṃ* B.— 2, *tāni nesaṃ* AC, *tesaṃ* (*tāni* is omitted) B. —so *ca nesaṃ* A.— 3, BC omit the words *ajj' uposatho panna-raso*. Comp. Minayeff's edition of the *Pātimokkhasutta*, p. 2, line 16. —*evam eva* AC, *evam evaṃ* B. —*phāsu hoti* (omitting *ti*) B.— 4, After °*adhivacanaṃ etaṃ* B inserts: *tena vucca*. —*vivarissāmi* A, *viparissāmi* C, *vikarissāmi* B. —B omits *manasikatvā*. —*sabbaṃ cetasā* A, *s° cetaso* BC. —*samannāharāma* A, *samanārāma* C, *samantā harāmi* B. —*avisāhaṭṭhacittā* AC, *avissāhaṭṭhacittā* B. —*nissāmetha* A, *nissamedha* C, *tisāmema* B.— 5, BUDDHAGHOSA reads: *ana-jjhāpanno vā hoti āp° vā vuṭṭhito*. —*byāhātappaṃ* A, *bbyāhātappaṃ* B, *byāhāritappaṃ* C.— 6, *byākareyya* BC, *byākato bhaveyya* A. —*evam evaṃ* B. —*jānitappaṃ pucchatīti* A, *jānitabbā maṃ pucchatīti* C, *jānitappaṃ esa maṃ puccheyya* B. —*evarūpāya nāma parisāya* A. —*pi* instead of *vuccati* B. —B omits *saṃjānamāno*.— 7, *samādhinaṃ vimokkhānaṃ* C. —*vivekānaṃ* B.— 5. 2, *yāvataḥ ek°* A. —*ettāvata sām° hoti yāvata* B.— 6. 1, *yāvata ekāvāso hoti* (omitting *ti*) B.— 2, *sammata sā simā* B.— 7. 1, *tiyojanikap°* B. BUDDHAGHOSA agrees with the reading of AC.— 2, *nadīpāraṃ s°* C, °*pāras°* AB. BUDDHAGHOSA: *nadīpāraṃ ti*. —*nadīpārā s°* C, °*pāras°* A, °*pāraṃ s°* B. —*evarūpaṃ nadīpāras°* ABC.— 8. 2, Instead of *saṃgho saṃgho* the MSS. as a rule have the word but once.— 9. 1, *tadāhuposathie ca* B. —*mayañ camhā as°* A, *mayañ camha as°* C; B omits *mayañ ca*. —*nisinna* C. Probably it should be *nisinno*. —*uposathamukhaṃ* A constantly.— 10. 1, B omits *tāva*. —*vikāle* A, *vikālo* B, *vikālo* corrected to *vikāle* C. — 11. 1, *karissatu* (at the first and second place) B. —*kareyyatu* (at the third and fourth place) B.— 12. 1, *nadiṃ taranto* A, *nadi t°* BC (at both places). BUDDHAGHOSA: *nadiṃ (nadi E) taranto 'ti Sappiniyaṃ nāma nadiṃ atikkamanto*. —BUDDHAGHOSA: *manam vulho (mûlho D) ahositi isakaṃ appattavulhabhāvo* (°*mûlhabhāvo* D) *ahosi*, . . . *vegena āgacchantam udakaṃ amanasikaronto thero manam vulho* (*manamûlho*, which appears to be corrected to *manavûlho*, D) *ahosi, na pana vulho* (*vûlho*, corrected to *mûlho*, D.) —(At the second place:) *manam vulho* A, *mana'vulo*

C, manamhi vulho B.— 3, avippavāsasammuti A B. —avippavāsasammuti (at the second place) A C.— 5, paṭhamam simā (simā B) samm° BC.— 13. 2, āpatti dukkaṭassāti ABC.— 15. 3, savarabbhayakam A, savarabbhayam C, corābbhayam corrected to corabbhayam B. BUDDHAGHOSA : samvarabbhayan (samvarabbhayānakhan D) ti aṭavimanussabbhayam.— 7, kathaṇ ca pana bhikkhave attānā vā C. —8, A omits puggalam tulayitvā. — 9, sammannitabbam ABC instead of sammannitabbo (comp. § 6).— 16. 1, vatthukāmo B C, vatthumkāmo A. I entertain no doubt, that the correct reading is vattukāmo.— 3, kārāpessantīti A, kārāpentīti B C.— 5, diṭṭhi āvikātun A, diṭṭhim pi āv° B D, diṭṭha pi āv° C, diṭṭhi pi āv° E.— 9, therādhikam A B D E, therādikam C. BUDDHAGHOSA explains the word by therādhīnam and mentions a reading therādheyyam.— 17. 3, The MSS. constantly read vattati, not vaṭṭati. —dutiyaṃ theram, tatiyaṃ theram B.— 18. 1, katimi A C E, katami D, katham B.— 3, kimvatikā A C, kittikā B.— 4, nasamaggena C. —gahetun A, gah° corrected to gāh° B, gāh° C.— 19. 1, piṇḍāya caranti A, p° gacchanti B, p° caranti gacchanti C. —ārocetabboti ABC, instead of āroceṭabban ti? —na ssarati A, na ssari B C. —AB omit: anujānāmi bhikkhave bhattakāle . . . attham ārocesum.— 20. 4, paḍipetabbo ABC, instead of paḍipetaṭṭabbam? —B omits § 5, 6. — 6, na upaṭṭhāpetabbo A, na upaṭṭhāpetabbam C.— 21. 1, te hi bhikkhave AC, te imehi bhikkhave B. —te ce AB, tejakho C. —gaccheyyum C, gaccheyyum ce A, gaccheyyum ceva B. — 22. 1, sannipatatha A, sannipatitha C, sannipatiṭṭha B.— dātabbo ABC; it ought to be read: dātabbā.— 2, kālakiriyā B.— 4, sutto A C E, sute B, sutte D.— 23. 1, sannipatatha A, sannipatitha B C.— 2, kālakiriyā B.— 3, santi AC, santa B. — 24. 1, muñcatha B C, muñcetha A.— 25. 1, sannipatatha A, °pati corrected to °patita B, °patitha C.— 26. 5, tikkannam A, tiṇṇannam C, tiṇṇam B.— 8, tiṇṇam AB, tiṇṇannam C. —ekako AC, eko B.— 9 and 10, adhiṭṭhātabbo ABC instead of adhiṭṭhāṭṭabbam.— 27. 4, sāmanto A, sāmantā B C D E.— 10, 13, kim nāma (or kinnāma) so āpattim all MSS. Correct: kam nāma so āpattim.— 13, 15, ten' upasamkamī ABC. ten' upasamkamati?— 28. 1, ath' aññe āv° bh°

anāgatā A B, atth' aññe, etc., C. The same readings almost constantly return throughout the subsequent chapters.— 7, (at the end of the chapter) pārisuddhiuposatho kâtabbo (instead of pārisuddhi ārocetabbā) A.— **32.** (subscription) pañcavisatikā n° the MSS. instead of pañcasattatikā n° (comp. iv. 11).— **34.** 8, pādānaṃ dhotāṃ udakanissekaṃ A, hadānaṃ ha anadhotāṃ udakanisesaṃ C, pādadhovanantena udakanissekaṃ B. BUDDHAGHOSA: pādānaṃ dotānaṃ (dhotāṃ E) udakanissekaṃ (°nissekaṃ E) ti pādānaṃ dhotānaṃ udakanissekaṃ. bahuvacanassa ekavacanāṃ veditabbāṃ. padhānaṃ (pādānaṃ E) dhotānaṃ udakanissekaṃ (corrected to dhotāṃ ud°, D; dhotaudakanissekaṃ E) ti vā pātho, pādānaṃ dhovanaudakanissekaṃ (°nissekaṃ E) ti attho.— 9, āgacchantānaṃ padasaddaṃ B, āgantukānaṃ p° A C.

TABLE OF CONTENTS OF THE SECOND BOOK.—vatthu chaasīti A, v° ca asīti B, v° asīti C.— 6, catupañcassarā A, °pañcavarā B, °pañcaparā C. —sañcicca cepi vāyame A C, sañcisāpi ca vāyave B. sañcicca cāpi vāyame?— 12, āgantuke C.— 13, parivāsānuposatho A, pārivāssānuposatho B, pārivassonuposatho C.

### III.

1. 1, te idha bh° D, tedha bh° E, te ca bh° B, te bh° C, to idh bh° corrected from te ca bh° A.— 2, 3, saṃkāpayissanti A, saṃkāyissanti B, saṃkāyissanti and saṃkāpayissanti C. BUDDHAGHOSA: saṃkāpayissantīti (saṃkhāpayissantīti D) appossukkā nibaddhavāsaṃ vasissanti.— **3.** 1, saṃkāyissanti B.— **4.** 2, sañcicca paṭikkamanti A, sañcicca āvāsaṃ atikkamanti B C.— 3, upakaḍḍhitukāmo B, ukkaḍḍhitukāmo A, upakkaḍḍhitukāmo C. —paṇeyyā B, paṇeyyā C, paṇāyyā A.— **5.** 2, gamissanti B C, āgamissanti A.— 3, ahaṃ dāyako C, ahaṃ hi dāyako A, ayaṃ dāyako B. —etasmim nid° etasmim pakaraṇe dh° B.— 4, sannivaṭṭo C, °vatto A, °vaṭṭā corrected to °vaṭṭho B. BUDDHAGHOSA: sattāhasannivaddho (sattāhaṃ sannivaṭṭo E) kâtabbo 'ti.— 7, After ekaṃ bhikkhuṃ uddissa B C add: bhikkhunisaṃghaṃ uddissa. —In the subsequent enumeration of edifices B omits jantāgharaṃ k° h° jantā-

gharasālā k° h°, C omits the same words and also udapānasālā k° h°.— 8, BC omit bhikkhunī° uddissa. —After kappiyakuṭi k° h° AB insert vaccaṇṇuṭi k° h° (the same in § 13). BUDDHAGHOSA: bhikkhunīsamghaṃ uddissā 'ti ito paṭṭhāya vaccaṇṇuṭi jantāgharaṃ jantāgharasālā 'ti imāni tīṇi parihīnāni. —After udapānasālā k° h° A adds: jantāgharaṃ k° h°, jantāgharasālā k° h°.— 9, BC omit guhā k° h°. —BUDDHAGHOSA: purāyaṃ (pure ayam D) suttanto na palujjati (paḷ D) yāva ayam suttanto na palujjati na vinassati.— 13, After udapānasālā AB add: jantāgharaṃ k° h°, jantāgharasālā k° h°.— 23 and 26, upasampannaṃ ussukkaṃ k° AB.— 7. 8, bhikkhussa bhātiko B, bhikkhugatiko AC. BUDDHAGHOSA: bhikkhugatiko ti ekasmiṃ vihāre bhikkhūhi saddhiṃ vasanakaṇṇuriso. — 8. 1, undriyati A, udayati B, udriyati C. BUDDHAGHOSA: uddiyatīti (udariyatīti E) palujjati. —āharāpeyyuṃ A, āharāpesuṃ B, avahāreyyuṃ C. BUDDHAGHOSA: avahāpeyyuṃ (°yyan E) ti āharāpeyyuṃ. I believe that we ought to read avahareyyuṃ. The Bhikkhus are supposed to fetch the wood themselves, not to send for it. —dajjeyyāhaṃ A, dajyāhaṃ B. BUDDHAGHOSA (D): dajjāhan ti dajje ahaṃ (E omits this passage).— 9. 2, āvisanti A, āvissanti BC.— ojaṃ pi haranti pi (sic) BC, hananti pi A.— 4, piṇḍena C, piṇḍakena AB.— 10. 1, vuṭṭhāti B.— 11. 3, gāvaṃ A, gāvum C, gāmaṃ B.— 6, Here and in the following paragraphs the MSS. sometimes read aṣukasmīṃ instead of amukasmīṃ. — 12. 1, tena gantun ti BC, tena upagantun ti A.— 4, °viṭapiyā B (only at the first place).— 5, nimpikosam A, nimbak° B, nimpok° C.— 13. 1, Sāvattthiyā AC, °yam B. —abhirameyyāṃ (corrected to °yyam) ahaṃ A, °yyaṃ pahaṃ B, °yyamāhaṃ C.—kiṃ kalam A.— 14. 1 and 4, bahuṃ A.

TABLE OF CONTENTS OF THE THIRD BOOK.— 2, bhikkhugatik° A, °bhatiko C, °bhātiko B.— 5, bhedaṭṭh° A, bhedaṭṭh° BC. —susirena A. —viṭapāya AC, viṭabhāya B.— 6, ajjhokāse ca yā vāsā A.— 7, yathāñāyena AC, yathānāyena B.— 8, duvibhātihā ca puṇā B, dvihatihā ca puna A, dvihatihā ca puna ca C.— 9, na jayya A, na eyya C, na seyya B. —vatthudvārena accharikā A, vatthuddāne antari kā BC.



## IV.

1. 4, *sac' assa hoti avisayhaṃ BC, sac' assa av° A* (§ 11 *assa hoti C, assa AB*).— 8, *bhagavantānaṃ dassanāya B*.— 11, *B omits bhikkhū*.— 12, *aphāsum, phāsum AC, aphāsukaṃ, phāsukaṃ B*.—*samattasamvāsaṃ A, sapattas° C, pamattas° B*.— 13, *samādiyitabbaṃ A, samāditabbaṃ C, samaharitabbaṃ B*.— 2. 1, The MSS. read sometimes *pavārayamānesu*, sometimes *°riyamānesu*.— 2, *pucchito ABC* instead of *mucchito*. *tadamantarā A, tadanantarā C, tadantarā B*.— 6. 2, 3, *sāmanto ABC* instead of *sāmantā* (see ii. 27. 4).—Subscription at the end of ch. 11: *pañcasattatitikaṃ nitṭhitaṃ A, pañcavisatikaṃ n° C*. *B omits this subscription*.— 14. 4, *pārivāsikapavāraṇādānena ABC* instead of *pārivāsikassa pav°* (comp. ii. 36. 4).— 16. 3, *pavāritānaṃ pavāraṇaṃ thapenti BC*.— 6, *et seqq.* *A* constantly omits the words: *mā viggahaṃ*.—13, *diṭṭhena vā pav° thapesi AB*.— 13, *et seqq.* *C* constantly omits the words: *kinti te diṭṭhaṃ*.— 16, *ahaṃ pi na jānāmi A, ahaṃ na j° BC*.— 17, *samghādisesaṃ ropetvā (ropeta B) BC, yathādhammaṃ kārāpetvā A*.— 19, *et seqq.* *sāssa A, svāyaṃ C, sāsā, yassa, svāssa B, sassa E*.— 23, *suddhānaṃ B*.— 24, *naṃ A, taṃ BC, na E*.— 17. 3, *tesaṃ vikkhitvā ADE, tesaṃ ācikkhitvā C, tesaṃ pucchitvā B*.— 5, *anuvaseyyuṃ AC, anuvaseyyuṃ B*.— 6, *anuvaseyyuṃ AB, anupasseyyuṃ C*.— 7, *ārogo hoti all MSS. instead of ārogo hosi*.—*codissatīti A, bhedassatīti C, codessati B* instead of *codessasīti*.— 8, *codessatīti AB, codessasīti C*.— 9, *āyasmā AC, āyasmantā B*.—*B omits gilāno*.—*ārogo hoti A, arogā hotha C; B omits these words*.—Perhaps we should correct: *ārogo ārogaṃ ākañkhamāno codessasīti*.— 10, *samanuyuñjitvā samanugāhitvā A, samanuy° samanubhāsītivā B, samanuy° samanugāhitvā (samanuggāhitvā c. 18. 5, 6) samanubhāsītivā C* (the same c. 18. 5, 6).— 18. 2, *et seqq.* *pavāraṇas° AB, pavāraṇas° CE*.— 3, 4, *C* constantly, except at one place in § 4, reads *āgame junhe kom°*.— 4, (in the middle of the paragraph) *karissati AC, karessāma B*.—*uddissati A, uddississati C, uddisessāma B*.—*pavāressati all three MSS*.— 6, *punad evāgantvā A, punad eva anto BC*.

TABLE OF CONTENTS OF THE FOURTH BOOK.— 2, pavārentā-  
paṇāmaṇi ca A, pavārentā sata dve ca B, pavārento samadveva  
C. Perhaps we should read: pavārent' āsane (comp.  
ch. 2), dve ca.— 4, cātuddasa A, catuddasā B, cātuddasā C.  
—chandadānapavāraṇā A, chandadāne p° B, andadāne p° C.  
— 6, °vatthu ca bhaṇḍanaṃ A, °vatthu bhaṇḍanaṃ B, °vatthu  
ditṭhi ca bhaṇḍanaṃ C.— 7, °saṃgaho ca AB, °saṃgaho C.

## V.

1. 1, et seqq. The MSS. read: asīti °sahasāni instead of  
asītiṃ °sahasāni.— 2, adhippasāreyyāsi B.— 3, so vo bha-  
gavā?— 4, upasamkantāni C, °kamantāni AB.— 5, upa-  
samkamantāni A, °kantāni C, °kamāni B.— 7, no tathā  
bhagavantam B, no tathāgatam bhagavantam AC.— 8, AC  
put the words satthā . . . asmi only once. —sāvato pi A, sāvako  
pi B, Sāgato pi C. —no tathā BC (tathā is crossed in C). —  
After Sāgataṃ a corrector has added, in C: yathā.— 12, et  
seqq. Sitavane, Sitavane B, Sitavane AC.— 13, puṭo AD,  
phuṭo E, puṭho C, puṭṭho B. —bhoge ca bhuñjitum A, bhogā  
ca bh° BC.— 15, bhoge ca bhuñjitum AC, bhogā ca bh° B.  
— 25, ānañcappattam AC, ānañcapattam D, ānejjapp° B,  
aneñcappattam E.— 27, tassa sammādhimuttassa BC. —bhi-  
kkhuno AB, tādino C. —karaṇiyaṇi ca na v° A, kariyam na  
v° C, karaṇiyam na v° B.— 29, Before tassa me C inserts:  
sacāham bhante ekapālāsikam uhissati. —upāhanāsu ratto A,  
up° satto C, up° hattho B.— 2. 1, nilakavaddhikā, etc., AE,  
°vatṭhikā B, °bandhikā, °vandikā, °vandhikā C, °vaṭṭikā D.  
Comp. Abhidhānapp. 525, 526. —khallakabandhā A, kallaka-  
bandhā and khall° B, khallakabaddhā CDE. —puṭabandhā  
AB, puṭabaddhā D, pūṭabaddhā E, puṭabandhā and puṭa-  
baddhā C. —pāliguṇṭhimā and pālig° A, pāliguṇṭhimā E,  
pāliguṇṭhimā D, pālikuṇṭhimā and pāliguṇṭhimā C, pāli-  
guṇṭhikā B. —tūlapuṇṇikā AD, tūlapuṇṇikā and tūlapuṇṇikā  
B, tūlapuṇṇikā E, tulapuṇṇikā and tūlapuṇṇikā C. —  
°vaddhikā A, °vaṇṭhikā B, °bandhikā and °vaddhikā C,  
°baddhikā and °vaṭṭikā D, °baddhikā and °vaddhikā E.  
E: • meṇḍavisāṇabaddhikā 'ti kaṇṇikaṭṭhāne meṇḍakasiṅga-

saṅṭhāne vaddhe yojetvā katā. —vicehikālikā ADE, °likā BC. — 4, uddacammaṃ A, uddacammaṃ and udac° C, otṭhaka-cammaṃ B. —luvakac° A, lūvakac° and luvakac° C, ulukac° and ulukac° B, ulukac° D, lukac° E.— 3. 1, °upāhanā ārohitvā AC, °naṃ ār° B. —upāhanā orohitvā ABC. Comp. i. 7. 3, 5.— 5. 1, init. : taṃ bhikkhuṃ pariggahetvā ABC; probably we should correct: taṃ bhikkhū °par°. Comp. vi. 11. 1. —upāhanaṃ AC, upāhanā B.— 6. 1, upāhanaṃ AC, upāhanā B.— 2, AB omit rattiyā.— 2, kaṇḍakam pi AC, kaṇṭhakam pi B. —kataradaṇḍan ti A, kadhāradaṇḍan ti C, kāttaradaṇḍan tīti B.— 3, khaṭakhaṭāsaddā B. —sabbhā-kathaṃ AC, bhayak° B. Comp. GRIMBLOR, Sept Suttas Pālis, p. 10.— 8. 1, 2, riñchanti, riñchissanti A, ricchanti, racchissanti B, riñcanti, riñcissanti C.— 10. 1, taṃ bhikkhuṃ passitvā C.— 3, pāṭamgin ti A, pāṭaṅgan ti C, pāṭakan ti B, pāṭaṅkīti (°kīti D) DE.— 4, goṇakam BDE, gon° AC. —tulikam ABC, kul° D, tūl° E. —kadali° ACE, kādali° BD.— 7, Probably we should correct: aññataro pi pāpa-bhikkhu.— 8, vidhunitvā AC, vidhūnitvā B.— 11. 1, cammavaddhehi AC, cammabandhehi I. —ogumbhiyanti A, ogubbiyanti B, ogummiyanti D, okumpiyanti CE.— 12. 1, vinā upāhanena A, up° vinā BC.— 13. 1, Kururaghare A, Kuraraghare BD, Kuduraghare E, Kusaghare C. —Papa-take pabbate A, Papāte pabbate CDE, Pavatte tabbato B.— 3, neva mayā AC, na ca mayā B.— 4, neva mayā A, na ca mayā B.— 5, dassaniyaṃ pāsādikam A, pāsādaniyaṃ B, pāsādikam pāsādaniyaṃ C, pasādikam pāsādaniyaṃ E. —yatindriyaṃ A, yantindriyaṃ B, santindriyaṃ, which appears to be corrected to yantindriyaṃ, C, satindriyaṃ ti jitindriyaṃ D, santandriyaṃ ti jivitindriyaṃ E.— 6, kaṇhuttarā ACD, kaṇḍuttarā BE. —gokaṇḍakahatā AC, gokaṇṭhakagatā and gokaṇṭhakahatā B, gokaṇṇākāhatā D, gokaṇṭhakahatā E. —majjhāru AC, majjāru DE, majjh° and majj° B.— 9, tvam AB, taṃ C. —sarabhaññamānapariyosāne A, sarabhaññap° C, bhaññap° B.— 10, na ramati kāme C.— 11, paridasīti A, paridassīti B, paridissati C. paridassīti (paṭid° E) paridassesi DE.— 12, Gajaṅgalaṃ A, Kaj° BC. —tato paraṃ B, t° parā AC constantly. —Saḷavati C, Sallavati A, Sallavati B: —

Setakaṇṇikaṃ A, Setakaṇṇataṃ C, Svetakaṇṇikaṃ B. — Dhūṇaṃ A, Thūṇaṃ B, Thuṇaṃ C.

TABLE OF CONTENTS OF THE FIFTH BOOK.— 1, ca asitisa-hassissaro AC, saḥassagāmikissaro B.— 9, upasampāda-pañcehi gaṇaṃgaṇā dhuvasinā C, upasampadaṃ pañca gaṇaṃ dhuvanahāyinaṃ B, upasampadaṃ pañca gaṇaṃgaṇā dhuva-sindāyaṇā C.

## VI.

1. 2, The MSS. almost indifferently read āhārattaṃ and °ttaṃ (in the following chapters we find almost constantly khādaniyatthaṃ and bhojaniyatthaṃ).— 4, 5, bhattācchanna-kena A, bhattācchandakena C, bhattācchandakena and °canda-kena B.— 2. 1, susumārav° C, sasukāv° A. B omits this word.— 1, 2, The correct spelling is nippakka instead of nipakka.— 3. 1, vacaṃ B, pacāṃ AC. —vacatthaṃ ADE, paccattaṃ C, vattaṃ B. —nisadapotaṃ ti ACD, nisaddapotaṃ ti E, nissadepodakaṃ ti B.— 4. 1, paggavak° AC, vaggavak° pakkavak° B. —DE: pakkavaṃ ti latājāti.— 5. 1, After paṭolapaṇṇaṃ C inserts: nottamālap° paggavap°.— 6. 1, viḷaṇṇaṃ B, piḷ° AC. —pippali AC, pipphalaṃ B.— goṭṭhaphalaṃ A, goṭṭaphalaṃ B, koṭṭhaphalaṃ C.— 8. 1, sāmuddaṃ ABC, samuddikā° ti DE. Comp. Abhidh. 461. —bilaṃ ABCE, bilālaṃ D, which may be correct, comp. Abhidh. 461.— 9. 1, thullakacchābādho A, °kaccābādho B, °kaccā vā āb° C. Comp. viii. 17. 1.— 2, rajanipakkaṃ AC, rajanānippakkaṃ B, rajanapakkaṃ (and: rajananip°) ti rajanakaṣaṭṭhaṃ E.— 10. 1, cālikehi AB, cālītehi C. —cuṇṇa-cālinan ti A, cuṇṇaṃ cālinan ti BC. —dussacālinan ti AC, dussajālinan ti B.— 11. 1, taṃ bhikkhuṃ AB, taṃ bhikkhu C. Probably the correct reading is: taṃ bhikkhū. Comp. v. 5. 1.— 2, saraṇjaṇaṃ E. —tālisaṃ A, tālisaṃ B, tāliscayaṃ C. Possibly the true reading is kālīyaṃ (Abhidhān. 302).— 12. 4, pharusā hoti ABC. ph° honti? —salākātṭhāniyaṃ ti A, salākātaniyaṃ ti C, salākādhārayaṃ ti B, salākodhāniyaṃ ti yathā salākaṃ odahanti taṃ DE. —aṃsābaddhako A, °bandhake B, °vadhako C, °vaddhako DE.

—*amsabaddhakam* A, °*bandhakam* B, °*vadhakam* C.— **13.** 1, *muddhatelakan* ti C.— 2, *natthu* AB, *natthum* C.— *āsiñca* A, *āsiñcanti* B, *āsiñjiyanti* C. —*pātum* AC, *haritun* B. —*vattim* A, *vaṭṭi* BC. —*dahati* all three MSS. —*dhumanetthan* ti A, °*nettan* ti B, °*netthin* ti C. —*dhūmanettāni* ABC. —*amsabaddhako*, °*kaṃ* AB, *amsavaddhako*, °*kaṃ* C.— **14.** 1, *atikkhittam*° ACE, *atipakkhittam*° BD.— 2, *pālakatumban* ti B.— 4, *bhesajjam* BE, *majjam* CD, *pajjam* A. —*sattakammam* AC, *sattak*° B.— 5, *kabalikāya* A, *kambalikāya* B, *kappalikāya* C. —*kabalikan* ti A, *kabalikan* ti B, *paḷikan* ti C, *kakhalikan* ti D, *pakalikan* ti E. —*sāsapakuttana* AC, °*kuṇḍena* B, °*kuṭṭena* E, °*kuḍḍena* D. —*phositun* ti A, *positum* ti C, *dhovitun* ti B. —*kilijjittha* A, *kilijittha* C, *pilicchittha* B. —°*sakkarikāya* AB, °*sakkharitāya* C. DE: *lonasakkarikāya* (*losakkarikāya* E) *chinditun* ti *khureṇa* *chinditum* (E omits the last two words).— 6, Instead of *udāhu paṭiggahetabbāni* I propose to read: *ud° paṭiggahāpetabbāni*. —*paṭiggaho* ti *kato* B. *kato* (*tato* E) *paṭiggahāpetabbo* 'ti *sace bhūmippatto paṭiggahetabbo*, *appattim* (*appatti* E) *pana gahetum* *vaṭṭati* DE.— 7, *duṭṭhagahapaṇiko* A, °*gahaniko* BD, °*gahaniko* CE. —*acchakañciyā* AC, *addhakañjiyā* B. —*acchakañciyan* ti AC, *aṇḍakañjiyan* ti B, *acchakajakan* (*acchakañcakan* E) ti *taṇḍulakamattho* (*taṇḍulamatto* E) DE.— **15.** 3, *sabbatthikam* A, *sabbatthakam* C, *sambhattakam* B. —*ito titam* C.— 4, *viṇaṇetvā* C, *pi gaṇetvā* A, *ganetvā* B. —*nivasi* AC, *nivasi* B.— 5, (beginning of the paragraph) *dārikā* ABC, instead of *dārakā*? —The MSS. almost constantly read *alamkitā*, which I think is a misspelling caused by *mālākitā*. —*añño dārike* AB, *añño dārake* C. —*añño dāriko* ABC.— 6, *paṭimuñjā* ti A, °*ñcā* ti C, °*ñcāhi* ti B. —*asukassa* B.— 8, *sabbaso suvaṇṇamayo* C. The reading of the *Vibhaṅga* (*Nissaggiya* 23), where the same story is told, is *sabbaso vaṇṇamayo*, which I think is correct.— 9, *uttarimanussadhammā* AB, °*dhammam* C. Comp. v. 1. 7, 8. —*kolumpe* C, *kolumpe* A, *kolambe* B. In the *Abhidhānapp.* (456) this word is spelt *kolambo*. Comp. ch. 19. 3.— **16.** 1, °*karaṇam* AC, °*karakam* B. —*sāpiso* A, *sāmiso* C, *sāmiyo* B. —*kimatthiyā* AC,

kimithiyā B. —thaddhanatthāya A, dhandhanatthāya B, bandhanattāya C. thambhanatthāya? thaddhattāya? — 2, vacce AC, vadhe B.— 17. 2, kutāyaṃ AC, kutoyaṃ B.— 4, 5, sāmāṃ pakkāṃ AB, sāmāp° DE. C generally reads sāmāp°. — 6, sāmāpāko, sāmāmp° B, samāp° corrected to sāmāmp° C.— 7, ukkapinḍakā ADE, °pinḍukā B, °pinḍākā C. —pācenti AC, paccanti B.— 8, na ahosi C, nāhosi A, na hoti B.— 9, After khamaniyaṃ bhagavā B inserts: yāpanīyaṃ bhagavā. —na ahosi AC, na hoti B. —paṭiggahāpetvā AC, paṭiggahetvā B.— 18. 3, koḷumpehi AC, kolambehi B. —āharāpeyyan ti A, āharāpessan ti B, hārāpeyyan ti C. —harāpetvā AC, āharāpetvā B.— 4, nihaṭaṃ ABC, tihaṭaṃ D, nihaṭaṃ E.— 19. 1, After pāhesi B inserts: imaṃ khādaniyaṃ; before dassetvā: Sakyaputtassa.— 20. 1, Mandākinidahatire B.— 2, bhaṇe (omitting tena hi) AB. —Mandākinidahāṃ B. —abbāhitvā AC, aggahitvā B.— 3, evaṃ evaṃ Andākiniyā dahāya B.— 4, atirittaṃ B.— 21. 1, uppannaṃ B, ussannaṃ AC. —nippaṭṭabijaṃ AC, nibabbabijaṃ B. nibbatṭhabijaṃ ti (nibbattab° ti E) bijaṃ nibbatṭhetvā (nippattetvā apanetvā E) paribhuñjitabbaṃ DE. Probably we should read nivattabijaṃ.— 22. 2, so maṃ khv A, mamaṃ khavāyaṃ B, mamaṃ khv corrected to so maṃ khv C. —tunhibhuto va B, tato va AC. — 3, duropayo ACDE, dūrepayo B. duropiyo?— 23. 2, sutṭhu ayya A, s° ayye B, suṭṭhaya C. —āharissāmā' ti B. —evaṃ ayyo ti B. —natthayyo B.— 3, potthanikaṃ A, potthalikaṃ B, poṭhanikaṃ C. pottanīkan ti (potthanikan ti E) maṃsacchedanasatthakaṃ vuccati DE.— 4, esāyya A, eseyya C, esāyyo B. —kim pana imāya B, kim pimāya A, kim imāya C.— 6, 7, sacchavi C. —lomo jāto B.— 7, B omits bhagavato mahāvaṇo.— 8, viññāpemi ti AC, viññāpesīti B instead of viññāpesin ti. —paribhuñjāmahaṃ A.— 13, appamattakehi yi A, °ke pi C, °kehi corrected to °ke pi B. Comp. i. 40. 4.— 14, sīhā sīham° A, sīham° BC. —paripātentī AB, paripādenti B.— 15, taracchā taraccham° A, taracchā m° C, taraccham° B. —paripātentī A, paripādenti B, pādenti C.— 24. 2, adhikāni ABC instead of atītāni, comp. § 3. —na assa AB, na addassa C, instead of na addasaṇa

(comp. ch. 36. 6).— 2, 3, gharāvāsatto B.— 3, atitāni A, adhikāni C, adhittitāni B. —na assa A, na addassam C; B omits addassam tam.— 4, me bhavam C, mama bh° A, bhavam B.— 5, paṭihanati A, paṭiharati C, paṭihanti B. —vineti A, vinodeti BC. —āmāsam B.— 6, paraddatthabhojanam A, paraddatthabhojanam BC. —anupavacchati A, anupavacchati BC. —cāpaneti A, ca vyāsanti B, ca byapaneti C. —°sobhāgyatha B, °sobhagyatam AC. —BUDDHAGHOSA: patthayatam icchitan ti (sic) padānam alam eva dātun ti iminā sambandho. sace pana patthayathā (sic) icchatā 'ti (icchitan ti D) pātho (pi pāto D) atthi so (yo D) yeva gahetabbo.— 25. 1, °yāguyā vā A, °yāguyā ca B, °yāguyā dhātā C. Comp. Sansc. dhrā.— 3, paṭiggaṇhatha AB, patigaṇhittha C. —dhātā AC, dhītā B.— 4, na cāham paṭibalo BC.— 5, (at the end) haratha vā. kim nu kho mayā bhante . . . apuññam vā ti (omitting the repetition) AB.— 26. 1, et seq. Belaḷo A, Belaṭṭo and sometimes Belaṭṭho BC. Comp. the name of Saṅjaya Belaṭṭhiputta.— 2, ābhato AB, āhato C.— 5, koḷumpe pi AB, koḷampehi C.— ghaṭe pi A, vighaṭehi pi C, B omits these words. —piṭakāni pi uccaṅge pi AC, sippāṭikāni pi uttarāsaṅgam pi B.— 7, cicitāyati citicīṭāyati A, ciccīṭāyati citicīṭāyati B, vicīṭāyati vicīṭāyati C. —phālo A, mahāphālo C, balo corrected to bālo B. —divasam, santatto A, divasasantatto C, divasayantatto B. —cicitāyati citācīṭāyati A, cicitāyati citicīṭāyati B, ciccīṭāyati vicīṭāyati C.— 28. 2, sabbasandharisandhatam A, sabbasandharitam C, sabbattharisanthatham B. DE: sabbasandharan ti (saddhasanthānan ti D) yathā sabbam sandhatam (santhātam D) hoti evam. Probably we ought to correct: sabbasantharim āvasathāgāram santharivā (comp. Mahāparin. Sutta, p. 11). —Before āsanāni AC insert bhagavato. Comp. Mahāparinibbānas. p. 11.— 3, sabbasandharisandhatam AC, sabbasattharikam santhatham B. —purattābhimukho A, purattābh° C, puratthimābh° B (at both places). —purakkhetvā A, purekkhitvā C, purakkhatvā corrected to purekkhetvā B. —purakkhetvā A, purekkhatvā B, purakkhitvā C. —mahatam A, mahati BC. —bhojanānim A, bhojanāti B, bhogajāni C.

7, et seq. Sunidhav° ACE, Sûnidhav°, Sunidhav°, Sunidhav° B, Sûtidhav° D. I think that Childers's spelling Sunidha is correct; comp. Sansc. Sunītha.— 10, nivesanā C, parivesanā B, parivesanaṃ A.— 11, brahmacariye AC, brahmacāriye B.—āsum ABC. The true reading is assu, see Mahāparinibb. Sutta, p. 14.— 13, visajja AC, vessajja B, vissajja DE. —jano bandhati AC, jano pabandhanti B, jano pabandhati E, jato bandhati D.— 29. 2, saṃsaritaṃ AC, saṃsitaṃ E, saṃhitaṃ B. —acchinnamūlaṃ B, ucchinnam m° AC.— 30. 1, bhaddraṃ bhaddraṃ yānaṃ AC, bhaddraṃ y° B. Comp. Mahāpar. Sutta, p. 19.— 3, niyyāsum AB, niyāsisaṃ C.— 4, kissa je Amb° ambhakaṃ d° B. —ekabhaddraṃ AC, etaṃ bh° B. —sace pi me ayy° A. —dajjāhaṃ taṃ C, dajjāhaṃ A, dajjā B.— 4, 5, Instead of ambakāya ABC read Ambapālikāya, but the comment shows, that the former reading is the correct one (BUDDHAGHOSA: ambakāyā 'ti itthiyikāya). Comp. Mahāparin. S. p. 20.— 5, adhvutto AC, adhvatto B.— 6, Bhiñjikāv° A, Kiñcik° C, Giñjak° B. —Ambavanaṃ A.— 31. 1, et seq. sandhāgāre AC, santhāg° and satthāg° B.— Nātap° A, Nātap° and Nāthap° B, Nātap° C. —samikābbhisamkhāro B (at both places).— 3, kim panime karissanti C.— 4, divā divasā A, divā divassa B, divā divase C.— pattikā AB, pattiko corrected to pattikā C. — 7, C omits jegucchitāya dhammaṃ desemi. jigucchitāya dh° d° A, jigucchāya dh° d° B.— 8, 9, anabhāvaṃ gatā B. — 10, anuviccekāraṃ ABC, anuvijjakāraṃ D, anuviccekāraṃ E (anuvīditvā cintetvā tulayitvā kātābbaṃ). —maṃ hi AC, mamaṃ hi B. —sāvakaṃ AB, sāvakaṃ C.— 11, piṇḍapātaṃ BC, piṇḍakaṃ A (at both places).— 13, asatā AC, acchā B. —musāva AC, musāvādā B.— 32. 1, et seq. uggahitapaṭiggahitakaṃ AC, uggahitaṃ paṭiggahitaṃ, and uggahitakaṃ paṭiggahitakaṃ B.— 33. 1, bahārāmak° A, bāhirāk° B, ārāmak° C. —āropetvā AC, āropitā B.— 3, 4, sammuti. k° all three MSS. The agreement of the MSS. here and at the following places leads me to believe that we must not change sammutiā to sammatāya, but that sammutī is here the fem. of an adjective sammuta=Sansc. sāmṛata.— 4, sammuti k° all three MSS. —gonisāṭikaṃ A.



gonisâtikaṃ B, gonisādikaṃ CE.— 5, bahi patitthāpenti A, bahi tthāpenti B, bahi vāsenti C. —sammutikapp° AC, sammutiyā kapp° B. —gonisādikaṃ A, goniṇyādikaṃ B, gonisādikaṃ C. —sammutin ti A, sammutisan ti B, sammutiyan ti C, sammutikā nāma, etc., E.— **34.** 1, supabhiñjanakaṃ A.— 3, supabhiñjanakaṃ AC.— 5, sabbatthakaṃ mah° A, sabbatthakamah° C, sambhattamkaṃ mah° B.— 6, et seq. passissāmā 'ti B, passāmā 'ti C, passissāmā 'ti and passāmā 'ti A.— 7, sūpabhiñcanakaṃ A, sūpabhiñcācāraṃ C.— 9, tena hi sunisa catur° B.— 12, I have written bhadrāṃ yānaṃ abhirūhitvā; ABC read: bhadrāṃ bhadrāṃ y° a°. Comp. ch. 30. 1.— 13, yathā yime AC, yathā yime corrected to yathā ime B. — pattikā va B.— 17, Aṅguttarāmo (at both places) A. — loṇaṃ pi taṇḍulaṃ pi telaṃ pi A, loṇaṃ pi telaṃ pi madhum pi taṇḍulaṃ pi B, loṇaṃ pi telaṃ pi taṇḍulaṃ pi C. —After khādaniyaṃ pi AB insert bhojaniyaṃ pi. Comp. ch. 33. 1. yattha bhagavantāṃ AC, yathā mayaṃ bh° B. —tattha is omitted in AC, in C it has been inserted afterwards by a corrector. — 18, sampādeti B, samlāhesi AC. Comp. vii. 1. 1.— 19, nivesanaṃ AC, parivesanā B.— 19, 20, sampavāresi (and sampavāretvā) taruṇena ca khīrena C; AB omit ca at both places.— 20, santi hi bhante B.— 21, pañca gorasaṃ AC, pañca gosāṃ B, pañca gorase E. —māso māsattthikena AC, kummāso kummāsattthikena māsena māsattthikena B. —iminā yaṃ ayyassa kappiyaṃ yaṃ taṃ d° B, iminā ayyassa k° d° A, iminā ayyassa yaṃ k° taṃ d° C.— **35.** 1, et seq. Keniyo B, Keṇiyo A. C spells the name generally Keniyo, but sometimes we find also the other spelling in this MS.— 1, harāpeyyan ti AC, yāpeyyan ti B.— 2, samihitaṃ AC, samaṅgitaṃ B. —Atthako Vāmako Vāmadevo cāṅgiraso Bhagu Yamataggi ca Vāsettho Bhāradvājo ca Kassapo Vessāmitto ca mantānaṃ kattāro isayo ime rattup° B.— 6, madhukapānaṃ A, madhup° BCDE. —ḍākarasaṃ AC, ṭākar° E, sākar° BD.— 8, sāvatthi all three MSS. instead of sāvitthi. —ve jayataṃ B, ve yajataṃ C, veya etaṃ (ve yajataṃ?) A. **36.** 1, saṃkaraṃ ADE, saṃkāraṃ C, saṃnagaraṃ E. —

pañca satāni 'ssa daṇḍo A; in C assa has been inserted by a corrector; tassa pañca satāni daṇḍo B.— 2, bahukkato A B E, bahukkato D, bahugatho C. —buddhe vā dhamme vā saṃghe vā A. —saṃkaro AC, saṃgāro B. —pañca satāni 'ssa d° A.— 3, mahiddhiko B. —abhippasādo B.— 4, bhagavato mettena cittena ph° ABC instead of bhagavatā m° c° ph°. —gāviṃ taruṇa° A, gāvi taruṇāv° B, gāvi taruṇav° C. —eso āvuso B.— 6, nāddasa ABC instead of nāddasaṃ. —sākaṃ B constantly. —nāddasa AB, nādassa C instead of nāddasaṃ.— 37. 3, bahuṃ-bahuṃ denti C, which possibly is the correct reading.— 4, B appears to read Bhusāgāre. Comp. also Mahāparin. Sutta, pp. 44, 45.— 5, moghapurisa pabbajito BC, m° pabbajito A. —pabbajitena A, pabbajito C, pabbajite corrected to pabbajito B.— 40. 3, (at the end) yāvajīvikāṃ tadahu paṭiggahitaṃ BC, which is wrong, as the commentary shows.

TABLE OF CONTENTS OF THE SIXTH BOOK.— 2, añcaṇi upapissani AC, añjatiṃ upapiñjani B. —salākaṭṭhāni AC, salākodhanti B.— 3, thavikaṃ paddhakaṃ B, thavikaṃsa-vaddhakaṃ A, thapikaṃ aññavaddhakaṃ C.— 6, vikāsiyaṃ AB, vikāsayaṃ C.— 10, sihañ ca dipikaṃ A, sīhabyaggha-dīpika C, sihañ ca dīpikaṃ B.

## VII.

1. 1, et seq. Pāveyyakā ACE, Pātheyyakā and Pāṭh° B, Pāt° and Pāṭh° D. BUDDHAGHOSA explains this name thus: Pāveyya- (Pāceyya° E) raṭṭhavāsino, Pātheyya (Pāveyyaṃ E) nāma Kosalesu pacchimadisābhāge raṭṭhaṃ, tatthavāsino 'ti. Comp. Turnour's Index to the Mahāvamsa, p. 20. —BUDDHAGHOSA, after having explained okapunṇehi, adds: oghapunṇehīti (opapunṇehi D) pi pāṭho.— 2, B omits yāpanīyaṃ bhagavā. —avivadamānā phāsukaṃ (phāsu B) vassaṃ vassimhā BC, which is wrong, as the commentary shows. —gacchantā A, āg° BC.— 5, (I here mark the readings of the Parivāra [MS. Orient. fol 378 of the Berlin Royal Library, fol. jh1], which contains a

similar passage, by P) ovattiyakaraṇamattena A E, ovattikak° CP, ovadhīyak° D, ovadhitakāraṇamattena B. —kaṇḍusak° A, kaṇḍukak° B, bhaṇḍupak° C, kaṇḍusak° P, kaṇḍusakakaraṇamattenā 'ti muttiya- (corrected: mutaddittiya-) pattabandhanamattena D, kaṇḍusakaraṇamattenā 'ti muddiyapattabandhanamattena E. —anuvātakaraṇam° ACEP, anuvātam° B, anuvādakaraṇam° D. —ovadeyyakaraṇamattena A, ovadh° C, ovaddh° B, ovatt° E, ovad° corrected to ovaddh° D, ovatt° P. The word is explained thus: āgantukapattāropanamattena kaṭṭhinacīvarato vā pattam gahetvā aññasmim akāṭṭhinacīvare (kaṭṭhinacīvare D) pattāropanamattena. —eva sañchinnena AP, evassa cchinnena B, eva sacchinnena C. —sammā AP, simmā C, sāmāñ B.— 6, pāpaṇikena ACEP, apanikena B, pāpanikena D. —eva sañchinnena AP, evassa cchinnena B, eva sacchinnena C. —sammā AP, sammo B, simā C.— 7, saubbhārā AC, yavubbhārā B, sahubbhārā E. P generally reads sahubbh°; I have met only once or twice in this MS. with the reading saubbhārā.— 4. 1, et seq. A sometimes, and B very often, reads vippakatam cīvaraṇ.— 11. 1, et seq. apaciṇayamāno A, apacitīyamāno and apaciniyamāno B, āpavilāyamāno C. —Subscription: apaciṇanavakam n° A, apaciṇan° n° B. C omits the subscription.— 13. 1, vesati AC, vassati B.

TABLE OF CONTENTS OF THE SEVENTH BOOK.— 1, Pāveyyakā AC, Pāṭheyakā B.— 4, ullikhi AC, ullikhā B. —opatti A, opati B, opathi C. —daḷhakamm° B. —ānuvādikā AB, ānuvārikā C.— 5, ovadheyam C.— 6, sañchinnena AB, sacch° C.— 9, chinna° A, sacchinna° C, chinne B.— 11, simassa ubbhārāṭṭhamhi A, simassa ubbhārāṭṭhapi C, simāsa ubbhārāṭṭhami B.— 12, 14, idha B, idaṃ AC.— 15, kariyam tassa A, kayiran tassa C, karissam tassa B.— 20, sattasattavidhi AC, sakkasukkāviddhi B.— 21, natthi AC, nantikā B. —chaccā AC, chaṭṭhe B. chaccho (Sansk. śhaṭṣas) ?— 22, AC omit the words ādāya nissimagatam.— 23, tiṇi AC, tini B. heṭṭhā 'ti tinayo vidhi?— 27, karaṇiyo AB, °yā C.— 28, apaciṇanā A, apavilānā C, apaciṇe B.

## VIII.

1. 1, 2, ârâmâni BC instead of ârâmâ and ârâme.— 2, vutthâpessâmâ ti A, °yyâmâ ti BC.— 3, parihâyissati B, bhañjissati A, sacchijjati C. —gilânâ 'ti paṭivedeyyan ti ABC, gilânāṃ paṭivedeyyan ti E, gilânāṃ paṭivaseyyan ti D.— 4, jīvātīti tassa Jivako B, tassa jīvātīti J° C, tassa Jivako A.— 5, upari jīvītuṃ B.— 6, gaṇhati DE (at both places). —sutthūṃ ca ABC, sutthu ca DE. —sutthūṃ ca AB, sutthu ca C.— 7, āhiṇḍanto ācariya C, āhiṇḍantomhi ācariya AB. —āhiṇḍanto na kiñci A ; BC omit āhiṇḍanto.— 8, kaṃ tikicchāmi A, taṃ t° BC. —etissā ācariya A, etissācariya C, ehācariya B.— 10, yadā arogā ahoṣi AC, yadā ārogo hoti B.— 11, uttānakāṃ B. —nipajjāpetvā B, nipātetvā AC. —nūṭhuhitvā AC, nūṭṭahitvā B.— 12, me mahagghāni bhesajjāni B. —upajānāmetassa saṃyamassa ABC. BUDDHAGHOSA : upanayam (upaneyam E) etassa saṃyamassā 'ti nayatassa (nayakatassa E) ca rogupasamassa (rogūpamassa E) ca upakāraṃ jānāmi adhippāyo.— 13, arogā thitā A, ārogā thitā, ār° thitā, ār° titā C, ārogāpitā B (at all three places). Comp. § 22. —amhākañ ceva B.— 14, na ciraṃ AC, na cirasseva B.— 16, ayaṃ kho gaḥapati A, ayaṃ kho seṭṭhi B, ayaṃ kho seṭṭhi gaḥapati C.— 17, sādhu deva . . . āṇāpetāṃ B, s° devo . . . āṇāpetu AC. Comp. § 21, 23.— 18, nipātvō A, nipajjāpetvā BC. —m° te saṃbandhitvā B. —ophāletvā A, pāletvā B, pāṭiletvā C, uppādetvā DE. Comp. § 22. —sippāni C, sippinīṃ A, sippini E, sabbini B, sibbanīṃ D. —pāṇake, pāṇako AC, pāṇake, pāṇako B. —passeyyātha B, passathayyo A, passathayyā C. —tesāyaṃ (at both places) B. —sibbini A, sibbinā B, sappāni corrected to sippāni C.— 19, sacāhaṃ A, saccāhaṃ C, sacāhaṃ and saccāhaṃ B.— 20, jānāsi A, jānāhīti B.— 21, antagaṇḥābādho A, antānaṃ gaṇṭhābādho C, antagaṇṭhāb° B. —devo C, deva AB. Comp. § 23. —āṇāpetha A, āṇāpetuṃ B, āṇāpetu C.— 22, ussārāpetvā DE. —thambhe A, tambhe C, tumbhe B. —ubandhitvā A, upanibandhitvā ca C. —uppātetvā AC, uppāl° B. —antagaṇṭhiṃ A, antānaṃ gaṇṭhi C, antagaṇṭhikaṃ B. —andhagaṇṭhiṃ A, antānaṃ gaṇṭhi C,

antogaṇṭhi B. —B omits antāni paṭipavesetvā. —ārogo ṭhito A B. —soḷasa kahāpanasahassāni adāsi B. — 23, In B, at some of the places where the king's name occurs, he is called Caṇḍapajjota. — 24, taṃ te lopivisaratīti B instead of taṃ devo pivissatīti. —nippinṇeeyyaṃ A, nipaceyyaṃ B C. —nippaci A, nipaci B C. —sappiṃ pītaṃ A B. —maṃ ghātepassasi B, ghātāpeyyāsi (omitting maṃ) A, \*ghātāpeyyāsi maṃ C. Comp. § 28. ghātāpeyyāti? — 26, taṃ sappiṃ A, taṃ sappi B, sappi C. —amanusseva paṭijāto B. —mā cassa A C, māssa B. — 27, bahumā passa kiñci B. —ulumpetvā A, olumpetvā C, odametvā B, olumpetvā D E. — 28, khādati B, khādi A. —apāyi A C, pivati apāsi B. —khādayitaṃ A B, khāyitaṃ C. —ghātāpeyyāsi A C, °peyyasi B. ghātāpeyyāti? —ghātāpeyyāsi A B C. ghātāpeyyāti? —siveyyakaṃ B C, siv° and sīv° B D, sīv° E. —paccārahati A B, paccāharati C. paccarahati? — 31, B: nānābhesajjehi upari bhāvetvā tathāgatassa upanāmeyyan ti atha kho Jivako Kom° tīni upphalahatthāni nānābhesajjehi paribhāvetvā yena bhagavā etc. —At the third place we ought to read virecessati instead of virecessatīti. — 33, nhāyitu (at both places) A, nahayitu (at both places) B, hāyatu and nahāyatu C. — 2. 1, aḍḍhakāsiyaṃ D E. —upaḍḍhakāsiyaṃ A B C, °kāsiyaṃ D E. —khamamānaṃ, khamamāno A B C, kambhānan ti (corrected to khambhānan ti), uccāvacāni sundarāni asundarāni ca D, khamānan ti (omitting the following words) E. — 4. 1, anāgamentānaṃ A. —sadisaṃ A, sadisaṇaṃ B, sadisā C. — 7. 1, After nimbakose pi A inserts ajjhokāse pi. — 2, sammannitabbo A B C instead of sammannitabbaṃ. —After ch. 8 possibly another chapter is lost, which began: tena kho pana samayena chabbaggiyā bhikkhū (?) tath' eva bhaṇḍāgārikaṃ vuṭṭhāpenti. See the list of contents of this book, v. 10.—9. 1, A omits sabbo. — 3, uttarantassa A C, uttaritassa B. — 10. 2, situdakāya A, situddakāya C, sītunakāya B, sītuntikā ti apakkarajanaṃ vuccati E. I am doubtful as to the correct spelling. sītunhikāya? —uttarālumpaṃ A C, uttarālumpakaṃ B. uttarālavan ti vaṭṭāṭhāraṇaṃ rajanakumbhiyā majjhe ṭhapetvā taṃ āthāraṇaṃ parikkhipitvā rajanaṃ pakkhipitum anujānāmiti attho, evaṃ

hi kate rañanam na uttarati E.— 3, āviñcanti A, āvajjanti BC. āvajjenti? —°thālikan ti ABC, °thālakan ti E, °tālakan ti D.— 11. 1, okkamitun ti AB, pakkamitun ti CDE. Comp. i. 25. 23.— 2, pattinam A, patthinam E, pattinnam D, patthinnam BC. The comment explains the word thus: atirajitattā thaddham. Comp. Sansc. styāna. — osāretun ti ABC, osādetun ti D, thapetun ti E. — dantakāsā-vāniti C; after dantakāsāvāni B inserts: ti dasadasā honti. — 12. 1, Magadhamahākhettam B. — acchibandham A, accabuddham, which at one of the places is corrected to accib° C, accibandham BE, adhibaddham D. BUDDHAGHOSA: caturassakedārabaddham. — pālibaddham, mariyāda-baddham, siṅghātakabaddham E. — acchinnabandham B. — passatha tumhe AC, passatu me B.— 13. 2, 5, uggate B, uddhate AC. Comp. Lal. Vist. p. 447, ed. Calc. —A omits rattiya.— 3, 5, After dhammavinaye B inserts pabbajitā.— 14. 1, aggaḷam acchādeyyan ti chinnaṭṭhāne pilotikakhaṇḍam (pilotikabaddham D) laggāpeyyan ti DE. — sapattam A, dupattam C, dupattam B. — majjhe ekacciyan ti AC, maṇḍele (corrected to maṇḍela) kacciyan ti B.— 2, acchupantam A, acchupanti B, acchupentam C. — utuṭṭhatānam A, utuddhatānam B, utumbaṭānam (corrected to uttubbaṭānam) D, utuddhatānam CE. BUDDHAGHOSA: ututo dīghakālato uddhatānam (uṭṭhānam D) gatavattakānam (°vattakānam D) pilotikānan ti vuttam hoti.— 15. 4, kallakāyā AC, kallakāyāni B.— 6, pādā AC, pādāni B.— 7, et seq. The MSS. indifferently read both gamiya° and gamika°. — kim . . atthavasam the MSS. constantly. —A B almost constantly read samphassamānā instead of sampassamānā. — 9, ussure all three MSS.— 10, sampamānena A, samphamāne B, sampassamānena C.— 11, brahmacariyānam jinno A, brahmacariyam jinno B, brahmacārikam jikkena C. — jinna bhavissanti all three MSS. instead of jinna bhavissatha. — kim . . ānisamsam the MSS. constantly.— 13, passambhissati AC, passaddhisati B. — passaddhamkāyā A, passaddhikāyā B, passaddhakāyo C.— 14, atipamoditā AC, dadāti pamoditā B. — maccharam B. — dibbam sukham sā, labhateva āyū B.— 16. 1, et seq. The MSS almost

constantly read okkamenti (rarely okkamanti), but okkamantānam (rarely okkamentānam); comp. okkamayato, § 3. — 4, tena kho pana samayena āyasmato Ānandassa atikhuddakam B. — saṃgopeti A. — **21.** 1, suttalūkkham AB, suttalukham CE, suttaḷukam D. BUDDHAGHOSA: sutteneva aggalam kâṭun ti attho. — okiriyanti AC, okiranti B. okireyyâtiti jinnakonano galati D, okiratîti chindakonato galati E. — atṭhapadakam A, atṭhapadakâ B, atthapadikam C, atṭhapâdakam D, atṭhâpadakam E. BUDDHAGHOSA (E): atṭhâpadakacchannena pattamukham sibbitum. — 2, anvâdhikam pi âropetum is explained thus by BUDDHAGHOSA: âgantukapattam dâtum. idam pana appahonake âropetabbam. sace pahoti âgantukapattam na vaṭṭati, chinditabbam eva. — **22.** 1, mâtâpitaro hi kho A, °ro kho B, °ro pi kho C. — dadamâno BC, dadamâne A. — **23.** 1, idhâham B, so aham C, soham C. Comp. ii. 12, 1, etc. — **24.** 4, Possibly we should correct anadhiṭṭhite instead of anadhiṭṭhitena; comp. bhâjīyamâne. — 5, Isibhato A, °ddo C, °tto B. — 6, Nilavâsi AB, Nilavâsi C. — Sâṇavâsi A, Sâlavâsi C; B omits the name of this Thera. — Gotako A, Gopako B, Govako C. — Baḷikasantâno A, Phalikasandano B, Phalikasandâno C. — **25.** 2, In the speech of Upananda the MSS. constantly read agamâsi and aggahesi. There is no doubt that this is simply a mistake for agamâsim and aggahesim. — te pi mam (at the first place) all three MSS. instead of te mam. — **26.** 1, upatṭhahantîti A, upatṭhentîti C, upatṭhapentîti B. — upatṭhentîti AC, upatṭhapentîti B. — 3, upatṭhentîti AC, upatṭhahantîti B. — upatṭhentîti AC, upatṭhantîti B. — natthi te all three MSS. Probably we ought to read: n' atthi vo (te and vo are very similar in Burmese writing). — upatṭhaheyyum AB, upaheyyum C. — 4, upatṭhâpetabbo B constantly. — 7, nihâṭum A, niharitum BC. — 8, nihâṭum AB, niharitum C. — **27.** 1, upatṭhahemâti A, upatṭhapemâti B, upatṭhâhemâti C. — 5, avissajjitam C. — **28.** 1, AC omit hi. — 2, ajinakkhipam AC constantly, ajinapakkhikam and ajinapakkhim B. — titthiyadhajam dhâretabbam AB, °jo dhâretabbo C. — 3, akkanâlam AE, akkanâlam B, agganâlam C, akkhanâlam D. — paṇadasâni and phaṇad° A, phalâ-

dasâni C, phalakasâni and phaladasâni B.— 31. 1, After ārocesum C adds: anujānāmi bhikkhave visāsaṃ gāhetuṃ ti.

TABLE OF CONTENTS OF THE EIGHTH BOOK.— 2, hitatrajo B, hi atr° A C.— 3, mahābhiso A C, mahābhañño B.— 6, sinehati A, sinehasi B, °si C.— 11, sītudi A, santuṭṭhi B, situṇhi C.— 12, pattinnena A, pattinena B, vatthinnena C.— 13, acchibandhā A, avibbhatti B, avibbhanti C.— addasāsi ubhaṇḍite A, addasāpi ubh° C, addasāsāṇ ca bhaṇḍite B.— 16, pacchimam A, °me C, °mena B.— 18, punacchipsu A, punajjhisu B, puna dvisu C.— gilāyanā A B, gilāyavā C.— 19, agganālā ca C, akkanāli ca A, akkanālayam B.— 21, °phaṇa° A, °pana° B, °phala° C.— 22, bhi BC, pahi A.

## IX.

1. 1, BUDDHAGHOSA: tantibaddho 'ti tasmim āvāse kattabbatāntipaṭibaddho.— 5, addasa kho A, addasā kho B C. This is certainly a blunder; the true reading is addasaṃ kho; see Kuhn, Beiträge zur Pāli-Grammatik, p. 109.—The three MSS. read: bhante bhikkhu d° va āgacchante. I propose to read: bh° te bhikkhū, etc.— 6, adhammikenā nasi dhammikenā ukkhitto A, adhammikenā si kammena ukkhitto C, adhammiko nasi kammena pi ukkhitto adhammikenā pi dhammecakena ukkhitto B.— 8, vatthusmim kāraṇeti A C, v° kasmim kāraṇe ti B. The reading of B (or: v° kismim kāraṇe 'ti) may be correct.— 9, vinaye A C, vinayo, B.— 3. 1, 2, BUDDHAGHOSA: aññatrāpi dhammakammaṃ karontīti aññatrāpi dhammakammaṃ (sic) karonti ayam eva vā paṭho . . . aññatrāpi vinaya-kammaṃ aññatrāpi satthusāsanakammaṃ ti.— 3, cha imāni C D, cha yimāni A E, chamāni B.— 4. 8, anantarikassāpi A B, antarikassa pi C. E: ānantarikassā ti attano anantaram nisinnassa.— 10, 11, (at the end of the paragraph) all three MSS. read tam ce instead of te ce.— 5. 1, paṭinissajetā A, paṭinissajetā C, paṭinissajetā B. BUDDHAGHOSA: paṭinissadethā ti (paṭinissajitvā ti E) paṭinissajitabbā.— 6. 1, A C omiṭ bhagavantam abhivādetvā.



TABLE OF CONTENTS OF THE NINTH BOOK.— 1, icchitabbako AB, °ke C.— 7, atthānārāhikaṃ A, ratthānārāhikaṃ B, atthānārāhikaṃ C.— 10, yañ ca kammaṃ A, pañcakammaṃ BC.— 11, °upasampadā ABC.— 16, paṭikkhittam BC, °ttā A.— 17, na ca kārakaṃ C.— 21, paṭikkosa A, paṭikosa BC.— 31, tajjanīyasena ca A, tajjanīyavasena ca BC. tajjanīyaṃ nissayena ca?— 33, paccāropeyya aññañño A, paccakkhāropeyya aññamaññaṃ C, pacchā ropeyya assañño B.— 34, dodotamūlakan tassa A, dvedvemūlakan tassa C, dvedvetanūlakan tassa B.— 35, All three MSS. read bhaṇḍanākārako.— 38, cakkam bandhe?— 41, pañño AB, tañcā C.— 44, °byādhike AB, °hyādhite C.

## X.

1. 10, attanā vā ABC, attanā va E, attanā va and attanā vā D. Probably attanā 'va is the correct reading, cf. ii. 15. 6; 7.— 2. 1, BUDDHAGHOSA : asammodikā (°kāya D) vattamānāyā ti asammodikāya vattamānāya ayam eva vā pāṭho.— 3, et seq. In the MSS. the name of the king is spelt: Dīghiti, Dīghiti, Dīghīti. Dīghiti is the most frequent spelling, but Dīghīti appears to be the correct one, as the name apparently is derived from īti.— 3, All MSS. read mama abbhuyyāto. Read mamaṃ abbhuyyāto.—abhivijjiyya C— 4, et seq. vammikaṃ A, dhammikaṃ BC constantly. Comp. Abhidhān. 378.— 5, avimanā A, avimano B, attamanā C. —hoti AB, hotīti C, instead of hohi. —6, After vijāyi C inserts: suvaṇṇavaṇṇaṃ buddhalakkhaṇasampannaṃ buddhañkura (sic).— 6, et seq. In B the name of the prince is constantly spelt Dīghāyu.— 8, Brahmadaṭṭe Kāsirañño A, °tto Kāsirañño B, °ttho Kāsikarañño C.— 9, pilāni A, bilāni BC.— 10, ciradittho B, cīram ditthā A, ciraditthā C.— 11, bilāni AB, khilāni C. —guppaṃ A, kuppa C, gumbaṃ B.— 12, rappiye A, rammiye C, gusimpiye B. —atha kaṭṭhāni A, atthā k° C, atthi k° B. —anattako A, anattako C, anattakārako B.— 13, rodi vappaṃ pucchitvā A, roditvā khippaṃ pucchitvā B, roditvā dhammaṃ pañcitvā C.— 14, AC omit paṭissutvā. —AC omit atha kho . . . etad avoca. —AC omit

paccassosi . . . Kāsirañño.— 15, gamissāmā ti A, gamissāmi C, gamissāmīti B. —aññena ratho C, aññeneva ratho AB. —tassa . . niddaṃ okkami all three MSS.— 16, paripādesi B, parimātesi C, paripā A.— 17, nibbātetvā A, nibbāhetvā C, nibbāpetvā B. —adrūbhāya A, adubhaya C, adrabbhāvāya B.—3. 1, v. 2, BUDDHAGHOSA: parimuṭṭhā 'ti muṭṭhassatino. vācāgocarabhānino 'ti rākārassa (rak° D) rassādeso kato. vācāgocarā na satipaṭṭhānādigocarā. bhānino ca, katham-bhānino (E adds ca). yāv' icchanti mukhāyāman ti yāva mukhaṃ pasāretuṃ icchanti tāva pasāretvā bhānino, eko pi samphagāravena mukhasamkocaṃ na karotīti attho. —v. 3, yeva taṃ A, ye taṃ BDE, ye ca taṃ C. —upanayhanti AD, upaneyhanti CE, nayhanti B.— v. 6, pare na ca AC, pare ca na B.— v. 7, atṭhicchinnā ACE, °cchiddā B, °cchidā D. —gavāssa° BDE, gavassa° AC.— v. 9, mātāṅgarañño A, °rañño B, mātāṅgaṃ vañe C. BUDDHAGHOSA: mātāṅgaraññeva (°rañño ca D) nāgo 'ti mātāṅgo araññe (rañño va D) nāgo vā.— v. 10, sahāyakā AC, °tā B. —kayirā A, kavirā C, korā B. —mātāṅgaraññe A, °rañño BC.—4. 1, 2, Pācinavaṃsadāyo, °ye A, Pācinavaṃsadāso, °ye B, Vācinavaṃsamaggadāyo, Pācinavaṃsamiggaḍāyo C.— 2, atthak° AC, attak° B.— 6, et seq. Pārileyakam CDE, Pāl° A, Pāral° B.— 7, upaṭṭhāpesi B. —apāyi A, apāsi B, avāsi C.— 5. 1, piṇḍapātaṃ B, piṇḍapāta C, piṇḍakam A.— 2, piṇḍapātaṃ•B, piṇḍakam AC.— 6, Mahākoṭṭhiko A, °to BC.— 12, katham nu kho tehi AB, k° nu kho tehi tehi C, instead of: katham nu kho amhehi? — 6. 3, v. 1, After vinicchayesu B omits ca; Buddhaghosa does not mention this ca.— v. 2, anānuvajjo ABCE, ananuvajjo D. —vadeyya yena taṃ B.— v. 3, anuyyataṃ A, anuyyutaṃ BCE, anuyuttaṃ and anuyyutaṃ D. BUDDHAGHOSA explains this word thus: anuyyātaṃ anupakatam.— v. 4, pajjhāti B. —kālagataṃ A, kālākataṃ E, kālagataṃ BCD. BUDDHAGHOSA: kathetabbayuttakāle āgataṃ.— v. 5, pametaṃ ABD, sametaṃ CE. BUDDHAGHOSA: vimamsitaṃ taṃ taṃ kāraṇaṃ paññāya tulayitaṃ samattho. —viraddhikovidō A, visuddhikovidō BC. D: visandikotiviro ti viddhatṭhānakusalo; E: visandhikovidō ti viraddhatṭhā-

nakusalo.— v. 6, saññāpanaṃ AC, paññāpanaṃ B, sañño-  
janaṃ D, paññāpanaṃ E.— v. 7, BUDDHAGHOSA : yathā  
nāma āhunaṃ (anuhitaṃ D) āhutipiṇḍaṃ samuggaṇḥantīti.  
—v. 9, vattanaṃ A, vattunā B, vatthunā C.— v. 10, atthacaro  
idha A, °caro va C, °varo dha B.

TABLE OF CONTENTS OF THE TENTH BOOK.— 2, paññekaṇ  
cepa sampadā A, pañcekaṇ ceva sampadā B, mālakaṇ ceva  
vaṃsadā C.— 3, Koṭṭhiko A, °to BC.— 3, Upāli cubho A,  
U° cubhaya B, Upālīvaya C.— 4, 'nāthapiṇḍiko B, ca  
Sudatto.ca A, ca Sudatto na ca C. —AC omit Vis° Mig°  
ca. —samakaṃ dade C.— v. 5 is wanting in AB.

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END OF VOL. III.







